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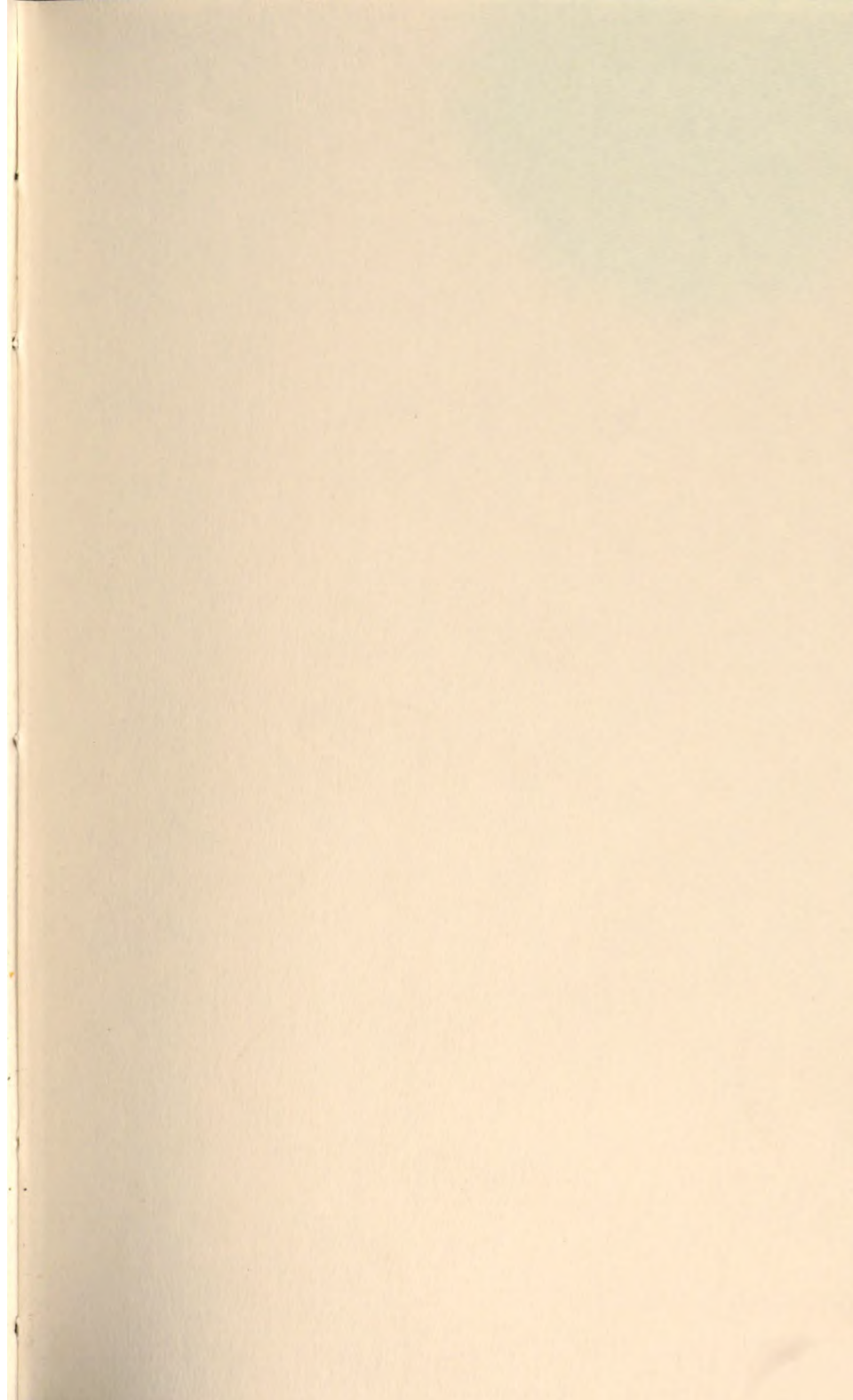
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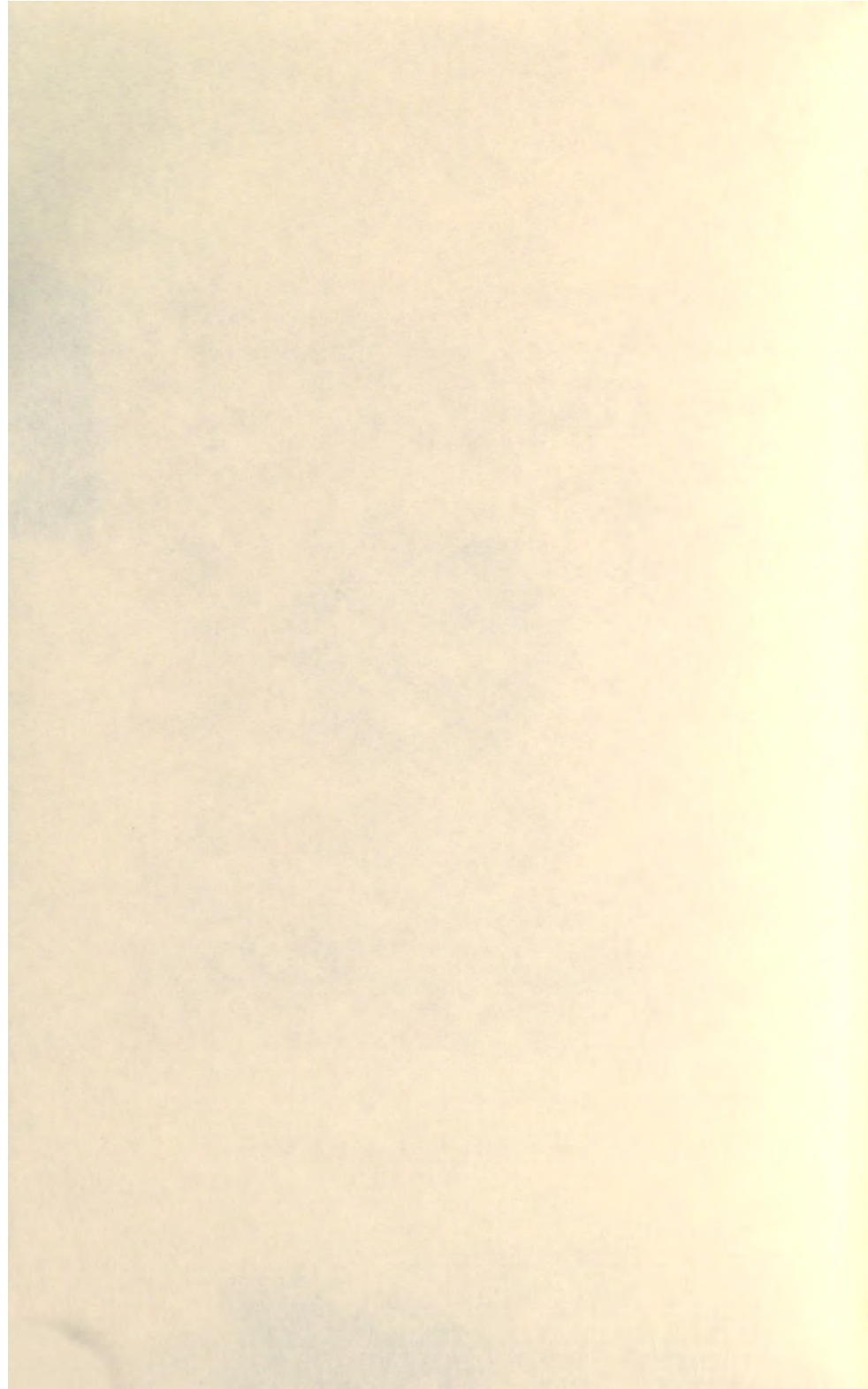
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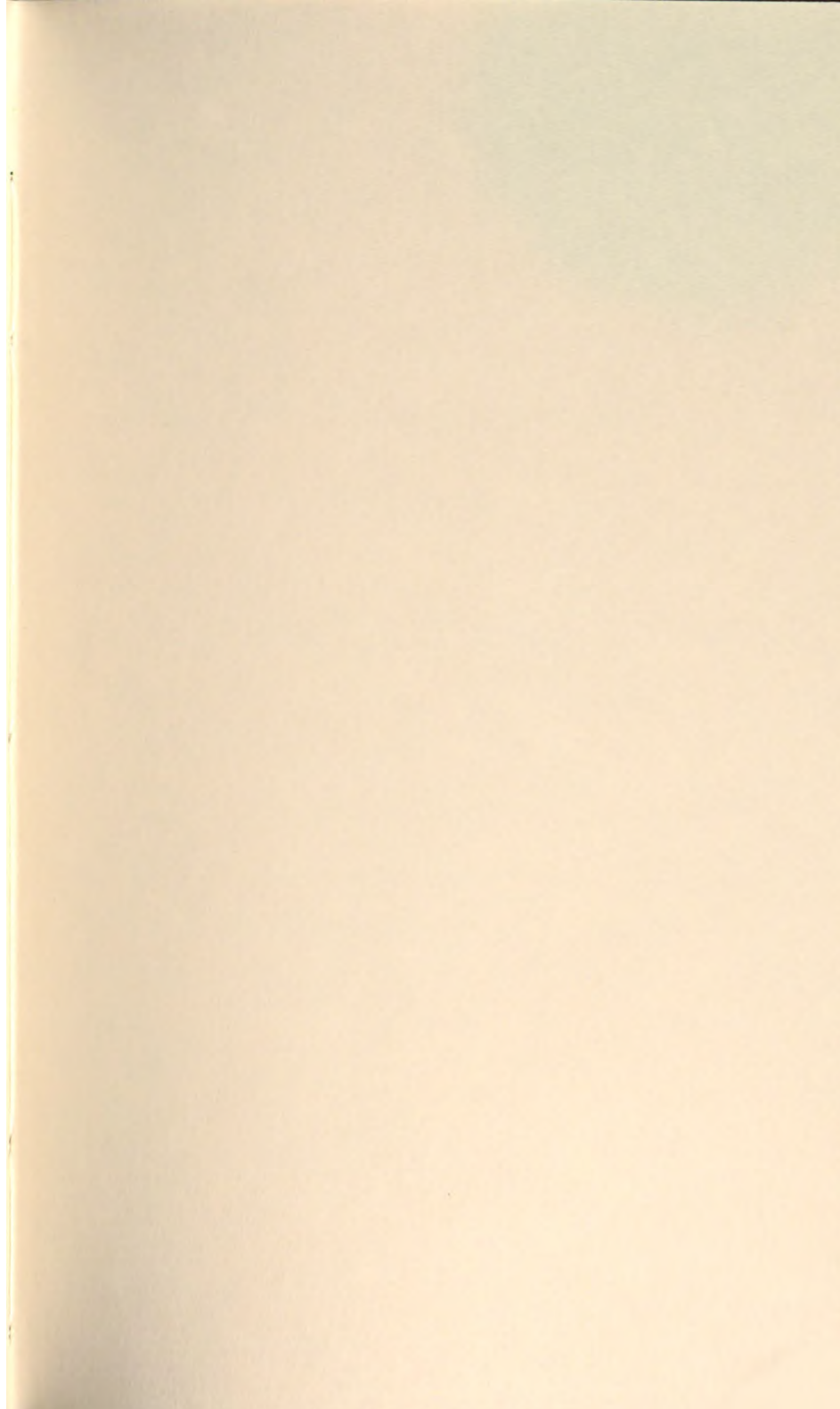


FROM THE FUND OF
CHARLES MINOT

CLASS OF 1828







THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME

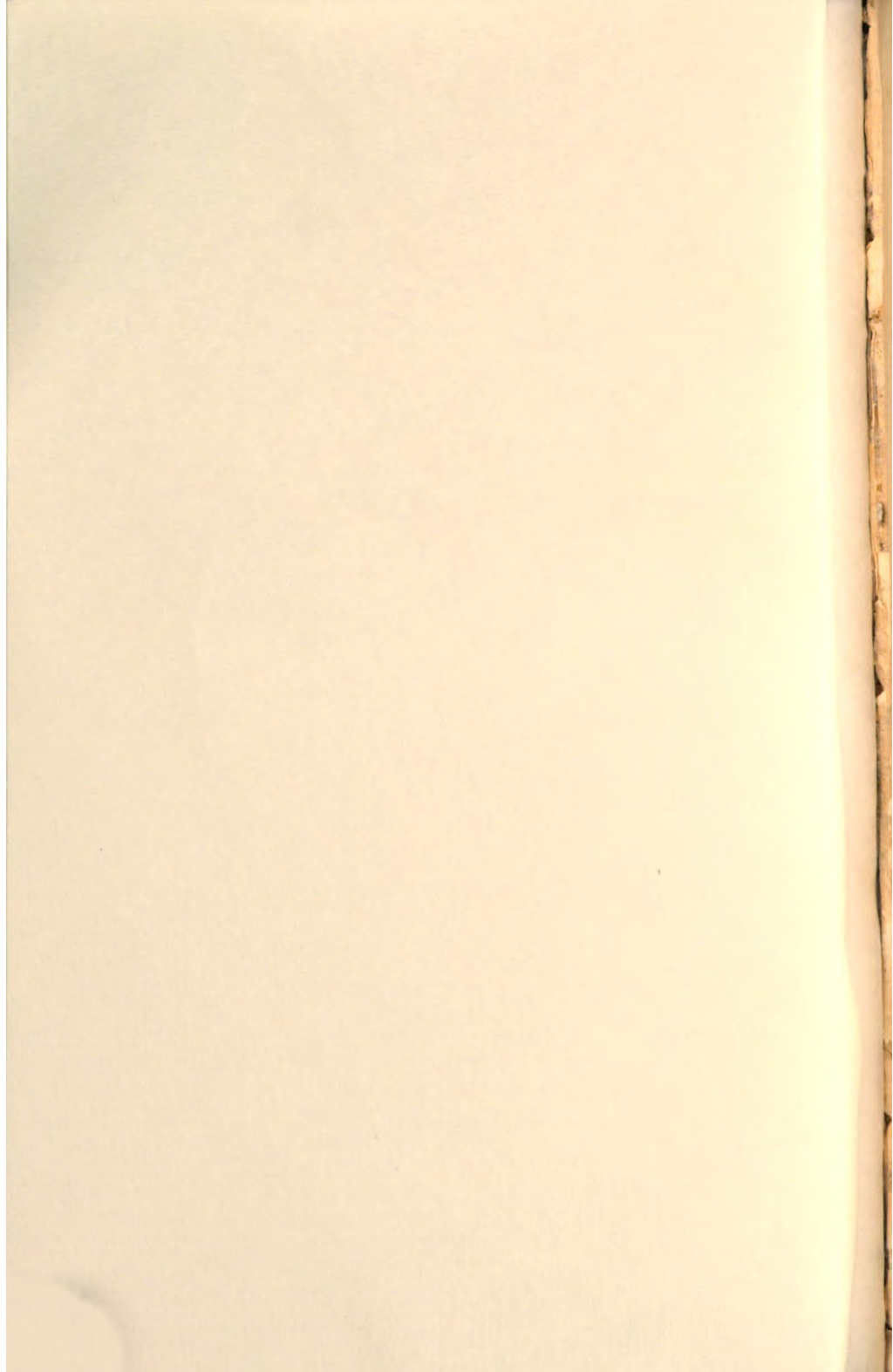
HISTORY AND CHURCH

OF THE CITY OF BOSTON

BY

JOHN B. BOWEN

WITH A HISTORY OF THE CITY OF BOSTON



NIMROD:

J. A. Ralfe
DISCOURSE ON CERTAIN PASSAGES

OF

HISTORY AND FABLE.

VOLUME THE THIRD.

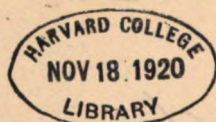
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DISCOURSE ON CERTAIN PASSAGES

HISTORY AND TABLE

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ERRATA.

- Page 2, note, line 28, for Πελίας 'Ορεστρεα, read Περικτρεα 'Ορειος.
 16, line 24, for Part I., read Vol. ii.
 20, note 47. The remark is just, but superfluous. For I find that
genere is a mere misprint in the Delphin edition.
 97, line 2, for πρεσβιων, read πρεσβιωνων.
 99, for the note 263, read Nonn. l. xxxviii. v. 36.
 166, for S. XVIII., read S. XIX.
 169, for S. XIX., read S. XX.
 171, note 452, for Lyc. v. 112, read v. 212.
 194, for S. XX., read S. XXI.
 208, line 8, for vici, read viai.
 202, for S. XXI., read S. XXII.
 217, for S. XXII., read S. XXIII.
 240, for S. XXIII., read S. XXIV.
 256, for S. XXIV., read S. XXV.
 264, for S. XXV., read S. XXVI.
 282, for S. XXVI., read S. XXVII.
 352, note 118, read Vol. ii. p. 514—7.
 360, note 135, read Vol. ii. p. 43.
 558, line 31, for into the natural, read with the natural.

ROMA.

Dicam, Troja cades, et Troia Roma resurges.

S. I. IN former chapters, [Regifugium and Semiramis,] I have partly anticipated the business of this one. All the greater and more striking passages of Roman history, earlier than the capture of the city by Brennus, have not any proper relation to Rome or to Italy. It was the custom of the priests of the nations, who kept their annals either in writing or in tradition, and of that kindred race the old poets, to decorate the past days of their respective commonwealths with the legends of the kingdom of Asia, varied not only as to names and titles, but also in this way, that, if an event was, as many were in that flagitious monarchy, doubtful in its character and diversely related by conflicting parties, they chose whatever suited best to their fancies, or to those gleanings of the scattered members of the Giant and the Harlot respectively [the snare of the *Hunter*¹ and the *Noisome Pestilence*]

¹ Psalm 91. v. 3. and see Job 38. v. 17. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" The meteorological prognostics of these asterisms are, upon the first examination of them, rather ambiguous. The "bands" of Orion clearly allude to the three Jugulæ which are in the belt, and are that *σθηνος* of his, which Homer and Hesiod oppose to the Pleiades. His belt, and his sword, were not mere instruments, but types and visible forms of him, and expressions of his essential nature. Mela Geogr. l. 2. c. 1. Hence the *χρυσεος τελαμων* of Hercules, and his alliance with *Telamon*, in their war to recover the Belt (*ζωστης*) of universal empire from the Queen of the *Pleiad Amazones*. See Schol. in Theocr. Idyl. xiii. v. 25. Diod. Sic. l. iv. c. 16. Hom. Od. xi. v. 609.

It is equally clear that the *sweet influence* of the Pleiads is the relaxation of the air into humidity and into the fall of rain, for although the Hyades are by name Rain-stars, the Peleiades or Dove-stars [situated near to them

which they established as codes of faith and practice in their cities. In truth the Triptoleman sowers of the earth who migrated from the East Westward, drawn by supernatural power, had for a long time but two essential concerns, to eat,

in Taurus] have equally that quality; Non tantis Hyas inserena nimbis Terras obruit *et soluta Pleias*. Stat. Sylv. l. l. c. vi. v. 22. But the cosmical setting of Pleiades was a signal for violent winds, which dried the ground for the plough. Opera et Dies, 617.

The Bands, or Restraining Power, opposed to them must be that which keeps the moisture from gathering and the rain from falling; and here arises what little difficulty there is. For some passages seem as if they spoke of Orion, as having also a soft and rainy influence. Æneid. iv. v. 52. Plin. N. H. xviii. c. 69. Propert. 11. xvi. v. 51. Claud. B. Gild. 498. But this seeming confusion of things opposite admits of, and absolutely requires, explanation. Hector did not betray his country, far from it, but *ademptus Hector* Tradidit fessis leviora tolli Pergama Graiis. And even so, the absence of Orion is the signal for rains. This is described as happening in two ways, either when he sets cosmically; Theocr. Idyl. vii. v. 54. schol. ib. Horat. C. l. xxviii. 21. iii. xxvii. 17. E. x. 10.; or when the powers of moisture have so far prevailed as to obscure his lustre and intercept it by clouds, *si fuerit obscurus*. Serv. in Æn. 3. v. 517; which two cases are analogous to those, of the Sun being absent in the wintry signs, or being eclipsed by fogs or other intervening matter. This is certain, that he who only promotes the rain by his absence or concealment, is in his own essence the restrainer of it. So much for the meteorological "bands and influences."

But these stars were also a great mystery of astrology and Sabian superstition, to which that fable relates of the giant huntsman, Orion, pursuing the Pleiades or daughters of Atlas up and down Bœotia for seven years, till Jove in his mercy transformed them into stars; for these are, on one hand, Nimrod the founder of Scythistic Magianism, and, on the other, Semi-Ramis [*ἡ Πελείας Ὀρεστέρα*, as Hesychius construes her name] who founded the doctrines of Ionism, and when closely pursued by Tauro-Batta, king of the Indians, assumed, with her companions, the form of Doves, and flew away. We may add that the hawk Memnon, Adonis, or Dædalion [all three *Sons of the Morning*], never ceases to wage an aerial war against her. She was worshipped, as the Dea Syria, in the form of a Dove. See Diodorus, Ovid, Lucian de Deâ Syriâ, etc. Accordingly, the two asterisms had their appropriate moral influences. "Orion, saith Julius Firmicus, arises in Aries" [that is, he rises cosmically when the sun is in Aries] "and in the tenth part thereof. Those who are born in that conjuncture are corporis mobilitate conspicui, et quorum animus variis sollicitudinibus implicatum pervigili cogitatione semper exæstuat." Mathes. l. viii. c. 6. p. 216. ed. Basil. 1551. But Pleiades "arise in Taurus in the sixth part, quibus orientibus si quis ortus fuerit, luxuriosis semper et lascivis voluptatibus oc-

and not to be eaten, and had the priesthood filled the long records of years with the grubbing up of wildernesses, and the slaying of wolves and bears, the adventures of flocks and herds, and the occasional scuffles that arose for the possession of land and cattle, they would have exhausted the patience of the simplest auditory, and could neither have shown forth their own genius, nor advanced their power; and their own vanity and that of their citizens, in later times, would have been wounded by the publication of such jejune and rustic chronicles. But yet another and graver rule of policy was powerful in bringing about this effect; If the peoples had been told, "You are exiles declined into rudeness, dissonant in voice and sentiment, and banished into profane regions from that Holy Land where the Gods lived and died, and where mankind enjoyed under the sway of dæmoniacal sceptres a splendour, and wisdom, and knowledge of divine things now irreparably lost," it is plain that a general yearning would have been excited for the restoration of the lost centre of unity and standard of uniformity, and the priests of the religions, *τα νομισμα*, thus crying the imperfections of their own wares, could not even hope that they would be respected.

cupabitur," and will be addicted "unguentis. . vinolentiæ. . libidini. . accuratis vestibus. . inflexis crinibus. . fictæ pulchritudini. . pigmentis. . demptis pills. . ac eos pœnitebat quod viri nati sint." p. 218.

The natural astrology is a science which God devised for the use of men, when He created the stars, and said, "Let them be for *signs* and for *seasons*," but one so forgotten now, that few people enquire even what is meant by the periodical rising and setting of the fixed stars; which rise cosmically when they rise with the sun, and set cosmically when they set at the sun-rising, and appear heliacally when the sun ceases to extinguish their light by his own at sun-rise, and disappear heliacally when they are hidden from sight by the sun-rising. But the moral astrology flows out of the character and doctrines of such men and women as were deified, and were feigned to preside over certain luminaries: and it consequently has no essential truth, although it may perhaps have been used, in some ages of the world, by Satan and the *Dii Dæmones* as one among many ways of holding commerce with the children of the apostasy. This note partly recapitulates matters which were touched upon in the last volume, but they are such as it is desirable to keep fresh in the reader's mind.

One forbidden wish would have animated every ambitious and inflamed every pious breast, the *avitæ Tecta velint reparare Trojæ*. And motives were not wanting for them to discourage all rash endeavours, or even desires, to recover what was lost. Their object was to settle the nations in the new countries and govern them in their own way, which could not easily be done among people who, like the Rechabites, accounted themselves but sojourners in a strange land. The permanent interests and attachments, which give birth to patriotism, would not have grown up under such circumstances. And of higher dissuasive reasons, thus much at least was known to the priests of the dispersion, that the judgments of a superior power weighed upon mankind, and could no more be resisted until the prophetic epocha of their reversal or mitigation, than an other son of the Ἀμφίβοητος Ὀφίς could make a renovated Babel “the beginning of his kingdom,” or than Julian could re-ædify the City of David and reverse the outlawry of her citizens. So much, therefore, of the truth as they knew, they locked up in mysteries hard of access, and represented to the vulgar their religions and, what were allied to them, their primæval histories, as positive values, not as relative all to one common standard. That which to the people was history, is to us, as in some measure I imagine it always was to the more learned of the heathen priesthood, an esoterical mystery of the origins of government and worship throughout the world.

So inveterate was the delusion which priestcraft and pride had wrought in the minds of the gentiles, that no mass of proof would suffice to undeceive them; and when they discovered coincidences perfectly minute of the most remarkable facts in countries wholly unconnected with each other, and of which one could not have happened accidentally, and by stronger reason many could not, they were not undeceived, but contentedly observing the curious agreement of events, left to each community the possession of its legends undisputed and undoubted. Of this remark, which applies to all anti-

quity, the *Parallela* of Plutarch are one especial example, where, after citing instances amounting to a demonstration, [and a mathematical demonstration, if the doctrine of chances approximating to certainty in the procession of numbers belong to the mathematics] he doth not advance a step towards the better understanding of the matter. It is also worthy of observation how guardedly they set to work in writing, who had found means to acquire a real knowledge of Origins, as Theopompus in his *Meropis*, and more especially Euhemerus, the Tegeate or the *Messenian*, as he is variously called²; the first I believe being the name of his country in Arcadia, and the second that of the isle of Shinar or Babylonia, where he probably lived and studied, about the age of Seleucus Nicator³. He describes Jupiter as king of the whole earth, and presiding over a triad of nations, and otherwise gives such a description as precludes any doubt of Panchaia being the Shinar of Nimrod. Yet was he universally discredited and reviled, notwithstanding the labour and diligence with which he is said to have executed his researches.

S. II. I must yet recite one more of my former remarks; that those who had the best annals gave the worst account of their origins, and had the mythologumena of their history in the greatest confusion. The Romans did not affect a monstrous antiquity, but placed the foundation of their city at an historical epocha; and the first arrival of their founders in Italy at a reasonable distance of time. There is no ground for doubting that the *æra ab urbe conditâ* was scrupulously exact. The early events of this colony were trivial and monotonous, and probably the numberless stories of petty wars, with the *Æqui*, *Volsci*, *Sabines* and others, do them more than justice. But the great events were to be borrowed from the old source, and that, being the history of four reigns in

² Plut. de Plac. Phil. l. 1. c. 7. p. 380. Xylander de Is. et Osir. p. 360.

³ Euhemerus was a friend of king Cassander. Euseb. Ev. Præp. l. 2.

the days of longevity, and of a succession of six or seven names, would not spread itself over so large a surface as the chronicle of Rome, from the landing in Laurentum to the rebuilding of that city by Camillus; a period in which so few reigns and names would not go far, by reason of the curtailed span of human life in the Roman æra. The consequence has been that the leading facts, pointed out in my first volume, have been confounded, repeated, and transplaced without end, but still without so far disfiguring them as to prevent the analyst from recognizing them in their altered shape.

Saturn was Noah, and reigned over Italy in the golden age, before the introduction of war and crimes, and justice and modesty dwelt upon the earth in his days. His son was Jupiter Picus, otherwise called Pierus, the husband of Circe, and father of the nine Picæ or Pierides, and he begot king Faunus or Cush. This Faunus, whom the Greeks identify with Pan, because he was king of the whole world, is said to have first wrought gold mines and was entitled Πλατόδοτος, and he is the same character as Midas, Gyges, Cinyras, and Plutus, who were proverbs of wealth in the several origins of Phrygia, Lydia, Cyprus, and Crete.

Fauno Picus pater, ille parentem

Te Saturne refert, tu sanguinus ultimus auctor.

Faunus was king of the Aborigines, and so also was Latinus his son. The Æneid is in fact a sort of Iliad [as it is also a sort of Odyssey], and represents Jupiter Æneas claiming the possession of Picus's kingdom and of Lavinia, as Jupiter Agamemnon did that of Helen and Troy. He led the army of the Holy Ships against king Latin, who was son of Faunus and Venus Marica, or otherwise of Palantho, with whom the god Hercules lay in the Palatium. This part of the series fails, in respect that Faunus is not introduced, but Latinus on the contrary is made the *old man*, and the real Latinus (fourth from Saturn) has the name of Mezentius or Lucumon given to him. Here the error is in the names, the facts

being so far correct, for the Old King was really on the spot, and the war-king came from a distance to his aid. Turnus supplies the place of Hector and Paris, the warrior, and the rival. The old man was never averse to peace; and when Turnus and Mezentius die, a compromise ensues, and the Æneian empire is established by means of Lavinia, the woman contended for. I need not observe that though Æneas was not the Jupiter Aga-Memnon, or Indiges, who waged the Babylonian war, he was in truth the one who reaped the triumph by female treachery and by his own.

This genealogy is told as of Italy; but we have far other notices of it. Saturn⁴ was king of Persia, Syria, and the East; his wife was Semi-Ramis [the arkite Dove] called Rhea by the Assyrians; by whom he had two sons, Jupiter and Ninus, and a daughter, Juno; the elder son, called Jupiter Picus, married his sister Juno. He was the inventour⁵ of magic and glamour, of necromancy, of human sacrifice, of incest, and of execrable and unnatural vices, and the father of Perseus by Danaë, to whom he communicated his occult learning⁶, and especially the *πλανήματα* or delusions of the goblet, *του μυσταρε και ἀθεμιτου σκυφου*. Perseus, again, communicated these mysteries, together with the worship of fire, to the nations who bear his name. After Saturn reigned Ninus, who married his mother Semiramis, and was the first king of Niniveh. All this relates to the Dove of Noah, to the Whore of Babylon, to the engendering of Nimrod by Jove, and to his imputed incest with his mother. There follow a series of obscure figments concerning the Æneadæ at Lavinium and Alba; but one story concerning them in the old traditions of Italy is nearly word for word the same with that of Salmoneus at Olympia. "After Tiberius Sylvius⁷ reigned Aremulus Sylvius, who was of such arrogance not towards men only, but even towards the gods, that he boasted himself

⁴ J. Malal. Chron. p. 19. Mich. Glyc. Annal. part 2. p. 129.

⁵ Cedrenus, p. 17. tom. vi. Hist. Byz. Paris.

⁶ Chronic. Paschal. p. 38, 40. Mag-Pie is Πικος ὁ Μάγος.

⁷ Aur. Vict. Or. Gent. Rom. c. 18.

superior to Jove, and when the heavens thundered he ordered his soldiers to clash their shields, declaring that he would make the louder noise. But he was presently chastised, being struck with lightning and hurried by a whirlwind and precipitated into the Alban lake. So it is written in the seventh book of Annals, and in the eleventh of the Epitome of Piso. In the first of Domitius it is not said that he was struck with lightning, but that an earthquake swallowed both him and his palace into the Alban lake." Dionysius⁸ [who calls him Alladas, as others do Remulus and Romulus] says that he invented machines in imitation of thunder, *οἷς δεδιττεσθαι τοὺς ἀνθρώπους ὥσπερ Θεοὺς ἤξιθ*, but that real thunders, with rain, and a deluge of the lake, destroyed both him and his family. From all this, which excited in the ancients only a stolid admiration of the coincidence, the modern reasoner will draw ample consequences. I will only at present remark that we have in this history a curious vestige of the arts by which false theocracy was maintained, and a clue to the mysterious origin and history of gunpowder, as well as to the Agni-Astra⁹ by which the Sacas, Persians, and other Scythic tribes, effected their earliest conquests; and that the names Remus, Remulus, and Romus, Romulus, have not [as all Greek scholars know] any essential difference. The Oxydracæ of India told Apollonius of Tyana of an ancient Tower [*Τυρσις*] in their country which was wholly impregnable¹⁰, although it was besieged by Bacchus and Hercules, for whenever they came to assault it the air was filled with black clouds and impetuous blasts of thunder and lightning, which set the enemies to flight. This is no doubt the same Mount (*ὄχθος*) of the Wise Men in India¹¹ which the fulminated Ægipanes ineffectually besieged under the orders of Bacchus and of Hercules, and which, like Homer's Olympus, had thick clouds for gates; wherefore Apollonius said of these sages that they lived *ἐν γῆς, καὶ*

⁸ Ant. Rom. l. 1. c. 71. Ov. Fast. l. iv. p. 565. Metam. l. xiv. p. 532, Delph. Romulus Sylvius, Liv. 1. c. 3.

⁹ As. Res. vol. xi. p. 64.

¹⁰ Phil. Vit. Ap. l. 2. c. 33. p. 86, edit. Olear.

¹¹ Phil. ib. l. 3. c. 13. c. 15, p. 103.

ὅν ἐπ' αὐτῆς, ἀτειχίστως τετειχισμένοι. The legend of these Indo-scythæ relates to old Babylon, and helps to explain its decennial resistance to the Bacchic or Sabian siege, and the fulmination of Capaneus in the Herculean siege, upon whose funeral pyre

Conjugis Evadne miseris elata per ignes

Occidit Argivæ fama pudicitiae,

an example of fanaticism whereof the matrons of India and of the Heruli¹² long after rued the consequences.

S. III. After toiling through the idle series of Alban kings with which the annals are filled up, we begin again with the great pagan scheme drest up under other names. Romulus was the son of Mars, that is [of Jupiter Enyalius] out of a vestal priestess Ilia, Rhea, or Sylvia; names whereof the first belongs to Troy, and the two latter to the highest mysteries of Theosophy. That his father was Enyalian Jove, appears from this, namely, that he was otherwise termed Picus Martius¹³; and Picus was the peculiar title of Jove in Italy. He was nursed with milk from the dugs of a she-wolf,

sine matris honore

Nutrit inhumanæ dura papilla lupæ,

and with meat brought to him in the beak of the Martial Pie. It must be observed that there was originally no difference between the terms Mother and Nurse, the practice of separating those functions having grown up artificially and being by no means primitive; Ὑλαν [Sylviam] ματέρα¹⁴ τιθάναν

¹² Procop. de B. Goth. l. 2. c. 11.

¹³ Pomp. Fest. l. xvi. p. 456. Delph. Plutarch. Quest. Rom. p. 268. Xyland. Auctor de Orig. Urb. Rom.

¹⁴ Timæus Locrus de Anim. Mundi, p. 4. in Plat. vol. x. Bipont. There are some lines in Plautus very strong to this purpose,

Ita formâ simili pueri, uti mater sua
Non internosse posset quæ mammam dabat,
Neque adeo mater ipsa quæ illos pepererat.

Men. prolog. v. 19.

τε. So Tellus, the Magna Mater of the Gods and Titans, was Tit-Aia¹⁵, Earth the Tit or Breast. It will accordingly be found in exploring ancient fable that Nurse and Parent are equivalent mythic terms. Romulus the son of Ilia was nursed by *Helena*¹⁶; or according to others by the she-wolf *Acca Laurentia*, to whom, as *Lactantius*¹⁷ says, a statue was erected in the form of that animal. But this *Acca* of *Laurentum* was an harlot of great power and dominion, who bequeathed her territories to the Romans. The son of *Alcumena* and *Jove* was not *Hercules*, till the oracle hailed him by that title, but only *Nilus* and *Heracleides*, which shews that his sire was *Jupiter Hercules*; and hence we clearly understand those twin fables, that *Hercules* lay with *Palanto* daughter of *Hyperboreus* in the *Palatium*¹⁸, and engendered king *Latin*, and that *Hercules* lay with the harlot *Acca*, the nurse of *Romulus*, in his own temple; and the reduplicate identity of kings *Romulus* and *Latin* is less than ever doubtful. It should however be remarked, that the history of *Ulysses* has got itself mixt up in the story of *Latinus*. There were two *Fauni*; one, the wealthy son of *Jupiter*, and king of the *Cushim* or *Aborigines*; and the other, who was *Pan*, *Fatuus*, or *Ulysses*; or if both were *Pans*, they were different sorts of *Pan*, according to the distinctions in my chapter *HOMER*;

Seu *Pan Tyrrenis* mutavit *Mænala* sylvis,
Sive sinus patrios incola *Faunus* init.

Faunus Ulysses, or *Fatuus*, was the husband of the chaste *Fatua*¹⁹ or *Bona Dea*; and, pursuing that notion, some pre-

¹⁵ *Diod. Sic. Bibl. l. 3. c. 56.*

¹⁶ *Ptol. Heph. ap. Phot. l. 4. p. 150. ed. Bekker.*

¹⁷ *L. l. c. 20. p. 101. ed. Gallæi.*

¹⁸ *Pomp. Fest. in Palatium.*

¹⁹ As there were two *Fauns*, king *Faunus* son of *Jove*, that is, *Cush*, and *Fatuus Faunus*, that is *Ulysses*, so there were also two *Faunas*. One was a strumpet who lay with her own father, after he had assumed the form of a serpent; pater se in serpentem transfiguravit et coit cum filiâ. That is to say, she was the whore of *Babylon*, who lay with her progenitor *Cush*, but

tended that Latinus was son of *Ulysses* and *Circe*. At any rate *Acca* or *Κίρκη* (the She Hawk) was the mother; and *Acci-Piter* or *Accus Pater*, the hawk-shaped Lord of Hosts, was the father of *Romulus*; or if you consider *Κίρκη* as the wife and transformatrix of *Jupiter Picus* [in which character she should rather be *Κίττα* than *Κίρκη*], then it was the *Picus Martius*. This *Pie* was the spirit of prophecy, corresponding, as *Dionysius* saith²⁰, among the *Latins*, with the *Black Dove* of the *Greeks* at *Dodona*. The legend of the birth and parentage of *Romulus* is closely, if not identically, similar to that of the ancient king of *Iran*, of whose preservation, education, and violent death *Herodotus* learned some particulars in *Asia*; and the divine title by which he was taught to call that king [and by which he was led to confound him with a far other man], *Κυρος*, agrees with *Romulus* his title of God-head, *Κυβινος*. The founder of the line of the good *Cyrus*, but the own self of that hero whom *Herodotus* mixes with him, was *Perseus* king of *Assyria*, or *Ach-Ai-Man* king of *Persia*, by which last title I understand the Hawk of the *Lunar Land*; and *Achæmenes* was nursed, not indeed by Father *Accus*, but by the *Eagle*, the cherubic and true type

pretended to have conceived by the Snake *Hammon* in the Temple of *Bel*. *Macrob. Sat. l. 1. c. 12*. This *Fauna* was the goddess *Venus*, and on one of her Temples was inscribed *Ναὸς τῆς Ἀφροδιτῆς*. *Serv. in Æn. vii. v. 42*. The impure *Fauna* was distinguished from the other as ἡ φαυλή, the Bad or Evil Woman, which is a vastly ancient word of that signification; for the *Saxons* had also an evil deity, *Faul*. *Turner, Ang. Sax. l. p. 216*. *Nec hanc solum meretricem [Lupam] Romani colunt, sed Faulam quoque quam Herculis scortum fuisse Verrius scribit. Lactant. Instit. l. 1. c. 20. p. 102. Gall. Fatua Fauna*, the wife of *Ulysses*, was a very different sort of person, whom *Varro* scribit tantæ pudicitiae fuisse, ut nemo eam, quoad vixerit, præter virum suum mas viderit, nec nomen ejus audierit. *Lactant. l. 1. c. 22*. The *audierit* must be understood of some esoteric name, but the *viderit* is partly confirmed by *Homer*, for whenever she appears before the men, she is described, Ἄντα παρυσίων σχομένη λιπαρά κρηδεύμενα. See *Pseud. Clem. Rom. Const. Apost. l. c. 8 and 9. p. 209*. She was opposed unto *Faula* as the goddess *Bona*; and her's were the *Sacra Bonæ maribus non adeunda Deæ*. Their common name *Favna* or *Fauna* means propitious, a favendo, and it is synonymous with *Fausta* or *Faustula*, a title of the harlot *Lupa*.

²⁰ *L. 1. c. 14*. See *Ov. Fast. l. 3. p. 516*.

of the Holy Spirit, and the pagan symbol of the Mighty Hunter, Μορφοιο Φλεγυας. Ἀχαιμενη²¹ τον Περσην, ἀφ' ἧ κατεισιν ἡ των Περσων ευγενεια, δετου τροφιμον ἀκουσ γενεσθαι. But Adonis, son of Venus-Helena and Cinyras king of Assyria, the huntsman Aous, Son of the Morning, or as one of the fathers terms him, Son of the king of the Gentiles²², was himself the hawk Κιρις or Κυρις²³. This name Κυρις, or in Latin Quiris, signified in the Sabine dialect a spear, and Acinaces, according to Suidas, had the same meaning among the Persians; so that the Roman god Quirinus comes to be the same as Acinaces the War-God of Scythia. Κυρις is an Hawk as well as a Spear, for which reason Quirinus may be rendered a Son of a Spear, or a Son of an Hawk: but Ac-In-Acis doth, as I conceive, signify Accus the Son of Acci-Piter,

²¹ Ælian. Hist. An. l. 12. c. 2.

²² Philastrius de Hæres. p. 9. Helmst. 1611. He is here called *Thamur*, another form of the name *Thamus*, sanctioned by some of the most curious Persic legends of Nimrod. The historians of Persia relate that *Thamurath Divbend* (conqueror of the Evil Spirits) was the founder of Ninveh, which means the Dwelling of Nin. His name was sometimes prolonged into *Thahamurath*, and he claimed to be son of Leilan Shah, son of another *Thahamurath*,

[Ταυρος Δρακοντος και Δρακων Ταυρου πατρς]

though others maintained, and with more truth, that he was begotten by Housheng his predecessor. The Persians had a title, *Soliman*, equivalent to the Greek Ἀιολος, and implying universal cosmocrator, qu'ils ont cru posseder l'empire universel de toute la terre, and *Thamurath* aspired to this rank, but the dive *Argeng*, in whose gallery were the statues of the 72 *Solimans*, contended with him for the supremacy. This *Argeng* was the head of the league of Ἀργειοι, and the number seventy-two is that of the kings subject to the King of Kings. *Thamurath* was admitted to converse with the flying dragon *Simorg* or *Simorganka*, who resided on the summit of Mount *Caf*, the centre of the world, and boasted that he had been a servant of the *Præadamite* Sultans. The same hero was also armed with the Sevenfold Shield of *Gian ben Gian*, king of the *Ginni* by whom the world is governed. See *Herbelot* in the words *Ninveh*, *Thahamurath*, and *Soliman*.

Ptolomy son of *Hephæstion* saith, *Helena*, *Veneris* in congressu cum *Adonide* ministra, ab *Epidamniis* *Veneris* figurâ culta. Ap. Phot. Bibl. Version. Schott. p. 185. A. D. 1606. This is no more than another way of saying that *Helena* was the woman deified as *Venus Meretrix*, who bore *Adonis*, and afterwards sought his embraces.

²³ *Hesychius*.

or an Hawk the Son of an Hawk. As the Bird of War, the *Hawk* represented the life of Nimrod, and his avenging spirit was the *Vulture* which waited upon Nemesis,

Ἀμφὶ δὲ οἱ πεποτήτο παρὰ θρόνον Ὀρνίς Ἀλλαστῶρ²⁴

Ἰνὺ πτεροεῖς.

But the vultures of Nemesis were *πτήννοι τετραποδες* and had *ἀνχένα ὄφιδωδεα*, or in other words they were Flying Dragons.

In the reign of Romulus a famous rape took place of a married woman called Hers-Ilia and her attendant virgins. These ladies were called Sabines, which as I have shown in my former part denotes the Sabian religion; and their abduction, in perfidious breach of hospitality, brought the whole force of the Sabians under Tatius against Rome. This is an *Iliad*. Romulus here stands for Paris, Hector, and the Trojans; while the true Romulus is that Cælius Vibennus, son of Lucumon, who came to assist them from a distance,

Sociis Lucumonius armis.

Tatius stands for the Atridæ, which most likely gave rise to the fable of the Sabines coming from Sparta, to which Ovid alludes, saying,

Protinus Œbalii contudit arma Tati,

and again,

Œbalides matres non leve munus habent;

and Tarpeius is old Priam in the Tower. The Sabians prevailed by the treachery of a woman who resided in the Roman Pergamus as the Priestess thereof, and as a Vestal Virgin²⁵, and had means of betraying it to Tatius. She was said to be daughter of Tarpeius to whom the custody of the capitol belonged, and who was a faithful guardian of it, and no party to

²⁴ Nonn. xlviii. v. 382.

²⁵ Varro de L. L. l. iv. p. 13. Bipont.

the surrender: it would even seem from one passage that he perished by the treason of his daughter,

A duce Tarpeio mons est cognomen adeptus.

Oh vigil! injustæ præmia sortis habes²⁶!

She stipulated as the price of her treason for what the Sabines wore on their left hands, quæ gerebant in sinistris²⁷, meaning certain rings and bracelets of gold which would have come to a vast amount; but when king Tatius had won the Tower, he kept the letter of his promise by crushing her under the shields of his soldiers. Also, it is said, she not only coveted gold but the embraces of the hostile chief Tatius²⁸. In truth this Tarpeia was no other than the ravished or rather seduced Hers-Ilia, who desired to return to him whom she had left;

ἔπει ἤδη μοι κραδίη τετραπτο νεεσθαι²⁹

Ἀψ' οἶκονδ', αἶτην δὲ μετεσενον ἦν Ἀφροδίτη

Δωχ', οτε μ' ἤγαγε κείσε φιλης ἀπο πατρὶδος αἰης,

Παῖδα τ' ἐμην νοσφισσαμένη, θαλαμον τε, ποσιν τε

Ἵου τευ δευομενον οὐτ' ἀρ' φρενας οὔτε τι ρείδος.

Nor may we doubt that these two names appertain also to Romulus his mother Helena or Ilia. A reader will be less reluctant to acquiesce in these solutions when he learns, what is most indisputable, that this Tarpeian fable belongs not to the Romans, nor even to Europe, exclusively. When Brennus king of the Gauls besieged Ephesus, a damsel of that city offered him both the enjoyment of her person, and the surrender of the city, in exchange for the bracelets of his people³⁰. Brennus accepted her offer, and commanded his army to throw all their gold upon her, by which means she was crushed to death. The Gaul of this legend is the

GALLICUS *Iliacis* miles in aggeribus.

²⁶ Prop. l. iv. El. 4. l. 92.

²⁷ Florus, l. i. c. 1.

²⁸ Prop. Elegiâ suprâ laudatâ.

²⁹ Od. l. iv. v. 260.

³⁰ Clitophon Rerum Gallie, l. i. cit. Plut. Parall. p. 309.

When Achilles³¹ was besieging Methymna, which belonged to the Trojans, Peisidica, daughter of the king, beheld him from the walls, and became enamoured of him. She betrayed the city into his hands upon condition of his marrying her,

Ὅφρα νυὸς γλαυκῆς Θητιδὸς πέλοι,

but the hero having gotten his object, ordered his soldiers to stone her to death. When the Milesians and their allies besieged Naxos, Polycrita, sister to the rulers of that city, formed an intercourse of love with Diognetus general of the Erythræans, having made him swear, as the price of her favours, to grant whatever she desired. She thus prevailed upon his mistaken idea of good faith to betray the fortified Milesian camp to her brothers, who at the appointed signal of a beacon-light sallied forth and destroyed the besiegers. The Naxians came forth to meet the woman with exultation, and showered upon her such loads of their mitres and girdles³² that she was suffocated with the burthen of them.

When Sapor was besieging Melek Zeiren in the fortress of Hazzar, which was built under talismanic influence, and wholly impregnable³³, Nesseira the daughter of Zeiren, and the most beautiful of women, beheld him from the ramparts and fell in love with him. She extorted his promise to marry her, and upon those conditions she betrayed to him the secret by which the place might be taken, namely, that if the ramparts were sprinkled with the blood of a virgin they would fall down. The town was sacked by Sapor, and her father killed. The Persian king kept his promise, and that happened to the bride which is told of Smindyrides the Sybarite, a rose leaf in the bed excoriated her tender limbs; but when the king learned that her tenderness arose from her father's excessive care of her, who had fed her upon the marrow of lambs, and honey, and ambergris, he exclaimed, "Wretched woman, seeing that

³¹ Parthen. Erot. c. 21.

³² Parthen. Erot. c. 9.

³³ Price Hist. Arab. p. 145.

to a father who cherished thee with such singular tenderness and indulgence, thou couldst make a return of such foul and perfidious ingratitude, henceforward let no man trust thee." Then directing that the traitoress should be tied by her hair, which was of the most beautiful and luxuriant growth, to the tail of a wild horse, the latter was let loose in the desert and set off at full speed, and the woman was in a few minutes beaten to pieces at its heels.

In addition to these narratives we may notice the chastisement of Scylla by the disdainful Minos³⁴, after that by her treachery he had taken Megara and slain her father; and the Tower and Walls as well of Megara, as of Thebes, were but a transcript of those of Ilion Phœbææ structa canore lyrae;

REGIA TURRIS erat vocalibus addita muris

In quibus auratam proles Latoia fertur

Deposuisse lyram : saxo sonus ejus inhæsit³⁵.

The Bracelets belong to the obscure tale of the traitoress Eriphyla as well as to that of Tarpeia; and her chastisement by Tatiüs, and the other corresponding names, is but a violent anticipation of her ultimate destruction by the avenging Heraclidæ and Atridæ. For the murder of Tatiüs is that of Agamemnon, and close to Rome stood the bloody altars of Orestes Fugitivus.

I have shewn [in Part 1. cap. *Semiramis*] how the Harlot who had been the cause of war effected a compromise of religion between the triumphant Bacchic league and the vanquished Nimrodian party. And so did the ravished Hersilia [but not *unwillingly* ravished as Dionysius³⁶ insinuates] effect a peace and a complete crisis between the Romans of the City and the followers of the Vitisator Sabinus; upon which occasion the Roman Chief erected a temple to Jupiter Stator;

³⁴ Apollodorus l. 3. c. 15. s. 3. Pseudo-Virgil. Ciris. v. 389 ets. et v. Schol. Pind. vii. Nem. v. ult.

³⁵ Ov. Met. l. viii. v. 15. Heroid. Epist. xvi. v. 180.

³⁶ Arch. l. 2. c. 45.

and the Sabian³⁷ erected others to the Sun, Moon, Saturn, Rhea, Vesta, Vulcan, Diana, Mars, Juno Quiritia, and divers other Gods. These proceedings are, by a false application of the old history, said to have happened under Romulus and Tatius, putting the chiefs of party for the parties, both having perished within the foregoing year.

At the close of Romulus his long wars there was a scarcity of grain, which induced the Senate to withhold from the people the accustomed distribution; but Romulus restored it to the people, and punished the patricians for their conduct. In resentment whereof they slew him in the Senate-house and carried away his body piecemeal³⁸ under their robes. The people missing him, would have burned the Curia had not one Proculus come forth and declared that he had seen Romulus upon a mountain, with more than human stature, and already deified. This might have passed off for a Roman history, did we not know that it equally belonged to a city of Arcadia. During the Peloponnesian war, Pisistratus of Orchomenos³⁹ hated the nobles and shewed favour to the common sort of people; in consequence of which the former slew him in the Senate, and cutting his body up, they carried him out in their clothes, and scraped away the blood from the floor. The people filled with suspicion rushed to the Senate-house, but were pacified by Tlesimachus the king's younger son and one of the conspirators, who declared that he had seen Pisistratus,

³⁷ Dion. Hal. Arch. l. 2. c. 50. The reader should bear in mind that these things never happened. The Roman religion was a compound of the Pelasgic and Ægyptian, but the pretended union of the Romans and Sabines is as false [so far as Italy is concerned in the story] as all the rest of the Romulean legend. And the Roman historians do scarcely affect to treat of it as a real transaction, for after saying "*civitatem unam ex duabus faciunt, regnum consociant, imperium omne conferunt Romanæ*," they proceed to describe wars waged by Tullus Hostilius, Ancus, Servius, Tarquin, and afterwards by the Consuls, against the Sabines, not as civil or even as social wars, but as a contest between independent and natural enemies, and without ever adverting again to the pretended crisis or to its dissolution. Liv. l. 1. c. 13. c. 30. c. 36. c. 38. l. 3. c. 61.

³⁸ Plut. Parall. p. 313. Dion. Hal. l. 2. c. 56.

³⁹ Plutarch. Parall. p. 313.

in a form surpassing humanity, and borne aloft through the air to the summit of the Pisæan or Olympian mount. Other causes were assigned for this murder of Romulus⁴⁰, and especially his having substituted the tyrannis for the basilæa, τυραννικός⁴¹ ἐκ βασιλικου γενομενος, but it seems to have been the prevalent belief that he fell a victim to the wrath of the magnates of his own kingdom. However, there was another story of his aphanism, that while Romulus was haranguing the people at a place called the Marsh of the She-Goat, a sudden storm came on, with incredible changes in the heavens, and the darkness of a tempestuous night; and that when these portents subsided and the people returned, Romulus was nowhere found; but the rulers of the people commanded them from thenceforth to worship Romulus⁴², who of a good king had become a tutelary god.

Est locus, antiqui Capream dixere paludem,

Forte tuis illuc Romule jura dabas.

Sol fugit; et removent subeuntia nubila cælum;

Et gravis effusis decidit imber aquis.

Hinc tonat, hinc missis abrumpitur ignibus æther.

Fit fuga; Rex patriis astra petebat equis.

And it came to pass, as we are to collect from Ovid, that, "behold, there appeared a chariot of fire, and horses of fire, and Quirinus went up by a whirlwind into heaven." The apotheosis of Enoch suggested that of Romulus or of Hercules, whom⁴³ νεφος ὑπόσαν μετα βροντης εἰς ἄρανον ἀνεπεμψεν.

The gloom which covered the earth upon the aphanism of this personage is remarkable, and meets our notice in several other places. On the day when Hercules died by female treachery and the poison of the hydra serpent, or, as it was

⁴⁰ Dion. 2. c. 56. Plut. in V. Rom. p. 34. Xyland.

⁴¹ Appian. Bel. Civ. l. 2. c. 114. p. 332. Schweig. and see Part 1. p. 34. n. 71. p. 656. line 28.

⁴² Plut. ibid. Dion. Hal. ibid.

⁴³ Apollod. l. 2. c. 7. f. 7.

otherwise pretended, when he ascended a manifest God from mount Ceta, the sun ⁴⁴ was darkened. When Talos [or Orion] had met his death by the magical fascinations of Medea, the Argonauts were presently envelopped in that chaotic and præternatural darkness ⁴⁵ called the *Cat-Oulas*; and this invulnerable warrior certainly *was* Orion, as it appears from Dosiades his account of the altar which Jason erected in honour of him, at Lemnos,

ὃν σχεδόθεν Μυρινῆς

Σοί, ΤΡΙΠΙΑΤΟΡ, πορφύρεον φῶρ ἀνέθηκε κριε.

Upon the fall of Phaethon the sun is represented as veiling his face, officiumque negat mundo, till the supplications of the Gods prevail upon him to shine again. And lastly when Memnon the Son of the Morning had fallen by some stratagem of the Pelasgians, and the Winds, as it was said, had blown away his body, then also did the heavens refuse their light, and the earth was overshadowed ⁴⁶. The mode in which the death of Memnon or Hercules Thrasy-Memnon was artfully brought to pass does not appear: but I think it probable that he was blown up with gunpowder, or with some other tremendous artifice of ancient chemistry, which deadly detonation was compared in irony with his own pretensions, whereby he had sitten in the temple of Jove, shewing himself as Jove, as the Great Increment of the Thunderer. Salmoneus or Romulus Sylvius is Romulus son of Sylvia; and there is good reason to think that Salmoneus is the same person as Bellerophon, the difference being only this, that the former drove the Chariot of Jove, while the latter being *Celes* [chief of the 390 Celeres or Equites] rode upon Jove's Horse whom *Φατναι Ζήνους ἀρχαίαι δεχονται*. Both of these ill-fated heroes were influenced by the constellation Heniochus,

⁴⁴ Pomp. Fest. in Herc.

⁴⁵ Apoll. Argon. l. iv. v. 1694.

⁴⁶ Quint. Smyrn. l. 2. v. 582. 625.

*Hinc mihi Salmoneus*⁴⁷ *qui cælum imitatur, in orbes*
Pontibus impositis, missisque per æra quadrigis
Expressisse sonum mundi sibi visus, et ipsum
Admovere Jovem, terris de fulmine fingit.
Sensit at immensos ignes super ipse secutus ;
Morte, Jovem didicit generatus quid sit haberi.
Hoc genitum credas de sidere Bellerophontem
Imposuisse viam mundo per signa volantem,
Cui cælum campus fuerat, terræque fretumque
Sub pedibus ; non ulla tulit vestigia campus,
Hæc erit Heniochi surgens tibi forma cavenda.

Not only the fable, but the very practice of charioteering in the "*Jovis cælum imitata domus*" belonged to the Romans, for such was their Circus expressing the seven spheres, or numeros limitis ætherii. These were the Salmonean bridges, or passages, *πολεμιοι γ ε φ υ ρ α ι*. If king Nimrod was thus blown up, he might with justice be resembled to a falling star, as was Lucifer Son of the Morning, and Phaëton *Prince of the Morning*, son of Merops and Clymena, or [by the false pretence of antitheism,] of Apollo, and Clymena, wife of Merops ;

Volvitur in præceps longoque per aëra tractu
Fertur, ut interdum de cœlo stella sereno
Etsi non cecidit potuit cecidisse videri.

But Phaëton⁴⁸ was by other accounts cattasterised in Heniochus, like Salmoneus, and Bellerophon,

Ζεὺς δὲ πατὴρ Φαέθοντα κατεσθρίξεν Ὀλύμπῳ
Ἰκέλον ἡνιοχῶ καὶ ἐπώνυμον.

⁴⁷ Man. Astr. v. v. 91. The author of this poem was probably Manlius Antiochus, a greek freedman ; which accounts for his un-latin if not barbarous style. In line 97 they print *genere* without sense or metre ; the word *generatus* written just above brought in the error.

⁴⁸ Nonn. Dion. l. 33. v. 434.

Another name of the *Charioteer* was Eri-Chthonius, who astonished Jove by his boldness in imitating the Sun ⁴⁹, Ἡλίου ἀντιμιμῶς: and it is clear that this is the Phaëthontëan legend. The Hunter Iasion is added to the list of illfated charioteers by Hyginus. The last I have occasion to cite from Greek mythology is Hippolytus the Hunter, ὁ ἐν Οὐρανῷ καλούμενος Ἡνιοχός ⁵⁰, whose disastrous charioteering and Bellerophontëan chastity are so well known. But other and important confirmations arise in the East. Berzinus or Cai-Cosrou [Περσεύς or Περσινός, Κυρὸς or Κυρινός] inter media tonitrua et fulgura equitando ab equo suo dejectus est, et eodem momento fulgur in ejus ephippium cadens ephippium incendit, et equum voravit nec exstingui potuit. In memory of him the *sixth* of the *seven* Pyrëa of the Magi ⁵¹ was named Azur Berzin.

It is even said that Cai Khosrou ⁵², when he went to the wars, rode upon the Fire Goschasp (which is the power presiding over Warriors) as upon a horse, and built a temple to it: and the Zend-a-Vesta ⁵³ relates that the Fire *Berzin* was named from the *saddle* of *Gushtasp* upon which the lightning from heaven fell. *Gushtasp* is a name of Zoroaster, and no doubt it is the same word as *Goschasp*, signifying Cush the Horse or the Horse of Cush. The Goschasp of Du Perron's collection must be the Azur Behram of Hyde ⁵⁴. That Zoroaster who, according to Stanley ⁵⁵, was cotemporary with Ninus king of Niniveh, was, at his own especial prayer and request, consumed by fire from heaven.

The author of the book of Recognitions, bearing the assumed name of St. Clement the Roman, declares that Nimrod was one of those whom the Greeks called Zoroaster. He arrived at such præternatural power, that he even aspired to rule the

⁴⁹ Eratosth. Catast. 13.

⁵⁰ Pausan. l. 2. c. 32.

⁵¹ Hyde Rel. Pers. c. 3. p. 105.

⁵² Zendavesta, tom. 3. p. 384.

⁵³ Tom. 2. p. 42.

⁵⁴ Hyde Vet. Pers. Rel. c. 3. p. 105.

⁵⁵ Stanl. Chald. Philos. c. 3. p. 4. Suidas in Zoroaster.

Star of the Prædominating Evil of the World, του βασιλευντος κακου, and in order to punish his audacity⁵⁶, the Fire of the kingdom of the World, το της βασιλειας πυρ, came down from heaven and burned him; credulous men were, however, persuaded that the Lightning had translated him to heaven because of his friendship with God.

The last words naturally lead us to the contemplation of another equivalent fable. There lived in Phrygia a man called Gany-Medes [*the Rejoicer in Wisdom*], Idris [*the Wise*], Cata-Mitus [*Hanging by a Thread of Destiny*], and Aquarius, or, in a much older word, En-Och⁵⁷, *the Source of the Waters*. The ancients knew that Ilion, the Panomphæan temple, although built under the immediate auspices of their own gods, was nevertheless an abomination in the eyes of certain other Divine Powers, whose worship was extinguished, and their glory upon earth diminished, by that impure Church. These are they whom Æneas deprecates,

Diique Deæque omnes, quibus obfuit Ilium, et ingens
Gloria Dardaniæ.

Now, the prophet who most explicitly foretold the confusion and ruin of those who had leagued themselves against the Lord their maker at Babel, was Ganymedes; Laomedonti prædixit, tum perituram et civitatem et regnum Trojanorum, cum de Monte Meotio sponte fuisset saxum delapsum. The portent of tongues happened at Babel on occasion of a cannibal feast, the business of which was the Dedication of the Capitol, the τελεσαι δομον Ὠρομεδοντος, a main cæremony of which was the placing on the Tower's top the stone effigy [whether conical, cubical, ithyphallical, and so ἀναιδη, or anthropomorphous] of Jove. Sisypheus having offended Jove, that

⁵⁶ Clem. Pseudo-Roman. Recog. l. 4. p. 540. et Homil. 9. p. 680.

⁵⁷ In greek Annacus. Annacus was a Phrygian, or Armenian, who prophesied the flood of Deucalion, and exhorted the people to avert it by pious supplications. Suidas in Annaco. See Lucius Ampelius, c. 2.

deity assumed the form of a stone, and the cunning hero was condemned for ever to hoist it to the summit of a mount, from which it for ever fell. The panic terrour seized the people in the very moment of the consummation, and the *λααὸς ἀναιδής* came rolling to the earth. Of this event it seems that Enoch gave a lively prediction. He was so acceptable to the Most High, and reposed on Him such an entire reliance, that he was translated to heaven ; and from the close analogy of that which happened to Elijah, we may believe that Enoch's aphanism was accompanied by fiery portents.

But several circumstances shew that Nimrod inherited the fame of this antique and almost forgotten Christian. Gany-medes or Catamitus was the son of *Laomedon* whose bones were the palladium, and for whose honour the gods had constructed Ilion, i. e. of Cham. Previous to his translation his fame was that of an *Hunter*. His *beauty* moreover was unrivalled. The resemblances which led to a transfer of the legend were, I conceive, principally two. The fiery aphanism of Nimrod, represented by his destroyers as an apotheosis, appeared to agree with Enoch's fiery car, which is the mistake of which Clemens Pseudoromanus complains ; and secondly, the prophetic denunciations of Enoch against Babylon resembled the curses pronounced by the Goer Out into Ashur against the same City and it's Whore, insomuch as they both alike obtained their fulfilment in the same events.

Ganymedes was Aquarius, or the Source of the Waters ; but Cham, being the Great Serpent, was supposed to be the spirit of the river Oceanus or Styx, as well because all rivers are literally and truly *Serpent*, as also because that river in particular, being inundated by an excessive eruption of stygian water was the Aquatic Typhon. The river in question was one of those four which flowed out of Paradise, and whose fountains were in truth no strangers to the Tartarosis of the Titans, and was called Oceanus by Euripides in his Phaëthon, Euphrates in general, and Cham-Ander by Homer. The last is, literally rendered, *the Man Cham*, and Oceanus is an

Orphic title of that same man, in a passage of Orpheus, which alludes to his unclean meditations in his sleeping father's tent. But the river Nile was also called Oceanus, or rather the priests did falsely feign that it was the one same river as Euphrates⁵⁸, flowing round about through Æthiopia; and the Nile was also Jupiter son of Saturn, as Pindar hath it,

Νειλοιο προς πιον τεμενος Κρονιδᾶ⁵⁹,

or as Parmenon, whom the scholiast citeth,

Ἀιγυπτίῃ Ζεὺ Νειλῇ.

Nilus⁶⁰ was the father of Vulcan, the guardian Deity of Ægypt, quem custodem Ægypti esse volunt. Others say that he was son of the Sun, and founded the fabulous city of Carmentum⁶¹; and others again, that he was son of Cyclops⁶² son of Tantalus. The Nile was styled by Homer ποταμος Διπέτης, Flowing from Jove. Nimrod was, however, the Increment of Jove, who succeeded to divers of his functions and attributes; and so we find that the *River of Phaëthon*, Oceanus, Eridanus, or simply *Potamus*, flowed from the foot of *Orion*. By this process the Giant Hunter Orion is again brought into harmony with the Huntsman and Giant Ganymedes, for Ganymede⁶³ was the Source of the Nile, ἐκατοντοργυῖος ἀνδρείας, the motion of whose feet caused the swelling of the river. But if the dæmon *Nile* be identified with Jove, and Phaëthon, and Orion, and Ganymede, he shall be equally so with *Hercules*. Hercules was called Nilus⁶⁴ from the day of his birth up to the day when he conquered and destroyed, on Juno's behalf, the Giant with the Ineffable Name, τον Ἄνω-

⁵⁸ Pausan. l. 2. c. 5.

⁵⁹ Pyth. 4. v. 99.

⁶⁰ Cic. N. D. l. 3. c. 22. Diog. Laërt. Proem. c. 1.

⁶¹ Hyg. Fab. 275.

⁶² Schol. Ap. Rhod. l. iv. v. 269.

⁶³ Pind. ap. Schol. Arat. v. 282. The scholiast of Germanicus Caesar relates that Aquarius was the *Huntsman* of Mount Ida, but that the waters which flowed from his urn were those of the flood of *Deucalion*.

⁶⁴ Ptol. Heph. ap. Phot. p. 147. Berolin. 1824.

νυμον και Πυριπνοον Γιγαντα, but from that time forth he was entitled Hercules instead of Nilus.

These remarks are calculated to evince, that those who gave out the story of Nimrod's apotheosis in the midst of fire and smoke, affected to represent him as being caught up into heaven, like Enoch, because he was *beloved* of the Deity. The verb φιλεω in scripture has given birth to damnable imaginations; and a similar perversity, aided by the matchless and almost superhuman beauty of Nimrod, engendered the like pollution of Ganymedes or Catamitus his history. Roman Quirinus or Cetean Hercules, would have said of his own Ganymedean legend, as he did to his Adonaizing votaries, οὐδεν ἴσρον. Was it for this that he repelled the incestuous Phædra, that he toiled in war, and fought with beasts, and civilized the wilderness,

Multa tulit fecitque puer, sudavit et alsit?

Romulus, the fabulous founder and tutelary deity of the Romans, agrees in many of the most striking particulars with other mythologies of Nimrod, and most especially with those Athenian ones, Ion and Theseus. As the last was born to Æthra and Neptune, and the penultimate to Apollo and Creusa, so was he to Rhea or Ilia, and Enyalius or Jupiter Picus; but, like them, he did not obtain immediate recognition of his divine origin; and owing his preservation to casual humanity or secret contrivance, he afterwards asserted his own dignity in arms, when arrived at adolescence. Romulus was the child of Helena or Ilia, but Æthra, mother of Theseus, was ravished with Helena, carried with her to Ilion, and found there at its capture; and she is the self same person. The most celebrated names of Helen's attendants were Æthra and Clymena,

Ἀϊθρη Πιττιθῆος θυγατηρ Κλυμενη τε βοωπις*,

* Iliad. 3. v. 144. This verse is certainly not Homer's, being derived from the cyclic fable, of the mother of Theseus being found in Troy. Theseus was the son of Æthra, Phaethon of Clymena, yet these four are but one mother and one son. Pitt-Eus signifies *Deus Picus*.

which only means that she appeared in two characters in different orgies, as the Female Æther or Celestial Jove, and the Female Clymenus or Pluto; who is mentioned by Ovid⁶⁵ speaking of the revival of Virbius, At Clymenus Clothoque dolent, etc : and also by Antipater, in an epigram upon Orpheus

Ὅς καὶ ἀμειλικτοῖο βαρυ Κλυμενοῖο νοῆμα⁶⁶

Καὶ τὸν ἀμειλικτὸν θυμὸν ἐθέλξει λυρῇ.

In these different capacities she was ministered unto by six royal maidens, the Three Graces, and the Three Eriunyes or Furizæ Camillæ; nor need we doubt that when Orestes had slain her sister, she caused him to be excommunicated and banished by the Clymeneian triad. Besides being goddess of Heaven and Hell, another form remains to complete the tria virginis ora Dianæ, that of Ἀγ Μητηρ, or Earth, upon whose central position and immovable rotation all things were held to depend. To this character there seems to have appertained a third triad, that of the concordant and stable Fates, called from the division of the earth Moirai and Parcæ, which are to say *Parts*. Their intimate connection with the Earth appears in their being Hama-Dryads, or enclosed within the trunk of a growing Oaktree;

His corpus tremulum complectens undique quercus
Candida purpureâ quam Tyro incinxerat orâ⁶⁷.

The Oracle at Dodona was of three sorts, that of the Doves⁶⁸, that of the Oak Tree⁶⁹, and the Hell-Opia or Infernal Voice of the Stygian Pool⁷⁰ and its type the Brazen

⁶⁵ Fast. vi. v. 762.

⁶⁶ Antip. Ep. l. 3. Brod.

⁶⁷ Catull. Epithal. v. 308.

⁶⁸ Herod. l. 2. c. 55.

⁶⁹ Virg. Geo. l. 2. v. 16. Æsch. Prom. v. 838.

⁷⁰ Lucan. vi. v. 426. Serv. in Æn. 3. v. 466. Callim. Del. v. 288. et Spanheim, *ibid*.

Cauldron, and it was administered by three old women⁷¹, which helps to explain the Oak of the Fatal Sisters.

Like Ninus and Sesostris, Romulus attached to his person a chosen fraternity, the Quint-Ilia or Celeres; and, like Theseus, he opened a Temple of Refuge, and invited to his standard the most desperate adventurers. What is related of Ion or Theseus, that he divided the people into regular castes or hereditary professions, is of Romulus also. Like Theseus who ravished Helena and the Bacchic Ariadna, he ravished Hersilia the Sabian; and as Ariadna or Helena came, under both names, to be worshipped as Venus, and as the Corona of Ariadne was constellated, so was Hersilia deified as Hora the Goddess of Youth, and her Hair was translated to the stars. Theseus and Ion preserve the character of the Mighty Hunter, in as much as they both are celebrated for unsuccessful Hunters in the chase of the Calydonian Boar, or War [as it was otherwise called] of the Curetes and Ætoli, which is the same, in truth, as the Erymanthian Boar-Hunt or War of the Centauri and Lapithæ; and Romulus seems to have been renowned for an Hunter, not only in the way of amusement, but for more serious ends. John of Salisbury says (alluding I suppose to the Thebans Hercules and Actæon, and the Bœotian Orion) *Primi Thebani, si fidem sequamur historiæ, eam (venationem) omnibus communi eundam statuerunt, and somewhile afterwards, Fuderit auctor*⁷² *Romani generis cervorum corpora non vanæ voluptatis solatium, sed sibi et sociis quæsitivum suffragium vitæ.* Theseus and Ion having established the government, were both compelled to leave it by the ingratitude of their subjects, and the departure of each was from Gargettus; but though in the fable of Romulus the Regifugium is omitted, and only the king's violent death mentioned, yet there we find it ascribed to the factious ingratitude of the Romans. Gargettus was

⁷¹ Strab. l. vii. p. 477. Oxon.

⁷² Polycrat. c. 4. p. 9. p. 11.

the *Place of Cursing*, owing to Theseus his maledictions, and the aphanism of Romulus was on the Nones of the Fig-tree, and brought on the curse of Panic Terror, Jarring Tongues, and the Flight of the People. See *Populifugia* in Part I.

After the deaths of Romulus and Tatius, the power came into the hands of a woman called Egeria, or Diana Taurica, who governed by means of a puppet whom she moved at her will and pleasure, and who was named Numa Pompilius or Manius Egerius. This is the woman whom we have seen divinely impregnated as Ilia, ravished as Hers-Ilia, betraying as Tarpeja, and deified as Hora; and Egeria reigning after Romulus his death, and dictating laws and ceremonies, is Semiramis reigning at Babylon after the death of Ninus. Follow two reigns, which our ignorance of the events of the Semiraman kingdom prevents me from illustrating; we may understand this however, that the policy of the Harlot, which began with the pacific arts of superstition, turned afterwards to war and violence. The combat of the Horatians and Curiatians seems to me to correspond with that of Eteocles and Polynices.

S. IV. Having spun out two repetitions of the history of Nimrod and the Æneadæ, we are now required by the Roman Annalists just to begin it all over again. One Deem-Aratus [the Accursed of the People] was a Bacchiad of Corinth. This place, called *Διὸς Κορινθίου*, was a type of Babel; there it was that the Bacchic party tore in pieces the Mighty Hunter Actæon, son of Aristæus Melissus, and from thence were they afterwards scattered abroad in revenge of his fate, and founded Syracuse⁷³ and Corcyra. Alexander⁷⁴ the Ætolian says of that chaste giant, Antheus, or Bellerophonotes,

Less huge than him the Nomian Bee shall rear
By vacciform Peirenê's fountain clear

⁷³ Sch. Ap. Rhod. l. iv. v. 1212.

⁷⁴ Ap. Parth. Erot. c. 14.

His giant son, from whom shall flow delight
To Corinth, to the Bacchiads woe and flight.

The Acrocorinth was preserved from Neptune and given to the Sun by the giant Briareus, the assessour of Olympian Jove⁷⁵, and founder of the Pillars of Hercules⁷⁶, [that is to say, by Hercules,] and the Sun afterwards gave it up to Venus⁷⁷, whose infamous reign, as we have heretofore observed at large, succeeded that of the father of the Seven Heliadæ.

If Corinth was used to symbolize Babel, it's name ascended yet higher, and was given to the *Mons Illustris* of Armenia, whereof the Sennaarian Acrocorinth was but a type itself. The history of Phaethon does, like the famous fable of the Argonauts, blend together the events of the Flood with the succeeding æra of the Trojan war⁷⁸, Tiphys and the Argo, with the "ad Trojam mittetur Achilles;" and it contains much allusion to the natural portents which either instrumentally caused or at least accompanied that judgement. In his time the Sun approached the Earth; the abyss of Hell was opened; the islands were formed; and amber or electrum was produced. Then also the moribund prophet Cyncus assumed his form of an aquatic bird, which peradventure is the song of Noah in the tent. These inductions, drawn from the Metamorphoses of Ovid, are brought to a certainty by a passage of his calendar, where he is treating of the Palilia, *Sunt qui Phaethonta referri Credant et nimias Deucalionis aquas*⁷⁹. Δευκαλιωνος κατακλυσμος και Φαεθοντος εκπυρωσις, saith Eusebius⁸⁰. Now, it was round about Corinth that the Oceanic Mars raised a tempest against which Phaëthon vainly strove:

⁷⁵ Hom. Iliad. interpol. l. 1. v. 405.

⁷⁶ Ælian. Var. Hist. l. 5. c. 3.

⁷⁷ Pausan. l. 2. c. 1. s. 6. c. 4. s. 7.

⁷⁸ He was certainly confounded at times with the Huntsman Meleager. Sophocl. ap. Plin. l. 37. c. 11. Hyg. Fab. 174.

⁷⁹ Fast. l. iv. p. 603. Delph.

⁸⁰ Eus. Chron. p. 27. græc. edit. Amst. 1653.

Πειρηθὴ Φαεθῶν ὅτε δυσμαχος ἀμφὶ Κορινθὸν ⁸¹
 Ἐς μόθον ἀζεροῦντα κορυσσετο Ποντιῶς Ἀρης·
 Ὑψωθὴ δὲ θαλάσση κατ' αἰθέρος· ὠκεανῷ δὲ
 Λετοὶ διφασ ἀμαξά, καὶ ὕδασι γειτονος ἄλμης
 Βαψας· Ἐρμαγενεία κυνὼν ἐψυχέτο Μαιρῆς·
 Καὶ βυθίων κενεωνες ἐνυψωθῆσαν ἐναυλῶν
 Κυματὰ πρυγῶσαντες, ἱμασσομένοιο δὲ πόντου
 Ὀυρανίῳ δελφίνι θαλασσιος ἤντετο Δελφίς.

There was infinite confusion, and far exceeding the descriptive powers and imagination of Nonnus. This Corinth is most clearly the Lunar Isle, *νησος σεληνή*, of Plutarch ⁸², against which the Insurgent Styx furiously but vainly rages. But the impious are not allowed to find shelter on this island of the Epichthonian Daimones or blessed heroic souls; these doth Luna repel from her shores with her lightnings and thunder, and the abhorred waters sweep them away. And who can doubt, that in this we have the origin of a famous adage,

Ὅου παντος ἀνδρος ἐς Κορινθὸν ἐσθ' ὁ πλοῦς?

The ancients, misunderstanding it of Corinth in the European or Third Isle of Pelops, idly referred it to the expensive manners of the courtezans in that city, by which sailors were oftentimes ruined; but it's meaning really is the same as Pindar's when he saith, “ of human felicity *περαινει πρὸς ἑσχατον ΠΛΟΟΝ*,

Ναυσι δ' οὔτε πέρος ἰων
 Ἑυροῖς ἂν ἐς Ὑπερβορεων ἀγω-
 -να θαυμάσαν ὁδόν.”

As Corinth was the Hill of God, to which the righteous

⁸¹ Nonn. Dion. l. xliii. v. 184, et vide l. vi. v. 354. l. xxxviii. v. 427.

⁸² De Genio Socratis, p. 591. Xylander. The fathers of the church held, concerning Paradise, esse in Orientis regione felicissimā et ad orbem usque *Lunæ* elevata. Postellus de Universitate, part. i. p. 25. Paris. 1563. Paradiseus est locus amoenissimus, longo terræ et maris tractu a nostrâ habitabili zonâ secretus; adeo elevatus ut usque ad lunarem globum attingat. Unde et aquæ diluvii illuc non pervenerunt. Petrus Comestor, Hist. Schol. fol. vi. A. Paris. 1513. Vide Lactant. Phœnix. v. i. 30.

sailed, when all men besides were drowned, so was it also the place where a new generation of men sprung up, after the heavy rains were passed away,

hic ævo veteres mortalia primo⁸³

Corpora vulgârunt pluvialibus edita fungis.

The name of king *Kyros* was otherwise exprest *Korhs*, so that *Korivthos* well enough agrees with *Kyrios* or *Korivos*, and when the Heracleidæ were expelled from their kingdom they withdrew to Tri-Corinth, that is, to Niniveh and its dependent Tripolis. Having premised thus much, I say that Deem-Aratus is Noah, whose age the followers of the Hammonian church could not but mention with reverence, for the golden purity of its manners; but who was himself abhorred, for having destroyed his children in the visitation of the flood, or, as they figured it, having swallowed them up. He was the *ἀνθρωποφάγος κενταύρος*, or cannibal man-bull. Having reigned six centuries, it is not to be thought that he had only three sons, but myriads of his posterity must have been drowned before his eyes, nor did he propose to spare any but the two faithful patriarchs of his line. However, the craft of his wife prevailed with him to admit into the ark an hæretic and a traitor. This was Jupiter, whose votaries were not grateful for his preservation, but [on the contrary] abhorred the austere god who would fain have left him to his fate. Deem-Aratus of Corinth had a son, Lucius or Lucumon [the Light of the Moon], a title which Joseph Scaliger identifies with that of the Nocturnal Dragon or Third Orphic Corybant. I need not repeat that this is Ham. The kingdom of Nimrod consisted of Three great nations, in agreement with which Romulus was made to divide his subjects into three tribes, the Ramnenses a Romulo, Titienses a Tatio, et Luceres ut ait Junius a Lucumone⁸⁴. And another says, Lucomedi a duce suo Lucumone⁸⁵ dicti, qui postea Lucerenses appellati sunt.

⁸³ Ov. Met. vii. v. 392.

⁸⁴ Varro, L. L. l. 4. p. 17.

⁸⁵ Pomp. Fest.

Jupiter⁸⁶ we are told resided at Olympus, where he decided in the last resort upon all controversies, and all new inventions appertaining to the uses of human life were submitted to his judgment. He caused himself to be venerated as a god and established his government over the whole earth; for which reason his title of Lucumón came to express a king ruling by Divine Right; lucumones⁸⁷, qui reges sunt linguâ Tuscorum. And when Nimrod by imposture and prowess succeeded to his power and consolidated the same, he was the Lucumonius or second Lucumon, differing from the first in the fierce and warlike qualities of his reign. As these were not merely kings, but Epichthonians or Dæmon kings, whose heavenly realm was the Moon, their title Lucumon enured to those dæmoniacs who haunted particular spots and were tormented by impure ghosts; lucumones⁸⁸ quidam homines dicti ob insaniam, quod loca ad quæ venissent infesta facerent. And those who pretended in after times to a divine inspiration or, I should rather say, nature, were also Lucumons; as Ausonius hath it of Pythagoras,

Scillito decies si cor purgeris aceto

Anticipesque tuum, Samii Lucumonis acumen⁸⁹.

Lucumon took his journey towards Rome attended by a consort skilled in divination, whose name, Tan-Aquila [the Everlasting Eagle], evinces the divinity of their characters. Nor doth this name alone; for as he reached the Janiculum borne upon a waggon⁹⁰, an Eagle came down and lifted up his bonnet or pileus, and after wheeling several flights through the air again placed it on his head. It is to be noticed that the Eagle bore the cap far out of sight, εἰς τὸ βάθος τοῦ ἀέρος, and so was Lucumon crowned by the *Spirit* of the *Cherubim* with

⁸⁶ Euhemerus ap. Ennii Fragm. p. 318, ets.

⁸⁷ Serv. in Virg. *Æn.* l. 2. v. 287, l. 3. v. 475.

⁸⁸ Pomp. Fest. de V. S.

⁸⁹ Epist. iv. ad Theon. v. 68.

⁹⁰ Dion. Hal. l. 3. c. 47.

a Crown from Heaven. This transaction, as it is usual with the Roman origins, was equally well known to the remotest nations. Gordius⁹¹, a Phrygian, receives a prophecy from a woman that he should be king, and she offers herself to him *matrimonii et spei sociam*. An oracle afterwards declares that he should reign who should go in a waggon to Jove's temple; which Gordius fulfilling obtains the power. He is succeeded by Midas, so renowned for the abundance of wealth and the lack of wisdom; but Midas learned the mysteries of religion from Orpheus, and in these, rather than in martial prowess, lay the great power of Midas. But this again is told in another way; an Eagle lighted upon the waggon of Gordius⁹², and a prophetess of Jove declared that in that waggon a king should come under whose sway all parties should be reconciled, and Midas fulfilled the prediction by arriving in Gordius his waggon, which he consecrated to Jupiter. Upon its yoke a knot was tied, *quod qui solvet, illum Asiæ imperio potiturum*. To explain these fables it must be remembered that the ark containing the remains of Ham was removed by Cush to the plain of Shinar, and there entombed in the famous pyramid of Babel, where the dead Jove was supposed to have both his *cœlestial* and *infernal* oracle,

Κυκνος Ζευς, Ἀμμων δ' ἀμφιβόητος Ὀφίς.

So that his great dominion and empire over the minds of men was after his death, and the entrance of his body into the gates of Babel [or the future site of them] was in some sort the beginning of the Jovial kingdom. It is therefore told both ways, either that Gordius, who is Ham, and from whom the Gordiæi or people of Curdistan are named, came in his waggon to assume the kingdom; or else that Midas, who is his son Cush, obtained it by means of the waggon of Gordius, his father. Gordius was the father of Midas, and Midas was

⁹¹ Justin. *l.* xi. c. 7.

⁹² Arrian. *Exp. Al.* *l.* 2. c. 3. Curt. *l.* 3. c. 2.

the putative father to whom a mysterious mother bore the bloody tyrant Lytierses. This was Nimrod; his character of a reaper, and the sanguinary jest connected with it is clearly the same as that of Tarquin and the poppy heads. The Phrygian succession, *Gordius, Midas, Lytierses*, is the same as the Lydian, *Manes, Cotys, Asius*. The Ark of Ham, like that of Israel, was borne on a ponderous wain and drawn by cattle, whose stopping at the destined place is the famous halting of the Cow or of the *Μοσχου Πυργοδομίου*. Babylonia might truly say of his arrival⁹³,

Καδμος ἔμολε τανδε γαν,
 Τυριος ὦ τετρασκελης
 Μοσχος ἀδαμαστον πεσημα δικε,
 Τελεσφορον διδουσα
 Χρησμον, οὗ κατωκισε,

or Armenia of his departure⁹⁴,

Ὅχον δε μοσχων, κρησμος ὡς λεγει Διος,
 Ἐλας μετ' ἀλοχου, βαρβαρων ἡγουμενος.

And this is the Carpentum of Lucumon. Carpentum is a waggon used in husbandry, and also another sort in which the gods (like Ceres Thesmophora at Athens) and their sacred utensils were carried in procession. The "*carpento Capitolium ingredi, mos sacerdotibus et sacris antiquitus concessus*"⁹⁵, clearly relates to the story of Lucumon, and agrees equally well with the prophecy given to Gordius. It should be remembered that although the story was told as concerning Phrygia, yet was the wain of Gordius a Palladium not to that country only, but to the whole *Asiæ imperium*: now the reader remembers, from our First Part, that the Palladium was the Ark of Ham containing his remains, and was dedicated by Asius from whom all Asia was named. There was

⁹³ Phœniss. v. 641, etc.

⁹⁴ Bacchæ, v. 1331.

⁹⁵ Tac. Ann. xii. c. 42.

at Veii a chariot of earthen ware, *currus fictilis*, which went of its own accord, or by a miraculous impulse to Rome, and became one of the seven pignora of that city. This is another legend of the journey of Jupiter Belus his sarcophagus from Armenia to Shinar, and as we know that patriarch to have been confined in a vessel full of oil, it is probable that the innermost case of his ark and that immediately covering the pelopion bones was fictile. Ælian says it was of glass, which may come under that denomination. Having said thus much of the journies of Lucumon and Gordius, I have only to add, that the king unto whom these things happened was Jupiter himself; *Jovi aquila in capite consedit*⁹⁶, *et ei regnum portendit*. The Jovial Eagle was a form of the deity neither unknown to Adam nor to Moses, and the placing of that bird upon Ham's waggon means to declare that the man who there lay dead was the great Jove himself. The Greeks, according to their wont, made two of Jove and the Eagle, and pretended that Aetus⁹⁷ or Palicus was an youth beloved by Jove and transformed into an Eagle by the jealousy of Juno. The Palici or Comers-Back were the same people as the Corybantes, and like them were divided into Jupiter Palicus, and the Gemini Palici. When Jupiter was crowned king in Naxos, before his battle with the Titans, he was *transfigured into an Eagle*⁹⁸.

All the churches of the Apostacy, as well Cuthic, and Pelasgic or Schismatic, as purely Sabian, recognized Ham as their head; but they each ascribed to him such a nature, essential sex, and doctrine, as they pleased to profess themselves; wherein they acted very much as the religious sects do now a days. The Romans being, as we shall see, Pelasgi [not thoroughly *Hellenized* till a late period] regarded him as the Corybant of Samothrace, from whence he brought to

⁹⁶ Lactant. *l.* 1. c. 11. Euhem. cit. ib.

⁹⁷ Serv. in *Æn.* 1. v. 398. ix. v. 585.

⁹⁸ Schol. Germ. Phæn. v. 315.

Rome the worship of the Samothracian triad and their messenger Camillus. Demarati Corinthii filius⁹⁹, Samothraciis religionibus mysticè imbutus, uno templo et sub eodem tecto conjunxit Jovem, Junonem, Minervam . . . His addit Mercurium, sermonum Deum. Hos Virgilius, Θεους μεγάλους, Θεους δυνατούς, Θεους χρηστους. His arrival is the date of the beginning of that *Capitolium* which took so long to finish; and having reigned under the name of Lucius Tar-Quinius the Ancient, he was slain, as the Annals say, by the two sons of Ancus, in which we have some hint of the violent end which overtook the Corybant, ἀίμαχθεντα κασιγνήτων ὑπὸ δισσων.

S. V. Next follows a king of peaceful character called Servius Tullius, whom I have supposed to be the Polydorus, in whose reign the fierce and ill-fated Pentheus was military regent, and whose vain-glorious enumeration or *census* was proverbial for it's folly. His character would thus unite the reputation of piety, wisdom, and splendour, coupled with that of folly, which we find in Midas; and the predecessour of Tarquin the poppy-reaper would agree with the father of Lytiæses the corn-reaper¹⁰⁰. Oeresia, a priestess of Vesta, was pouring libations into the fire, when of a sudden it was extinguished, and she beheld¹⁰¹ μορσιον ἀνδρος ἀνατείνειν γονιμὴν ἐκ τῆς ἐστίας. By order of Tanaquila she was shut up in the chamber with this personage, who was no other than the god Vulcan or else the Lar of the House; and the result of their

⁹⁹ Serv. in *Æn.* l. 2. v. 297.

¹⁰⁰ Nor are these two the only versions of that fable. Dionysius mentions that the identical story of Tarquin and the Gabians was told of one Thrasybulus of Miletus, except that this latter reaped corn and not poppies. The fables relate to the supposed vengeance of the Hero, which showed itself in two forms, designated by two agricultural symbols, the bloody harvest reaped by the δρεπανη of Pers-Eus, Lytiæses, or Tar-Quin, and the scattering abroad or sowing by Triptolemus. Nemesis was armed with a brazen sickle, to which appertained the visitation of the gad-fly; Ἡ μὲν διστρεφεῖ τὴν χαλκηλατὸς ἀρπη. Nonn. *Dion.* l. 48. v. 438.

¹⁰¹ Plut. de Fortun. Roman. p. 323. *Dion. Hal.* l. iv. c. 2.

private interview was the birth of Servius Tullius, whose brows were crowned with a glory as bright as lightning.

Namque pater Tulli Vulcanus, Oeresia mater

Præsignis facie Corniculana fuit.

What more splendid natalia could a king desire? Yet was he said to be a man of base and servile extraction: and I have heretofore explained that this is not to be understood of Cush as such, but of the father of Nimrod; for that prince, who was with some the son of Jove, and with others the son of Cush, was, with others again, a mean bastard palmed upon the old king by the crafty strumpet; a doubt which holy writ hath solved by saying, "And Cush begot Nimrod:" but it was this third hypothesis which made Lytierses the nominal son of Midas be styled *ὁ παραπλαστός υἱός*, and the predecessor of Tarquin the Tyrant be styled Servius. Servius Tullius like Old Cush was impiously murdered, ubi erat sua regia, cæsus; having in his reign completed the enclosure of the city.

Although Nimrod's reign was ¹⁰² simultaneous with that of Cush, and although he really died before him, yet as he was his son, and younger than him by so many centuries, it is not surprising to find him at times represented as his successour; and when that error has crept in, he would naturally be made an accomplice in his violent death. King Servius married ¹⁰³ a daughter of Tar-Quin the Ancient, entitled Tarquinia, by whom he had two daughters, one of whom being incestuously married to her brother in law Lucius Tar-Quinius, instigated him to usurp the crown, and to murder the old man with every circumstance of insult and ferocity. This all hath some foundation: it is true that Cush was murdered

¹⁰² Upon this ground a legend was framed, which excluded Servius, and gave only six kings to the Romans, viz.—Romulus, Pompeius Divus, Hostilius Apys, Marcus Carpinus, Priscus Serpinus, and Tarquinius Tullius. Anonymi quidam, cit. ap. Tz. in Lyc. v. 1446.

¹⁰³ Dion. iv. c. 28. c. 40.

by his daughter or lineal female descendant, and it is equally true that she accused the young king of an incestuous attachment to her. She will appear again in a very different character. Lucius Tar-Quinius, the Superb or Overweening, ὁ Ὑπερηφανος, succeeded to Servius Tullius. Many supposed him to be a son of Tarquin the Ancient, which Dionysius ¹⁰⁴ refutes by saying that he must in such case have been seventy years old when he came to the throne: an objection rising from the ignorance of mythic origins, which relate to a period, when seventy years were a blooming time of life. However, Lucius Piso Frugi determined that he was grandson of The Ancient ¹⁰⁵, and as such he is made to claim the crown in his oration. Grandson in truth he was, as we know from Scripture, but he and his mother affected to ascribe his generation to the great Samothracian Corybant, Jove. The reign of Servius had all the features of the Basilæa, at least in the mode of government, but Tarquin the Superb introduced the Tyrannis; and his mode of effecting it was similar to those of the prototyrant Ninus Sesostris king of Assyria. We have read of these princes that they had a retinue of noble and high-spirited youths, their partners in all hardyhood, and devoted to their persons. In like manner Lucius, when meditating his usurpation, collected bands of companions, *ἑταιρίας συνηγαγεν* ¹⁰⁶, discontented nobles, and needy adventurers, in whose company he hatched his plots. These when he had gotten the crown became his guard ¹⁰⁷, *φυλακὴν κατεστήσατο περὶ ἑαυτὸν ἀνδρωπῶν θρασυτατῶν, ξιφῇ τε καὶ λόγχῃ φερόντων, ἐπιχωρίων καὶ ἀλλοδαπῶν*. In these last words we may see something also of that profligate engine of government the Theseian and Romulean *asylum*; and, in the whole matter of reigning tyrannically instead of basilically, we have Romulus over again. And when discontents sprung up against him,

¹⁰⁴ L. iv. c. 6.

¹⁰⁵ Dion. ib. et c. 29.

¹⁰⁶ Dion. iv. c. 30.

¹⁰⁷ L. iv. c. 41.

we find his enemies complaining that he did not obtain the crown according to law, as the former kings had done, but by the force of arms; and that he had rendered the monarchy tyrannic¹⁰⁸. His genius prompted him to continue the splendid works commenced¹⁰⁹, as they said, by Tarquin the Ancient. That king had shaped and piled up the mount on which the temple of the Dii Samothraces was to stand, and cleared the area which was to surround it; but the younger Tarquin laid the foundations of the Temple and constructed a good part of it; yet even his reign did not suffice for its final conclusion. In fact, Cush traced out the enclosure of the city, and began to erect the pyramid of the Acropolis, at a period long anterior to the birth of Nimrod, and as soon as he conveniently might, after that he had brought Lucumon in his waggon to Shinar; the lower part of the pyramid, or *σoros*, being the tomb in which he was to repose, required to be speedily formed; whereas the *Βηλος*, or templar part, was not of such exigency. Possibly this description of the Tarquins and their proceedings, may be very similar to what happened at Babel; for the tomb may have been excavated from a natural rock upon which the pyramid may have been super-structed. And this rock was, I believe, the Barbar stone on the banks of Euphrates, so called from being the tomb of Berber or Enwhalius, but which afterwards was begirt with the hanging gardens of Amalthea and dedicated to Bacchus; wherefore it behoved those who would have a good vintage to do sacrifice at the Barbar stone:

Ποιμένι δ' ἀγρᾶντων ταυρων, Διὸς ἀγιοχοῖο¹¹⁰

Ἵτις κισσοχιτωνί, λίθον καταθυμίον εἶναι

BAPBAPON ἀγγέλλω, Συριηγενεὸς κελαδεῖνου

Ἵδασιν Ἐυφρητᾶς διαινομενον ζαθεοῖσι·

Ὅς τοι φυταλῆς ἐνεκεν ῥέξαντι θυήλας,

Κλημασιν αὐτίκα σείο φερεσαφυλοῖσιν ἄλῳας

Ἀμφιεσας, πολλὸν τοι ἀφυσσασθαι μεθυσσει.

¹⁰⁸ L. iv. c. 46.

¹⁰⁹ Dion. Hal. l. iii. c. 69.

¹¹⁰ Orph. Lithic. p. 526, Lectii Poet. Gr. Heroic.

There were three divine kingdoms, hell, earth, and heaven, of which the tomb represented the first, being sunk below the earth's level, the pyramid or mount the second, and its summit with the trinal temple the third; in exact analogy with the *focus* of the *dii inferi*, the *ara* of the *dii terrestres*, and the *altare* of the *dii superi*; with *Olympus* of Jove, *Olympus* of Tellus, and *Olympus* of the Infernal Deities; and with the *Templum* in *Cœlo*, the *Templum* in *Terrâ*, and the *Templum* sub *Terrâ*; and the city in which this pile was raised was the "city of the Three Worlds in the Beginning." The Temple or Belus on the summit consisted of three shrines, built in contact, so as to have the same outward wall¹¹¹, and covered in with one roof, and on the roof stood a pinnacle called 'Aëros'¹¹², and representing the guardian eagle of Jupiter Tarquin. The central shrine was of Jove and of course under the eagle, and the collateral ones of Juno and Minerva. It was surrounded by a grove of columns, triple to the south front, and single round the other sides. To the triunal temple of the *Dii Magni* at Babel, and this it's Capitoline copy, I refer that word *trichorum* of which some mention is made, but very little is known:

quid nunc ingentia mirer.

Aut¹¹³ quid partitis distantia tecta trichoris?

The Roman annalists, pretending that these events happened twelve or thirteen hundred years after they did really occur, could only bring in an hero of the Iliac age in the form of one of his own remote posterity. And in this way we have the story of Ulysses and Palamedes brought in to the legend of Tar-Quin the Superb. Tarquin gave his daughter in marriage to Octavius¹¹⁴ Mamilius, the most distinguished person among the Latins, [a descendant of Ulysses through his son

¹¹¹ Dion. l. iv. c. 61.

¹¹² But others say that a vermilion-coloured earthen-ware chariot surmounted the Capitol. That however is all the same, for upon the fictile chariot of Tarquin or of Gordius sate the Eagle.

¹¹³ Stat. Sylv. l. 1. c. 3. v. 58.

¹¹⁴ See Dion. l. iv. cs. 45, 6, 7, 8.

Telegonus and the witch Circe,] and shortly after quarrelled with the Sabines and became involved in war with them. Under these circumstances one Turnus Herdonius¹¹⁵, an enemy of Mamilius, declared himself against the tyranny of Tarquin, and in public council advised the Latins to resist his authority. Tarquin, by the cunning suggestion of Mamilius, dissembled, and persuaded the council to adjourn until the morrow. He then came forward to assert his authority, which Herdonius as boldly impugned, and the ensuing day was appointed for the council to judge between them: but in the night time Tarquin, having corrupted the slaves of Herdonius, secreted a number of swords in his tent. This done, he came forward and accused Herdonius of having prepared a plot to murder all the chiefs of the Latins. Herdonius conscious of innocence challenged a search of his premises, but, when the arms were found hidden among his baggage, he was condemned and thrown alive *εἰς βαγὰδρον τι*. Here we find Ulysses and Palamedes so slightly disguised, that they may be said only to walk in dominoes with their masques in their hands. As all this happened in the Council or Panegyric of the *Latins*, the reader will promptly comprehend that the story should have been told of Tar-Quin the Col-Latin or Aga-Memnon, not of Tar-Quin the Overweening or Thrasy-Memnon. Mamilius was according to others the son of Telegonus, and gave his name to the Mamilia Turris¹¹⁶ in the Suburra. Annually in October [or, as Plutarch saith, on the ides of December] an horse called October Equus¹¹⁷ was sacrificed to Mars in the Campus Martius, in memory that Troy was taken by the Durean Horse, and then a mock battle took place between the citizens of Suburra and those of Via Sacra for his head; the former desiring to nail it against the Regius Paries, and

¹¹⁵ In the endless repetitions of Roman Origins the same names eternally recur. Aurelius Victor says that, at the time of Æneas landing, Lavinia was sponsata Turno Herdonio. Or. G. Rom. p. 16. Delph.

¹¹⁶ Pomp. Fest. in Voce.

¹¹⁷ Pomp. Fest. in Voc. Plut. Qu. Rom. p. 287.

the latter against the Mamilian Tower. I apprehend that the house of the Rex Sacrificus, the spiritual representative of Æneas or Numa, was in the Sacred Way; and that these parties contended whether the blame of the ruin of Old Troy should rest with the treason of Æneas or the guile of Ulysses.

As in the story of Romulus the Sabian War, the Aphanism of the king, and the Populifugia are the leading features selected from the old history, so, in that of Tarquin, the Regifugium and the intrigues of the hortator scelerum Æolides stand prominent. There was in the Court of Tarquin one Λευκιος Ἰωνιος son of Marcus the Iunian, and descended from one of the companions of Æneas. This man assumed a semblance of fatuity in order thereby to elude the cruelty of the tyrant, for which reason he was called Brutus, which the grammarian Dionysius of Halicarnassus assures us was equivalent to ἡλιθιος. The dissembler was kept by king Tarquin as a court fool to amuse his sons, ἵνα γελῶτα παρεχῇ, λεγὼν ἀνοήτα πολλά καὶ πραττων, ὁμοία κατ' ἀληθειαν τοῖς ἡλιθίοις. It is related that he accompanied them to the Delphian Oracle, and excited their merriment by offering to the God a wooden stick; but the stick in truth was excavated and contained a wand of pure gold. This, as the reader must perceive, was self-devotion, the stick being a perfect symbol of himself. The answer given to them by the pythoness was, "That he should obtain the kingdom who first kissed his mother," which was understood by the fool alone; and so soon as they reached Italy, he fell down and kissed his native earth. There was at this time in Rome a Lady by name Lucretia, or Luceretia, the daughter of Spurius Lucretius Tricipitinus, of whose divine pretensions little doubt can remain from her title and that of her father¹¹⁸; for the Luceres were even said to derive their name from Lucumon; and so Lucretia Tricipitina would be at least the daughter (if not

¹¹⁸ Lucetius was a name of Jupiter in the Opic tongue. Pomp. Fest. de V. S. Aul. Gell. 5. c. 12. Lucerius, Gloss.

the female title) of the Trinal Corybantic Jove. *Lucerum* is *Gain*, the name which Eve conferred upon her eldest son because she regarded him as an *acquisition*, and the title *Lucer* is therefore analogous to those of ὁ Πλατων or Hades, and ἡ Πλατω Βερεκυνθίς or the Ark, and to Dives, (or by contraction Dis) Ditis. She was the wedded wife of a great prince of the Lucumonic or Tar-Quinian house, Lucius Tarquinius the Col-Latin, son of Egerius. Now this Lucius Junius, the Fool, having heard from Lucereta, or having invented in concert with her a story, that Sextus Tarquinius the king's son had by dint of menaces prevailed in defiling her body, and affecting to believe it, revealed the secret of his simulated folly to the Col-Latin and to a powerful Sabine Publius Valerius the Popular; he took a solemn oath to avenge the crime of the Tarquins, and administered the same oath to others; and by such means they succeeded in exciting a general rebellion, and in excluding the royal family, who were absent on military command. The latter retired to the city of Tarquinii. Such is the important history of the Regifugium of Nimrod, the principal points of which I have heretofore explained. But here, as often, there is an idle genealogy of father and son. Dædalus, the builder of Babel, had a son Perdix the first of Hunters, and this hero was accused of an incestuous passion for his mother. Bellerophon repelling with horror the invitations of Sthenobœa was accused by her. But Theseus is the corresponding character in Athenian history, and one whose legends were well known to the Romans, as we have seen; but there they bring in his son Hippolytus, as here we have the son of Tarquin. This confusion is promoted by the confusions of relationship which incest produced, Venus Smyrna, the lover of the Huntsman God, being also the concubine of his father the king of Assyria, and his own mother. Moreover nothing so helps a falsehood as the being, in some sense, literally true, which this one is; for king Nimrod, whom Tarquin and the Huntsman Hippolytus designate, was during all his reign THE

KING'S SON; and indeed he died ἀμφιθαλής. When we consider that the whore of Babylon was the mother of the Anti-God whose embraces she impiously desired, and that she was herself the Pythonissa of that God, Ammon or Belus, who was ἐν Ἑλλάδι ΔΕΛΦΟΣ Ἀπολλων, we then understand the wicked drift of that Pythian oracle which commanded the claimant of the kingdom to *kiss his mother*. But when the Hero was found to repel with abhorrence the foul effatum of the Dragon, then did she in concert with the dissembler Fatuus, Nanus, Outis, or Brutus, who was at that time intentionally, and not as afterwards by inveterate habit only, αἰδρεῖ φῶτι εὐκίως, anticipate the dire crimination and point against his fame the calumny, while his own filial piety yet trembled to reveal the truth. But her own oracle gave colour to his statement and cast suspicion on her's, and therefore she had recourse to the cunning of the Fool to invent a plausible hypophecy or solution of it. There were two Tellures or Earths, the globe terrestrial, and the divine energy, of which that globe is the tabernacle, manifested in the female humanity of the Magna Mater; it was to the former, said Lucius the Iunian, that the filial embrace was due; and in allusion to this juggle the "*Energy of the Cow*" wife of Prætus and accuser of Bellerophon was called Ant-Eva the Anti-Eve, or pretendress to the rank of Great Mother. I have before observed that this harlot did even carry her guile so far as to bear a son whose generation she imputed to her unwilling commerce with king Ninus, and who was called Ninyas, Zamez, Æneas, and by other names; and we should also take notice of the menaces which the daughter of Tricpitinus ascribed to Tarquin; he had threatened, said she, in case of her not complying, to kill her and to lay the dead body of a *slave* by her side, and then to give out that he had caught them in adultery, and slain them in revenge of his cousin Collatinus his honour. Probably when the child Æneas was produced, Nimrod declared, and declared with truth, "this is not mine, but of a base menial." But if his mother bore

king Æneas to a slave, that may farther illustrate the mistaken name of *Servius* given to Cush, and that of *Rhea Servia* given to the mother of Romulus. Pursued by these unnatural calumnies king Tar-Quin and the Heraclidæ were compelled to abandon the city which their genius and power had raised to its then eminence, and to withdraw to another city which from the titles of their monarch Tarquinius or δ *Nivos* they called Tarquinii or η *Nivos*. And Nimrod went out into Assyria, and builded Niniveh. This is the Regifugium, which left the city and the Lucerétian termaguant in the hands of the Col-latin Tarquin and his subtle counsellor Brutus the Iunian.

This history, recorded in several Greek mythologies, is preserved by no people in such high perfection as by the Persians. Cai Caus or Caous (as they wrote the name of Cush) is said to have killed his son Siavesch, upon a suspicion that he had committed adultery with Saubadah his wife. But the historian Khondemir¹¹⁹ maintains that Saubadah became enamoured of Siavesch's great beauty, and made overtures to him. The prince, says Khondemir, far from listening to her, manifested the most extreme disdain and indignation; and Soubadah in the fury of disappointment went to Cai Caous and accused Siavesch of having attempted to defile her person. The hero was purged of this accusation by the ordeal of fire, and the woman whose life was forfeit for her perjury was pardoned at his intercession. Shortly afterwards the invasion of Afrasiab happened, and Siavesch was employed in command of his father's troops. In addition to these particulars it may be observed that Saubadah was the object of a great war, in which the king of Arabia and Rostam were the contending parties.

Some confusions arise which the reader, now familiar with my scheme, might even rectify for himself. The suicide of Lucretia is an anticipation, by one century and a half, of the Harlot's ultimate despair. Also the Regifugium was some

¹¹⁹ Herbelot in Cai Kaus.

twenty years prior to the beginning of the siege of Troy, but the events which are made to follow the Regifugium are those which followed the capture of Troy; and indeed I question whether the Sibyll was made over to the Collatin Tarquinius or princes of Argos Hippium till after the Royal Egression, and the dilemma in which it left the kingdom of Asia. But here, as in several instances, they do not keep up a proper distinction between¹²⁰ the alleged *rape* (i. e. carnal knowledge) of this woman by Nimrod, and her *rape* (i. e. abduction) by Paris. By this means the attempts of the Heraclidæ or Seven against Thebes to recover possession of that city after its capture by the confederates, are represented as following the regifugium; but first of all comes the dismissal¹²¹ of Tarquinius Collatinus because from his connexion of blood he had claims to the crown, and because he wished to shelter from punishment two of his nephews who had conspired with the exiled princes. Valerius¹²² the Demagogue or Popular succeeded to him, through the intrigues of Brutus, and is intended, I believe, to stand for Æneas and the Æneadæ; and he it was that dedicated the Capitol, [a consummation delayed until his time,] and performed human sacrifice. About this time, it is said that the Tarquins, and the people of Veii fought a drawn battle with the Romans in which Brutus and one of the Tarquins fell by mutual wounds; but the voice of Faunus or Panic Terror being heard in the night the Etrurians fell into confusion and were routed by the Romans. This adumbrates the same events, as do the deaths of Eteocles and Polynices and flight of Adrastus.

¹²⁰ The former of these is the alleged solicitation of Phædra by Hippolytus; and the latter is the abduction of Helena by Theseus and her recuperation by the Dioscuri sons (according to Cicero) of Atreus. And to blend the whole into yet closer confusion, Aithra was *mother* of Theseus, but Aithra is synonymous with Phaidra; and Aithra was abducted with Helen, and recovered with her.

¹²¹ Dion. l. v. c. 7. c. 12. The murder of Agamemnon, recorded in the death of Tattius, is not here repeated; but the banishment of Orestes the *Rex Fugitivus* is put in place of it.

¹²² L. v. c. 19.

S. VI. Having gone thus far forth with the recurring histories of Babel, we are yet far from the authentic times of Rome, and have particles of the same matter drest up in various shapes. A revolt of the people against the sacred caste took place at a hill called the Mons Sacer, and as Brutus and Poplicola had been already killed off by the Annalists, the leaders of it were feigned to be the brother of the latter, Manius Valerius, and a second Lucius Junius Brutus. Although the Romans refer to this year of their annals the creation of popular tribunes, and no doubt very correctly, it is evident they have mixed up this fact with the great revolt of the Nations against the original Patricians, Geraics, Athanati, or Divi. Brutus and Luceretia plotted the Regifugium; Brutus [that is, Ulysses] concerted the revolt of the nations; and Helena, though not concerned in the beginning of that struggle, certainly ended it by her co-operation. But in this schism of the Holy Hill we meet with a Woman or Goddess, whose mythological character and history can apply to none but Her, the Myrionymous Whore. Her name was Anna Perenna. This name is the Female of *Annus*, and implies the Year of Years, agreeably to the scriptural 'Αἰων ἑσπερ' 'Αἰωνων' and I conceive the idea of the Gnostical hæretics was, that every period or *αἰων* had it's presiding dæmon so called, but that the fullness of time or aggregate of created periods, the annus perennis, was subject to a greater Spirit. "Just and true are thy judgements, Oh *king of the Ages!*" But the Gentiles, from whose creed the gnostics had departed more in language than in reality, gave this honour to Cadmus or Ham. Aion, the "self-engendered shepherd of the everlasting years," was the husband of Harmonia¹²³ who presided over mankind at their renovation after the "self-moved ark of Deucalion" had been preserved, and the waters had subsided into the "infernal abyss." In his time Bacchus planted the Vine. *Annus* is a Ring, from which a

¹²³ Nonn. Dion. l. vii. v. 1. ad 109.

finger-ring is by diminution *Annulus*, and *Circus* is the hebdomad of celestial orbits, from which any small round is diminutively *Circulus*; so that *Κίρκος* and *Κίρκη*, the Hawk and She-Hawk, are properly the Circuit of Heaven, or Temporal Peri-Od, in both genders; and it follows that the heroines, goddesses, or witches, Circe, Acca, and Anna, are all one. The Saxon word *year* is said to mean a circle, and to be of the same root as the word *girth*. The expulsion of the subjects of the Harlot is sometimes figured by her being torn in pieces and her members scattered, and at others by her going forth to wander; of which kind were the primæval errors of Iō, and of Ino¹²⁴; *οἱ λεγόμενοι Ἰνους δρόμοι*: a reading in which the written and printed books all agree, but which Mr. Schweighaeuser has with unjustifiable presumption altered into *Ἰους*, being probably ignorant of the lines of Propertius,

Ino etiam primâ terras ætate vagata est.

Hanc miser implorat navita Leucotheen.

The *spreading abroad* of the Canaanites and other tribes of maritime Syria, was described under the same figure, of the Goddess of the Morning or of the Beginning, and prophetic Sibylla, being driven into exile. Now, this Anna Perenna was the same Anna, sister of Dido, whom Virgil introduces; and the same thing happens here, which so often occurs. These two sisters are but a duplication of one, and Anna, the Year, is no other than Dido, Tito, or Titho, the Morning or She-Tithonus, Phrygis Assaraci *Tithonia* fratre relicto; for Servius¹²⁵ says, upon Varro's authority, that it was Anna herself who loved Æneas. Anna moreover was, if I may so say, more than the consort of Jupiter Indiges, she was a second self; and what happened to him is said to have happened to her. Æneas was drowned in the Numician stream,

¹²⁴ Athen. Deipn. l. xiv. s. 11. Prop. l. 2. Eleg. 28. v. 19.

¹²⁵ Serv. in Æn. iv. v. 682. l. v. v. 4.

from whence, as Tibullus saith, he ascended to heaven as the Indigete Jove,

cum te veneranda Numici
Unda Deum *cælo* miserit Indigetem,

or, as Dionysius with better authority and reason relates, he descended to Hades as the Infernal Father, and upon his shrine was inscribed Πατρός Θεου Χθονίου ὃς ποταμοῦ Νομικίου πνεῦμα δισπει¹²⁶ but the fate of the Goddess Anna was exactly the same,

Corniger hanc cupidis rapuisse Numicius¹²⁷ undis
Creditur et stagnis occuluisse suis,

and as he was the presiding god of the river, so was she it's nymph, placidi sum Nympha Numici. When she had become a Goddess, Mars sought her company, and hoped to obtain Minerva through her lenociny,

Nuper erat Dea facta, venit Gradivus ad illam,

but she received the God into her own bed, passing herself off for the Virgin. This is but another version of the story of Ilia, Rhea, Sylvia, Helena, Acca, or Lupa, who bore Romulus to Mars; and therefore on the first of Mars his month, publicè et privatim ad Annam Perennam sacrificatum itur, ut annare perennareque commodè liceat¹²⁸. On this occasion there were a sort of Bacchic orgies; they prayed for years, and the prayer was good for as many years as they swallowed cups of wine, annosque precantur. Quot sumunt cyathos, ad numerumque bibunt. The sure consequence was general drunkenness,

Et ducunt posito duras cratere choreas
Cultaque diffusis saltat amica comis,

¹²⁶ Dion. l. 1. c. 64.

¹²⁷ Ov. Fast. l. 3. p. 549, Delph.

¹²⁸ Macrobian. Sat. l. 1. c. xii.

and amidst this thiasus a curious pomp was exhibited,

Senem potum pota trahebat anus.

The drunken veteran is Noah or Silenus, whom they venerated as the Vitisator, but hated and delighted to ridicule. She herself is represented old, by reason of her proverbial longevity, which Ovid ¹²⁹ poetically amplifies to a thousand years. She was variously said to be either the Moon, the protomantis Themis, the vacciform wanderer Iō, one of the Atlantides or Peleïads, or else Amalthea, the nurse of Jove;

Sunt quibus hæc Luna est, quia mensibus impleat *Annum* ¹³⁰;

Pars Themis, Inachiam pars putat esse bovem.

Invenies, qui te nymphen Atlantida dicant;

Teque Jovi primos, Anna, dedisse cibos.

Anna Perenna or Peranna was, for all her benignity, a dæmon delighting [like a Lamia or a Cotytto] in young and innocent blood, and in so much her groves and altars were more abominable than those of Egeria and the *soli non mitis Aricia Regi*; Martial, in a pretty account of the places which the windows of his villa overlooked, saith,

Et quod virgineo cruore gaudet ¹³¹

Annæ pomiferum nemus Perannæ.

Such are her unequivocal characteristics: but her business in the war of Mons Sacer is a curious one: the revolted people were short of victuals, and Anna, who was a baker, made cakes and carried them to the mountain and fed the people. There are, I imaginè, three allusions in this: 1. The Magna Mater, being queen of Paradise before the ground was accursed, and before bread was earned by sweat, was the God-

¹²⁹ Metam. l. xiv. p. 509, Delph. Nam jam mihi sæcula septem Acta vides; superest, numeros ut pulveris æquem, Tercentum messes, tercentum musta videre.

¹³⁰ Fast. l. 3. p. 550, Delph.

¹³¹ Mart. iv. carmen 64.

dess of Plenty; such was Galat-Eva, the thrower of Apples and giver of abundance; such was the fierce Sibyl Lamia, Sybaris, or Copia; and such also was Amalthea or Anna. 2. As the High-Priestess of the Tower she presided over the mystery of the *immolation*, and was literally the chief baker in the city, being she who baked the eucharistic Mola. And, 3. Being considered as Nemesis or Adrastea, and the judgments of divine wrath being igneous, the metaphor of the Baker's Fire was transferred to them; the flood came from the oven of the old bakeress Zala-Cupha, as Persians tell, and even the Koran ¹³² describes its eruption in these terms, *le four comença à bouillir et à regorger*; the Mahometans say it was the oven in which *Eve* ¹³³ used to bake her bread, having been formed of iron-stone by Adam ¹³⁴ himself, and all the bread used by Noah and his family, was baked in that oven by his wife; as plenty came from the ovens of the benign Anna, so did famine from those of the wrathful Ino or Matuta. So much for the general sense, but it's particular application to this revolt is less obvious: I apprehend that neither Babylon could have held out for ten years, nor so vast an army of besiegers been kept afoot without magazines of stupendous magnitude, and an abundance prophecied by the Sibyl, like the seven years' *évérité* of Egypt, may have furnished the means of carrying on that greatest of all wars that have yet been. There remains for our observation the fable of Jupiter the Baker. When the Capitolium was blocked by the Gauls, Jove ordered Vesta so to contrive, that in the midst of famine they might seem to enjoy plenty:

Tu modo, quæ desunt fruges, superesse putentur ¹³⁵

Effice, nec sedes desere Vesta tuas.

Quodcunque est Cereris solidæ cava machina frangat

Mollitamque manu duret in igne focus.

¹³² Cit. Herbelot in Nouh al Nabi.

¹³³ Idem ibid.

¹³⁴ Price, Hist. Arab. p. 16.

¹³⁵ Ov. Fast. vi. p. 665. Delph.

The Saturnian Virgin, obedient to her brother, instantly fell to grinding and baking; and when she had done, Jove uttered his oracle to the garrison,

Surgite, et in medios de summis arcibus hostes

Mittite, quam minimè tradere vultis, opem.

They soon comprehended the riddle, and began pelting the besiegers with loaves of bread; by this stratagem

Posse fame vinci spes excidit; hoste repulso

Candida Pistori ponitur ara Jovi.

That Vesta or the *Hearth* is the same personage as Dea Fornax, is apparent; nor can we doubt, with any shew of reason, that the story of Jupiter the Baker and his sister is a mere repetition of that of the Bakeress Anna Perenna.

The etymology of Anna Perenna is so plain, perfect, and analogous, that those who have not observed the utter fatuity of the ancients in questions of derivation, might almost wonder to read in Ovid this pure and unadulterated nonsense,

Amne perenne latens Anna Perenna vocor.

Give an idiot but the power of combining words in syntax, and he can by no possibility sink to a lower profound. But the mighty spirits of Plato and of Tully were no less despicable when they would attempt these studies, which were totally denied to antiquity. It is somewhat stranger that a learned Briton should so far pin his faith upon the corrupt and monstrous relics of Brahminical fable, upon the turbid and lutulent traditions which fraud and ignorance have collected and mixed up together under the despotisms of Asia, as to believe that the pure Latin words Anna Per-Anna are derived from the Sanscrit Anna Purna Dévi¹³⁶, The Goddess of Food Abundant. The Romans, as he would seem to think, not knowing this word Purna, mistook it for Perenna.

¹³⁶ Paterson, Ox. Hind. Rel. viii. A. R. p. 71.

There is no doubt that the sacred language of the Brahmens is one of the same original family as are the various dialects of the græcolatin language. Nor is there any doubt that divers names, titles, and legends of prime antiquity are preserved in it, without being entirely disfigured by the gross ignorance, barbarous revolutions, and fraudulent morals, of the sometime gorgeous but long since degraded East. But these remnants are very far from being such, as can be suffered to extirpate, from the pure and really ancient pages of Latinity, their most plain and significant words. The religion of Anna was nothing adscititious, like the rites of Idæa Mater, of Isis, or of Serapis; but it was parcel of the Mos Majorum, and the Numicians, Æneas and Anna, were κατ' ἐξοχὴν Dii Patrii *Indigetes*. The old-fashioned formula of prayer to this goddess, annare et perennare, that is, *that they might prosper for the year, and for the years to come*, is sufficient to fully demonstrate and close the question as well of her name's etymon, as of the object of her sacred rites. And it is odd that any should not have perceived that the name Anna itself includes the idea of food and plenty; for the harvest is the increase of the year, and so the Latins say pomifer annus for the crop of fruits, and the Greeks say ἐνιαυτός and ἐνετία in the same way; and her "pomiferous grove" shews clearly that the *year* of fruits was as much her's, as that of grain. The word for *Harvest* is Ann Ona, and as *on* and *eus* are the common deifying terminals, Annon would be Deus Annus, and Ann-Ona is Dea Anna. So Pom-Ona [another of her titles] is the Apple-Goddess. Howbeit, though Purna have nothing to do with Perenna, I may yet be able to shew with what words of the Pelasgic languages it is allied. She was the person who baked and distributed *bread* to the people, but πυρνα and πυρνον¹²⁷ are words for *bread*. The Sibyl who prophecied of the Trojan war, whose malice destroyed the Mighty Hunters Orion, Actæon, and Meleager,

¹²⁷ Hom. Od. l. xv. v. 312. Πυρνον, τὴν σιτοθώσσαν, τροφήν. Apollon. Sophist. Σιτήρον ἄρτον κατὰ τοὺς παλαιούς. Eustath. in locum.

and ruined the kingdom of Oineus, was Artemis the Bread-Goddess. The allusion to bread and wine in these names did not escape the acumen of Lucian¹³⁸. Even in bloody sacrifice the Melchisedecian elements were always superadded, and for that reason the cakes of immolation, the Bacchic crater, and the Virgineus Cruor, were all equally belonging to Anna Perenna. Having spoken of bread, let us turn to the oven; the Phrygian noun *Bek*, and the Gothic verb *bake*, are an instance of the thing itself, and its process of making, being called alike; and *fornax* is an oven, nor do I think that *πυρ* and *φορ* have more than a variance in dialect; but the main point is, that the oven *Fornax* was a Goddess to whom they put up prayers for bread, in other words, she was Anna¹³⁹:

Facta Dea est Fornax: læti Fornace coloni
Orant, ut fruges temperet illa suas.

Fornix was not confined to the narrow vault of an oven or *furnace*, but was applied even to the arch of the sun's great oven in which all the bread of life is baked; *Cœli ingentes Fornices*¹⁴⁰. But as we find in Anna the character of a strumpet, and also that of a bawd, it is curious indeed to observe that *fornix* is likewise a bawdyhouse, and *fornicatio* the sin of whoredom; in Greek *πορνή* is an harlot, and from thence the verb *πορνεύω*, which justifies me in saying that *πυρ* and *φορ* are essentially the same. Anna Purna Devi therefore is *Θεα Ἀρτεμις*, Dea Fornax, or *Θεα Ἀφροδίτη Πορνή*. Quod attinet ad vetulæ fornacem unde, Persis auctoribus, prorupit diluvium, remitto te, Lector, ad somnium illud quod narrat Herodotus¹⁴¹, de matre Pseudo-Cyri sui, et ad fabulam in eodem historico de Melissâ¹⁴² Periandri uxore.

The schism of the Mons Sacer ended in a compromise by

¹³⁸ *Lapithæ*, c. 30.

¹³⁹ *Ov. Fast.* l. 2. v. 525.

¹⁴⁰ Ennius in *Cic. de Orat.* 3. 40.

¹⁴¹ *L.* 1. c. 108.

¹⁴² *L.* v. c. 92.

which the newly created power was left, as it was after the Regifuge, in the hands of Brutus and Poplicola: and Anna was deified by the people.

Soon after we learn that a warrior of kingly blood¹⁴³, Caius Marcius, having taken Corioli, the capital of the Wholosci, and gained other victories, became odious to the people by reason of his arbitrary appropriation of the spoil, and was driven into exile. He sought refuge with Tullus or Tyllus, king of the Wholosci, who intrusted to him the supreme command of his armies against Rome. He advanced in triumph to the gates of that city, but could not or would not succeed in taking it. He afterwards was slain, it is said, by the same Tullus¹⁴⁴; although it would seem that his exile on the whole was long, and he is reported to have said, *Multo miserius seni exilium esse*. In all this we have a confused version of the quarrel between Agamemnon and the Pelasgi, the murder of that king, the dreary exile of his son the *Δραπετης* or Rex Fugitivus, his withdrawing to Niniveh, and his unsuccessful expedition to Babel at the head of the Scythian Hebdomad. The defeat of this expedition by the Amazon Harlot was the beginning of her military fortunes, which afterwards found no limits save the river Indus, for which reason it is recorded, that upon the retreat of Marcius a temple was raised unto Fortuna Muliebris. But the ignorance of the real truth respecting these matters has given birth to a somewhat mawkish romance. The Fortuna Muliebris had occurred before in the Roman Annals, in a former version of the Heracleid expedition, where Horace the Cyclops and the Heroine Clœlia defended the city against the Tuscans. The kingdom of the Æneadæ had been also once before defended against the Curetes by Horatius. But, as I have often said, the whole is repetition.

S. VII. We now arrive at the memorable war of Veii, the

¹⁴³ Dion. Hal. vii. cs. 63, 64.

¹⁴⁴ L. viii. c. 69. Liv. 2. c. 40.

waging of which was, in a frantic and fanatical manner, undertaken by one Patrician family, the Fabians; who addressed the senate to this effect, Vos alia bella curate; Fabios hostes Veientibus date. They went forth amidst the acclamations of the people, Ite fortes, ite felices, &c.: and took post at the river Cremera near Veii. As might have been expected they all perished¹⁴⁵, 306 in number; one only youth, who was left at home, remained to perpetuate their race. Dionysius very justly rejects the whole story as a falsehood, and uses this argument, that the early Romans¹⁴⁶ were bound to marry upon attaining puberty, from which it follows that 306 warriors must have had a very numerous progeny. The odd six must have been their commanders, captains of fifty.

Ter centum Fabii, ter cecidere duo.

I have in my former part instituted a comparison between this passage and the expedition of Gideon's three hundred; and between the slaughter of the three hundred Fabians, and that of the three hundred Pythagoricians at Crotona, observing that the name Fabian or Beanite is taken from the Roman superstitions touching the bean, and that the disciples of Pythagoras were famous for their veneration of that legumen; and I concluded that the attempt made by certain Pelasgic enthusiasts called Solymi, to arrest the march of Memnon, is that of which the Annals spoke. These people were the Selli or Fanatic War-Priests, whose sect or college was instituted by Palamedes and Guneus. They were, like the Templars, addicted by their vow to the hardest kind of life, and slept upon the bare ground; but as they did also carry their vow of chastity so far as to "make themselves eunuchs for the kingdom of heaven," they gave to the word *chlo-eunes* *sleeping on the ground* the meaning of *emasculate*; it was indeed an euphemia of the latter meaning. Palamedes their leader

¹⁴⁵ Liv. l. i. c. 50.

¹⁴⁶ Dion. l. ix. cs. 21, 22.

was the famous eunuch, Atys, Combabus, Pan-Ionius, or Pirithous. But the Beans, from which the Fabii were called, obtained their sanctity from resembling certain members, which by reason of their attending on the great Scythistic manifestation of deity, were entitled by the Romans *the Lesser Witnesses*. Pythagoras, after travelling into many countries to glean the remains of ancient learning, ended by teaching a severe and ascetic life, and established a monastery of three hundred; and he introduced into the west a system of astronomy similar to that of Copernic and Galileo; and, as the contrary of that system is affirmed by Hebrew Scripture to be the truth, not without sarcasms upon those men who would affect to possess an improved science of the heavens, it was probably the invention of very remotely ancient sophists. I have supposed it to be part of the famous but long lost philosophy of Palamedes. Apollonius of Tyana was a man wholly devoted to Pythagorism, and we know that when he was in Æolis he sacrificed to Palamedes as to a God, and afterwards there appeared to him in a vision the gigantic form of Achilles, eighteen feet high, by whom he was ordered to set up an idol of Palamedes¹⁴⁷, which he would find buried at Methymnus. So that, in the mystic phraseology of Apollonius, the reviving of Pythagorism was the setting up of Palamedes. Now Pythagoras, although a preacher of ascetic forbearance, was so far from imitating his master in the reaping of beans, that he expresses the liveliest horror of destroying the fountains of paternity:

Δειλοι, πανδειλοι, κυαμων ἀπο χειρας ἔχεσθε.
 Ἴσον γὰρ κυαμούς τε φαγεῖν, κεφαλὰς τε τοκῶν.

Upon this prohibition the grammarian Aulus Gellius¹⁴⁸ remarks, Qui diligentius scitiusque carmina Empedocli arbitrati sunt, κυαμούς hoc in loco testiculos significare dicunt, eosque

¹⁴⁷ Philostr. *l.* iv. c. 4. c. 5.

¹⁴⁸ *L.* iv. c. xi. Virgines nobiles et jam viro idoneam ab Aristophane κυαμίζειν dicebantur. Jul. Poll. *Onom.* *l.* 2. c. 2. s. 18.

more Pythagoræ opertè atque symbolicè *κυαμους* appellatos, quia sint εἰς τὸ κρεῖν δεινοὶ καὶ ἀντιστοιχοῦν τοῦ κρεῖν, et genituræ humanæ vim præbeant, idcircoque in Empedocli versu isto non a fabulo edendo, sed a rei venereæ proluvio voluisse homines deducere; all which is very well said, except the concluding inference, of which the futility is evident. The same critic labours to show that his metaphor was confined to words, and not extended into practice by an abstinence from the use of beans, which on the contrary he esteemed a salutary food: but I am far from believing that he was so poor a mystic as not to observe the outward sign of his doctrine, or so bad a doctor as to think beans wholesome. It may be wondered that the Palamedæans, who removed from their own persons the antitypes of the bean, should occur in Roman fable as Fabii, and not rather as Nefabi or Acyami; but we should remember that what they removed they did not cast away, but retained ἐν ἀπορρήτῳ with signal veneration, and such were the notable oblations of Atys¹⁴⁹ to the Cyzicene Cybele, and of Comabab to the Dea Syria Semiramis. The Bacchic title, or that of Sabus, was affected by all the sects of the Noachid league which opposed the Cushim, but those orgies of Bacchus and of Cybele to which Homer alludeth not, and which the Roman severity would not tolerate for a moment, were in my notion Palamedæan, and he probably gave rise to the worship of Bacchus the Cyamite¹⁵⁰, ὁ Κυαμητης.

The mystery of the bean, certainly a very unclean one, was exceedingly familiar to the Romans in their earliest customs. There was a feast, Lupercalia, dedicated to the She-Wolf who reared Romulus, in which naked men ran up and down the streets and were thought to confer fecundity upon women by their touch. The Roman legend annexed to this usage was, that Romulus had a faction of adherents called the Quintilians, and Remus another called the Fabians, and upon a

¹⁴⁹ Schol. Nicand. Alex. v. 8.

¹⁵⁰ Hesychius.

certain occasion when they ran out naked to drive away a sudden enemy, the Fabians outstripped the Quintilians, and won the prize of victory from Romulus, who

Risit, et indoluit Fabios potuisse Remumque¹⁵¹

Vincere, Quintilios non potuisse suos.

In truth there is no distinction between Romulus and Romus, or, as the Latins write it, Remus, the former name only representing that hero in his character of a conqueror, and the latter in that of a victim. But after they were established in popular opinion as two persons, the ancient fables were as usual engrafted upon their story, and the rivalry of the Cushim and their schismatic brethren Palamedes and his Helli are adumbrated in the quarrels of the fictitious Roman brothers.

The pastoral nation of the Berbers or Shepherd Kings were addicted to the veneration of Divine Virility, which they called Fallus, Pallus, or Palus, and from that source one of their titles, Palli or Pali, came to be understood *Shepherds*, and Pales was the goddess of pasture. To her the Romans gave an holiday, the Pal-Ilia. All the ornaments of this ceremony were Scythistic, such as Fire, the sacrifice of a Bull, and that of an Horse; but there was yet another more peculiarly Pal-Ilia, and at the same time Palamedean, that was, the stalk upon which the *beans* had grown, but which had shed them;

Sanguis equi suffimen erit, vitulique favilla¹⁵²;

Tertia res, duræ culmen inane fabæ.

It is singular that here again the rivalry of the brethren recurs, and the jumping over the blazing bonfire is an allegory of the dangerous jump of Remus over the unfinished wall. Having

¹⁵¹ Ov. Fast. l. 2. p. 486. Delph. Separatim suos appellaverunt, Remus Fabios, Romulus Quintilios, quorum utrumque nomen etiamnum in sacris manet. Aur. Vict. Orig. Gent. Rom. p. 23, Delph.

¹⁵² Ov. Fast. l. iv. p. 600, Delph.

offered this insult to the wall, he was immediately killed by Celer the architect thereof, who can be but a duplicate of Romulus the chief of the Celeres. As the Veian story informs us that the Fabians were three hundred, so were the Quintilians, Equites, Celeres, or Troja ludus, of that same number. Remus was deplored by his mother, the She-Hawk, *mæstas Acca soluta comas*; and it is worthy of remark that Acca Laurentia bore the appellation of *Fabula* the She-Bean ¹⁵³, *Φαβόλαν ἐπικλησιν εἶναι λεγουσιν*. But those must have fallen into some confusion, who would make *Fabius* be the killer of Remus ¹⁵⁴; whereas Remus was himself the chief Fabian, as Romulus was the chief Celer.

Hoc argumenti flamma Palilis habet.

The lemures or manes, who would at times pursue people in the dark, were only to be avoided in a way somewhat resembling the stratagem of the beaver, by flinging beans behind you, so that you might escape while the goblin was engaged in picking them up:

nigras accipit ore fabas ¹⁵⁵

Aversusque jacit; sed dum jacit, "hæc ego mitto,

His, inquit, redimo meque meosque fabis."

Hoc novies dicit, nec respicit. Umbra putatur

Colligere, et nullo terga vidente sequi.

Here for the third time we find the mystery of the bean connected with the fate of Remus, and we are told that the Remuria, having been instituted in order to lay the ghost of Remus, which had appeared to Faustulus and Acca Laurentia, did afterwards change their name into Lemuria; and ghosts got the general title of Lemures. This reiterated connection of the Fabian mystery with the fraternal schism cannot, by any possibility, be casual. By reason of these ceremonies,

¹⁵³ Plut. Qu. Rom. p. 272, Xyland.

¹⁵⁴ Aurel. Victor de Vir. Ill. p. 27, Delph.

¹⁵⁵ Ov. Fast. l. v. p. 633.

and because they were thus dedicated to the impure spirits, the Flamen Dialis¹⁵⁶ was forbidden to touch beans. Palamedes was the apostle of Stygobaptism, and his followers came from the river of the "dreadful oath," which resembled the olive's oil in the lubricity of its waters, as also in that the oath was declared under sanction of the dripping olive branch,

rore levi et ramo felicitis olivæ ;

his religion therefore was one which subdued and made innocent the powers of the Abhorred Deep. This is the mystery alluded to by the Sceptic¹⁵⁷, when he mentions that the monsters of the sea, *τα θαλασσία κητη*, were wont to fly in terror from the sound of *beans* being broken or crushed, *ἐρεικομένων κυσίων*. The Selli "made themselves eunuchs for the kingdom of heaven," and so triumphed, in their estimation, over the Typhonian terrors. Their notion was, as I conceive, that we must suffer a large portion of natural evil, at one time or another, and that by living in an artificial hell, they might pay the devil in advance, and so eschew all posthumous evil. This is at bottom the dream of all ascetics ; seeking to cheat God and Satan, they cheat only themselves.

We have scarcely disposed of the Beanites and their fanaticism, but the story of the enmity of Herdonius the Sabine and Mamilius the Tusculan, and of the condemnation and death of the former, is presented to us for the second time. The former history was, as the reader must remember, a very faithful imitation of the Greek tragedy of Palamedes ; but here it is hugely disfigured. Herdonius by some nocturnal stratagem¹⁵⁸ possesses himself of the Capitol, where he is besieged and taken by Lucius Mamilius and Valerius Poplicola.

S. VIII. The next event of note is the capture of the great city named Veii or Veientum, which, as the historian Florus

¹⁵⁶ Pomp. Fest. in Fabæ.

¹⁵⁷ Sext. Emp. Pyrrh. Hypot. l. i. p. 12. Paris, 1621.

¹⁵⁸ Dion. Hal. l. x. c. 16. Liv. iii. c. 15.

freely acknowledges, never existed, if at all, in any degree of splendour. It is indeed counted among the Twelve Lucumonies, but on that supposition the Tuscan league must have been truncate, and reduced to Eleven, from almost before the beginnings of history. This is not probable, and it is more so, that Mantua, Thuscorum, as Pliny says, trans Padum sola reliqua, escaped by its impregnable position from the fury of the Gauls, and remained to Tuscany until it became a Roman colony. In that case the new country would contain but eleven cantons; others, however, in ignorance of Mantua's obscure history, would supply the apparent deficiency by means of the fictitious and mythological Veii. Of the fabulous antiquities of this city little is known, excepting one particular, which equally appertains to the Roman fable of Numa the Pompilian, namely, the founding of the college of Salian or dancing clergy¹⁵⁹ by their king Morrius. These kings, as well as the Morrheus of Nonnus and Myrrhanus of Diodorus, are the Homeric Æneas. The Veians were famous likewise for having in their Acropolis an image of Juno, which served as a palladium of the city, and also an earthen-ware chariot, quadriga fictilis, belonging to her;

hic illius arma¹⁶⁰,

Hic currus fuit.

¹⁵⁹ Serv. in Æn. viii. v. 285.

¹⁶⁰ Concerning this Chariot there were some notable fables. Tarquin the Proud employed one Turianus of Veii to build it of pottery, and covered it with vermilion, in order to place it on the summit of the Capitol. But when placed in the oven, it is strange to say, that instead of shrinking it swoll to so great a size, that it could only be taken out by breaking the oven. The Veientine divines did thereupon pronounce that it would become a talisman of preservation to whomsoever should retain the custody of it; and consequently the people of that city refused to deliver it, when completed, to the Roman Consuls, who had meanwhile expelled Tarquin, alleging that it belonged to the king, and not to them. One day however that they celebrated games at Veii, as the victor was driving his quadriga from the Circus, the horses either by chance or divine impulse ran away towards Rome, nor could he check their career until they hurled him from his seat at the very base of the Capitolium; and this portent prevailed with the Veientines to render up the Fictile Car. See Plin. N. H. l. 35. c. 45, l. 28. c. 4. Plutarch. Val. Poplic. p. 103, 104.

The chariot did afterwards become one of the seven talismans of Rome. The siege of this imaginary city was protracted, like those of Olympus, Ilium, Eira, and Cyrrha, to the tenth year, when it was taken in a manner closely resembling the fate of king Priam's capital. A mine was carried under the town, by the artifice of Furius Camillus, into the Temple of Juno¹⁶¹ situate in the Acropolis, and just as the king had sacrificed the victim and declared that he who should dissect the entrails should gain the victory, Camillus and his followers broke from their hiding place and appropriated the omen to themselves. The Pergamus thus taken, the city became a prey to the invaders. Shortly before the last attack of the place an appalling portent had shewn itself in the Alban lake, which by a calm and stormless swell¹⁶² did so rise as to overtop the highest surrounding mountains, and bursting its barriers inundated the country. A Veientian soothsayer [the betraying Helenus of Etruria] being taken by the Romans, assured them that this was the fatal sign of the fall of Veii. Juno, when asked, *Visne Romam ire Juno?* is reported to have answered *Velle*¹⁶³, or at least to have nodded assent, in consequence of which she was removed. All this is evident fable, and it is as evidently the old tale of Troy warmed up again. A dispute arose concerning the enormous plunder of the city, which occasioned the banishment of Furius the taker of it.

The Roman chroniclers had by this time arrived so nearly at the epocha, at which their own history was exstant in authentic and written records, and had become interesting in itself, that there was not much need for the further recoction of primæval mythology. But, to close the system of appropriation, we are presented with a disfigured narration of the Epigoniad and Populifugia. A nation bearing the Celtic title of Gael, *Γαλαται του Κελτικου γενεας οντες*¹⁶⁴, but, from the

¹⁶¹ Plut. Camill. p. 131. Xyland.

¹⁶² Plut. Camill. p. 130.

¹⁶³ Liv. l. 5. c. 23.

¹⁶⁴ Plut. Camill. p. 135.

title of their king, Brennus, justly suspected to have been Teutones by race, and of a Semi-Magian belief, invaded Hettruria, at the suggestion of one Lucumon, a Thuscan refugee, who had debauched the wife of his adoptive father Aruns, chief of the Hettrurians. It will be observed that the name Lucumon signifies a Supreme Ruler and Theocrator in old Hettruscan, and that it occurs in the Æneïan and Romulean legends, as that of Aruns does also in the Tarquinian. In truth, this is the very story of Nimrod's reputed incest, and of the Regifuge, once again repeated; and as he did then go forth into Ashur of Niniveh, so it was from thence that his successors the Heracleids returning finally conquered the isle of Pelops. We have more than once remarked that the putting Hercules himself for the Heracleidæ is a common error, for as well that his successors bore the same titles as he had borne, as also for that he did himself by ghostly or dæmoniacal influence conduct and prosper that expedition. These Gauls were besieging Clusium when the Romans sent three of the *Fabians* as embassadours to that place, who, contrarily to the right of nations, took active part with the Clusines. The Gauls demanded the delivering up of the offenders, and upon the refusal of the Roman people marched against the city. The Romans were completely routed in a battle fought at the river Allia [corresponding with the Theban battle of the river Glissans] and the whole city of Rome was destroyed, except only the Capitol. The entire abandonment of it was meditated; but their annalists could not go the further step and say, that it was abandoned for ages, that being too plainly untrue. Camillus we are told returned from Veii, to which the Romans had fled, in time to prevent the garrison of the Capitol from concluding a disgraceful treaty, and drove away the Gauls. Immediately afterwards the Latins came to besiege Rome, and demanded for the terms of peace a multitude of Roman virgins. These, being sent to the Latins, did in the night time disarm their bridegrooms, and one Philotis or Tutola ascending a wild fig tree did, according to agreement, hold up

a blazing torch for a signal to the magistrates of the city; who ordered an immediate sortie and surprised the defenceless camp of the Latins. This event was commemorated by a feast, in which the tumult of the occasion was imitated by a clamour of the people, calling out, Caius, Marcus, Lucius, and other names. Then also girls splendidly drest were paraded through the city, and reviled all whom they met, and fought a sham fight among themselves; after which they sat down to a banquet under the shade of fig branches¹⁶⁵. This transaction took place on the Quintile or Caprotin Nones, the 7th of July, and is somewhat differently related in the Life of Romulus. It is the famous Populifugia; which being inapplicable to Roman history for the reasons above intimated, are thus obscurely and confusedly narrated.

These events, the surprise of the Pergamus of Veii, the Regifuge of Lucumon, and the Populifugia, all appertain to the life and fortunes of Marcus Furius Camillus. Camilla and Camillus signify a deity, so far inferior to the Supreme Being, as to be employed as a Messenger, and the latter is in the Samothracian, which was also the old Roman, religion, Mercury or Hermes. Furia or Furius are names equal to the Grecian titles Erinnyes and Alastor, being meant to express the divine power as shewn in works of destruction, or in penal and vindictive judgments. Furius Camillus is therefore Mercury the Messenger of Wrath, a designation not ill bestowed upon the ruling spirit of the Popular Flights and Jarring Tongues; or upon the chief whose artifice subdued the city of the ten years' siege, an exploit to which he was *fatalis dux*, meaning that he was no casual achiever of a pre-ordained event, but that the fact of the capture and the person of the captor, were as the schoolmen termed it *confatalia*. Other circumstances, besides his name, tend to indicate his anti-theism; upon the taking of Veii, he entered Rome triumphing in a chariot of four milk-white horses, being desirous

¹⁶⁵ Plut. Camill. p. 146.

Jovis Solisque¹⁶⁶ equis æquiparari. Λευκοπώλον επεβη, saith Plutarch, και διεξήλασε της Ῥωμης, ουδενος τουτο ποιησαντος ἡγεμονος, προτερον ουδ' ὑπερον· ἱερον γαρ ἡγουῦνται το τοιουτον ὄχημα τῷ Βασιλεὶ και Πατρὶ των Θεων ἐπισημισμενον¹⁶⁷. He moreover smeared his body with vermilion¹⁶⁸, thereby exhibiting to all beholders the terrific image of Great Pan,

Sanguineis ebuli baccis minioque rubentem, returning "with his garments died from Bosra, on the day of vengeance, even the sweet and acceptable day of his people." When all these particulars are compared with the mythology of Ulysses, who came in the spirit of Hermes and of Pan, whose stratagem surprised the tower of Babel, and whose wrath confounded and destroyed the suitors, we must no longer doubt that he is Furius Camillus. Jove was upon some festal days exhibited red with the Panic minium, and his fictile chariot [which represented the fictile ark or ἀμφιφορεύς in which his body was brought from Armenia] was miniat; but the Jovial car of the rubicund Camillus is Ulysses triumphant in his Ναὺς Μιλοπαζηρος.

At this time it really came to pass that the Gauls burned Rome, and the loss of the archives and records no doubt contributed in a high degree to the necessity of filling up their annals with the immortal traditions of the East. Henceforward the Roman history changes, from a series of mythic repetitions, into a narration of the real progress of that city towards the empire of Italy and of the Roman Œcumenè, or Cis-Tigretic world; not however without a few dashes of the old leaven, such as are the stories of Valerius and the Crow,

¹⁶⁶ Liv. l. v. c. 23. Quint. Curt. l. 111. c. 3.

¹⁶⁷ Plut. Camill. p. 132. It is no contradiction of this, that Propertius says,

Hinc Titius, Rhamnesque viri, Iucentesque coloni;

Quatuor hinc albos Romulus egit equos,

because *He* was Quirinus, and Enyalius, and Jove: and Camillus was hailed second Romulus.

¹⁶⁸ Plin. N. H. l. xxxiii. c. 36.

and more especially that of Marcus Curtius. A convulsion of the earth had formed in the middle ¹⁶⁹ of the forum a pit of immeasurable depth, which the citizens with their united labour vainly endeavoured to fill; but the prophets declared, that if they dedicated to that abyss the thing which gave the Romans their power, *quo plurimum populus Romanus posset*, not only the chasm should be stopped, but the Roman state be rendered perpetual. Upon hearing this, Marcus Curtius in complete armour, and mounted on his war-horse, and having devoted himself to the celestial and infernal gods, jumped into the pit; and the people showered after him fruits and oblations. By these means the chasm or lake was filled, and the dry spot, which the fable assigned for it's former site, was named the Curtian lake. In this tale we have the self-devotion of Menceceus son of Creon who cast himself into the Dragon's Pit, the Unfillable Abyss and Bloody Tower of Wortigern, and the grand mystery of the City of Confusion. The expiation of the city by Curtius is an appropriated fable, but what relates to the draining of the lake we shall presently see is indeed Roman.

S. IX. The first peopling of Italy is in great obscurity. But it is certain that very soon after the Confusion which took place in the East, mankind began to fix their eyes on that peninsula. The earliest traditions are either of such colonists as fled from Troy, or such others as the ancients, not knowing what Homer's Troy really was, feigned to be of yet earlier date. At an epoch which no man would think of fixing later than the reign of Pisistratus, and at all events at a time when the Tyrseni and not the Romans were the people thought of, the author of Theogonia termed that country the Recess of the Holy Islands, speaking of her fabulous kings,

Ὅς δὲ τοὶ μάλα τῆλε μυχῷ νησῶν ἱερῶν

Πασὶν Τυρσηνοῖσιν ἀγαλκείοισιν ἀνάσσον.

¹⁶⁹ Liv. l. vii. c. 6. et vide Ov. Fast. vi. v. 405.

And much evidence of tradition shews that divers of the Asiatic spartarchs came into that land. Who came first, or who second, it may be hard to affirm. But a general agreement would seem to place foremost the Aborigins; for the Sicels, said to have been of older standing, were, as I conceive, but a portion of this race. The etymology of the name hath never been satisfactorily explained: and some ancient writers, with their wonted fatuity on such topics, would bring it from aberrare, as it were Aberrigines¹⁷⁰. Reflection has convinced me that the word comes from Origo, a noun signifying the Beginning, and also a proper name of the Heroine or Goddess more frequently called Dido, but who¹⁷¹ ἑκαλεῖτο προ τέτης Ὀρίγῳ. Nor am I afraid to pronounce that this people were not any of the Meropes, but Royal Cushim. Faunus son of Jupiter Picus, or Mars Picus¹⁷², was their king; and as Nimrod, Memnon, or Latin, his son, came from the womb of the heroine Origo, the Nimrodians were with great propriety termed Aborigins. Latinus¹⁷³ was also their king. The author of the Cuman history¹⁷⁴ recorded that the Aborigines, whose subjects were the Cæximpares, built Rome and called it Valentia. But who could these be, subject not to the king merely, but in some sort to the people, of the Aborigins? assuredly they were the *Sex Impares*, or the fraternal Four Tribes, and Two Half-Tribes, unequal in dignity to the Royal Scythians, but who together with them made up the Hebdomad¹⁷⁵. The Aborigines and Impares selected the

¹⁷⁰ Dion. Hal. l. 1. c. x. Fest. de V. S.

¹⁷¹ Euseb. Chronic. l. 1. p. 34.

¹⁷² Dion. l. c. 31.

¹⁷³ Dion. H. l. 1. c. 61.

¹⁷⁴ Ap. Fest. de V. S. in Rom.

¹⁷⁵ This fraternity was seldom forgotten among those tribes who deduced their line from old Æthiops the giant. Hence, the *seven* warrior Curetes, sons of Socus and of Combe Chalcis; and the *seven* tonsured leaders from Heliopia the birth-place of Orion, who waged war in the name of the twelve winds of heaven and the twelve signs of the Zodiac. Nonnus Dionys. 13. v. 148. v. 167. Hence, *Lamissio* king of the Longobardi, who with *six* brethren besides was born of an harlot in one night, and conquered the queen

Seven Hills [as their brethren the Libyan Æthiopes or Berbers did the Hept-Adelphoi of Mount Atlas] in honour of this Hebdomad, desiring to behold in the seven eminences of their city a memorial of the seven deified heroes of their race, ¹⁷⁶ *Septem Dominos videre montes*. Few and obscure towns in Italy retained in Dionysius his time the character of being Aborigines, but there were several nations who must be referred either to them or the Impares. Among others, the Morgetes or Morgantes of Sicily and of Italy. Morges was king of Italy before the destruction of Troy, and Rome was in existence in his reign according to the oldest historian of Italy, Antiochus of Syracuse. But the Italy of which he was king, and the only country treated of by Antiochus under that name, was south from Tarentum on the one side, and Pæstum on the other. So late as Appian ¹⁷⁷, the name was properly confined to the countries within the Apennines, and he distinguishes the Hetrurians and Umbrians from the Italiots ¹⁷⁸. Morges was said to be the successor of Italus, but by Italus is meant Nimrod, for Italus was the Divider into Castes; Morges and the Morgetes would therefore seem to be Nimrodians. I need scarce remind my readers that the kingdom of Asia was called the Land of Spring or of the Beginning of Time, and that its capital was called the City of Aurora, or even simply *Aurora*; the city of Merops, Clymena, and Phaethon

of the Amazons; and the *seven* in Roman attire, who sleep in a cavern upon the ocean, on the north-west shore of Germany, incertum ex quo tempore, whom if any attempt to handle or disturb, his arms are withered up; the self-same Hebdomad, I believe, as the children of the royal harlot, though Paul Warnfrid doth not expressly say so. Warnfrid. de Gest. Langobard. l. i. c. 4. c. 15. The *seven* sons of one man or dæmon, from whom the Curds in Assyria of Niniveh trace their descent; and Hercules Perseus Triptolemus Georgius at the head of the *seven* champions. The *seven* royal candidates, and the *seven* neighing electors, for the vacant throne of Achæmenes, and the *Heptarchs* of the Saxons who were wont "*equorum præsagia et motus experiri, hinnitusque ac fremitus observare.*" Adam Bremens. Hist. Eccl. p. 8. ed. Lindenbruch.

¹⁷⁶ Martial. l. iv. Carm. 64.

¹⁷⁷ De B. Annib. c. 8.

¹⁷⁸ De B. Civil. c. 36.

was *Aurora*; the City of Medea, and of Circe the mother of Latinus, was the dwelling of Aurora; Ilion was the city of the Rising Sun, and the Hebdomad of Aurora the daughter of the Spring. Memnon king of the Cushim was the Son of Aurora; Adonis the Hunter, Prince of Assyria, was the Son of the Morning; Orion was carried off by the enamoured goddess Aurora; and Arthur dwelt in a Paradise with the witch *Morgana*, by whose medicaments his reopening wound was annually healed. Ceyx [whose daring ran so high as to affirm that he was Jove, and that his wife Halcyone was Juno] was the Son of Phosphorus the Morning Star. The City of the Beginning was looked to as the great Eastern point, as the Source or Origin of the nations, and as belonging to Her who bore those titles. For Aurora, Tithonia, Tito or Dido, Anna, and Origo are one person. But I apprehend that Morges and the Morgetes, and their towns in Italy and Sicily named Morgantia, are to the same effect. The commencement of the next ensuing day is called in English *to morrow*¹⁷⁹, and the commencement of any day, the *Morwening*; and the hill of Spirits among the Gaël was the hill of Morwen. But this word was usually spelt among the Teutones, who are better authorities for the original tongue, with a G; the morrow¹⁸⁰ was in their various dialects, Morgen, Morgan, Imorgen, [whence Imogen] Maurcins; and the morning¹⁸¹ was Margen, Morghen, Des Morghens; and this name of Morgan is not only famous among the Welsh, but in the person of the Arabic Morgiana. South Italy and Sicily were the seats of the Morgetes or Morgantes, and the straits which divide those countries are the scene of that famous vision called the Fata Morgana. Cities and towers appear reflected on the smooth surface, surmounted with luxuriant gardens and woody hills, a phenomenon supposed, by those who have beheld it, to arise from the reflection of Reggio and Messina

¹⁷⁹ Chaucer passim. *This morowe.* Spens. Ecl. 5. v. 19.

¹⁸⁰ Jun. Etym. Skinn. Etym.

¹⁸¹ Skinn. Etym.

with their environs upon the calm sea. But superstition has handed down the idea that visions of the Land of the Morning are there presented to the eyes of the exiles, visions of fate which portend their destined restoration. The Italians, in a style of barbarism which they rarely permit in their language, use the Latin plural ¹⁸² *Fata* as a noun singular for a Fairy. Mergian Peri is beyond all manner of doubt Morgana or Morgiana, and her history seems to imply that she was Helen. Dal Peri and Milan Schah Peri were the two brothers of Mergian ¹⁸³, who had been forcibly carried off by a Dive or Giant, entitled Turasch *Nereh* or the *Virile*. This is the fable of Theseus and the Gemini, and Turasch is the same word as *Thrac* and *Turca*, which two I conceive to be the same; the plural of *Turk* is *Atrak*; and the difference is, that in *Thrac* the first vowel of the essential word TRK is prætermitted, and in *Turk* the second. The *Getæ* were the most illustrious nation of Thraces, but the Turks are those who of old time were styled the *Massa-Getæ* ¹⁸⁴. The infinitive or intentional form of the phrase *to morwe*, and the participle form of the word *morwening*, show that *morwe* was a Saxon verb. Of it's meaning I am ignorant, but it may probably have signified *begin*. Now if the Morgantines were the people of Aurora or of the Beginning, they would seem to me to be the children of Origo. If this be so, then I am correct in supposing that the Sicels were the same race as the Aborigines; for the Sicels were only a portion of the Morgetes who, under a leader named Siculus ¹⁸⁵, separated themselves from king Morges. The Aborigines were acknowledged to be the

¹⁸² There is said to be a coin of Diocletian, inscribed *Fatis Victicibus*. The existence of a fæminine noun *fata* cannot thence be inferred. A woman's neuter appellation will admit of a fæminine epithet, *mea* *Planesium*. Plaut. *Curt.* 1. 3. 1. But here there is properly no neuter, and *victoribus* would have been wrong every way.

¹⁸³ Herbelot in *Peri*.

¹⁸⁴ Theoph. Byzant. in *Phot. Bibl.* p. 26. ed. Bekker. Berol. 1824.

¹⁸⁵ Dion. Hal. *l.* 1. c. 12.

same race of people¹⁸⁶ as the Ænetri; but the Ænetri¹⁸⁷ were the subjects of Italus and of Morges; whence again it results that the Morgetes and Aborigines were really the same. But if the Ænотrian Arcades were the Aborigines, the¹⁸⁸ Palantine Arcades of Evander are certainly but a fabulous duplicate of the same people, because the harlot Palanto, mother of the Heracleid Latinus, king of the Aborigines, is the identical same person as the harlot Origo¹⁸⁹; and because one of the few Aborigin towns remaining in the times of Varro and Dionysius was *Palatium*¹⁹⁰, and Palatium at Rome was called after Palanto, but built by Evander. The *Arcadian* name is quite Assyrian, and the same as that which is yet borne by the Cushim of Curdistan; le plurier de *Curd* est *Arcad*¹⁹¹.

If the small numbers of the Royal Scythians soon dwindled away, the Impares, or Cushim in general, must however have been a more considerable body, though they also were in process of time nearly expunged by the fortune of the Pelasgi. The most famous among them were the Opici, Obsci, Opsci, or Osci, [speakers of the *Language*] and the Ὀυλοεσκοί or Whol-Osci, [speakers of the universal language] if indeed these were different nations. But the Wholosci, a name renowned in the early wars of Rome, were nearly extinct before the Romans became writers; and the Opici were seldom mentioned but with allusion to language, so that it was rather a name for a dialect than for a people. Strabo¹⁹² saith that the Osci were extinct as a nation, but that their dialect remained among the Romans. The memorable city

¹⁸⁶ L. 1. c. 12.

¹⁸⁷ L. 1. c. 13.

¹⁸⁸ Dion. Hal. l. 1. c. 60.

¹⁸⁹ Origo was one of the names affected by the Roman courtesans: ut Marseus amator Originis, etc.

¹⁹⁰ L. 1. c. 14.

¹⁹¹ Herbelot in Curd.

¹⁹² Strab. l. v. p. 233, Casaubon.

of Pompeii belonged ¹⁹³ anciently to this race of Cushim and perhaps of Heraclidæ, and so doubtless did also that of Herclaneum. But the latest vestiges of an Opic population would seem to have been at ¹⁹⁴ Teanum Sidicinum, and at Fregellæ on the Liris. Silius enumerates their settlements, and has these lines among others,

Sinuessa tepens, fluctuque sonorum
Vulturnum, quasque evertere silentia ¹⁹⁵ Amyclæ,
Fundique, et regnata Lamo Caieta, domusque
Antiphatæ compressa freto.

Lamus was the Heracleid king of Asia, and the Lama of the Scythic Church, which in it's original purity was not only anthropothytic but anthropophagous, and there is no reason to deny that certain chieftains called Lamus reigned of old time either at Caieta or at Formiæ; but as this was the Opic coast, it thereby becomes more apparent that the Opici were Nimrodians or at least Scythians. The Læstrygons and subjects of Lamus were the Giants who waged the Decennial War against the Gods;

Sive Gigantæa spatia bere littoris orâ.

Silius, by setting the commencement of the Oscan coast at Anxur, where the Voloscan ends, would seem to imply that there was a difference between those denominations; but when both were nearly obliterated, and himself ignorant of the etymon of the word Volscus, he might readily err. If they were not quite the same, the distinction was very faint. Cloatius ¹⁹⁶ says that Obscus means *sacred*, quia leges sacratæ Obscæ dicuntur, and Festus preserves the following line of the Poet Titinius,

Qui Obscè et Volscè fabulantur, nam Latine nesciunt.

¹⁹³ Strab. l. v. p. 247.

¹⁹⁴ Id. ib. p. 237.

¹⁹⁵ De B. Pun. l. viii. v. 527.

¹⁹⁶ Cit. Fest. Fragm. p. 84. Delph.

The same grammarian adds that there was a plain in the Veientine territory called Obscus, the property of the College of Augurs. So it seemeth that the once famous nation of Volsci were of the Scythic race and dogma, and the earliest traditions of Rome were called after them. The same Festus says that the name of the *Sublician* bridge was Wholoscan and not Latin.

There can be no stronger proof that the Aborigines were such as I represent them, than this, that at the very same time when Faunus and Evander reigned, HERCULES himself is represented as coming to Rome; and his followers built a town upon the Saturnian or Capitoline¹⁹⁷ Hill, close to the Palantine or Palatine¹⁹⁸; or, as Sprott hath it, Nembrock, who built the Tower of Babylonia, did also construct the Capitolium of Rome. Hercules [that is, his posterity] dedicated the Ara Maxima unto himself close to the gate of the Great Circus¹⁹⁹, in obedience to an oracle; and the oracle of Apollo Delphicus was given to him by a pythonissa named Carmenta, mother of Evander, who revealed to him *se Jovis filium esse et immortalem futurum*. But we know well enough that he owed this precious revelation to his own mother, and so we find that Hercules and Evander coalesce into one person. This very action, the building of the altar to Hercules, is also imputed to Evander²⁰⁰. Hercules slew Geryon the Triple Man, and presently after slew at Rome the Triple Man Cacus, which are reduplications of one thing: but Evander also slew at Præneste the Threefold Herilus,

Nascenti cui tres animas Feronia mater,
Horrendum dictu, dederat, terna arma movenda.

The Latin poet is neither offended by the tautology of such

¹⁹⁷ Dion, l. 1. c. 34.

¹⁹⁸ Chron. p. 9. ed. Hearne.

¹⁹⁹ Serv. in *Æn.* viii. v. 269. 271.

²⁰⁰ Serv. in *Æn.* iii. v. 407.

fables, nor suspicious of their identity. The Pallantidæ were the *fifty* sons of the *giant* Pallas, and the Pallantean and Herculean Romes are the same Valentia which the Aborigines founded.

Thus doth it appear to us upon fair analysis that the Eternal Septimontium was first occupied and built by the Aborigines, Sicels, Ænetri, Palantini, or Morgetes, children of Cush led by a sacred clan of the children of Nimrod; and this at a period not merely older than the time when the present city was built, but before the arrival of its founders upon the Laurentine or Latin coast. For the flatterer of Octavius, the pretended Ænèad prince, freely owns that when Æneas landed, Evander the Arcad,

Evandrus Romanæ conditor arcis,

was already established at mount Palatine; nay, even He displayed to Æneas the ruins of yet an older city. And Antiochus, an authority far elder and graver than Virgil, makes Rome an established city in the time of Morges. The substantial truth of these statements is proved by that noble historian Dr. Ferguson, where he speaks of the Great Sewers.

“ These works were in the midst of the Roman greatness, and still are, reckoned among the wonders of the world²⁰¹. Liv. l. 1. c. 38. And yet they are said to have been works of the elder Tarquin, a prince whose territory did not extend in any direction above sixteen miles; and on this supposition they must have been made to accommodate a city that was calculated chiefly for the reception of cattle, herdsmen, and banditti. Rude nations sometimes execute works of great magnitude, as fortresses and temples, for the purposes of war

²⁰¹ Ferg. Hist. Rom. Rep. vol. 1. note p. 13. 4to. They probably were not works of “mere convenience and cleanliness,” but a subterranean Labyrinth, similar to that of Babylon, and those said to have been in Ægypt, Crete, Hetruria, and elsewhere. These sort of proceedings, and those at Ellora, are inconceivable, and mark an astonishing state of society, not to say, a direct and immediate influence of the Evil Spirit.

and superstition ; but seldom palaces ; and still more seldom works of mere convenience and cleanliness, in which for the most part they are long defective. It is not unreasonable therefore to question the authority of tradition in respect to this singular monument of antiquity, which so greatly exceeds what the best accommodated city of Europe could undertake for it's own conveniency. And as those works are still entire, and may continue so for thousands of years, it may be suspected that they were even prior to the settlement of Romulus, and may have been the remains of a more ancient City, on the ruins of which the followers of Romulus settled, as the Arabs now hut or encamp on the ruins of Palmyra and Balbec. Livy owns that the common sewers were not accommodated to the plan of Rome as laid out in his time : they were carried across the streets and past under buildings of the greatest antiquity. This derangement he imputes to the hasty rebuilding of the City after it's destruction by the Gauls. But haste it is probable would have determined the people to build on their old foundations ; or at least not to change them so much as to cross the directions of former streets." Dr. Ferguson has omitted to notice one remarkable passage of Lactantius, which shows that the sewers were in existence before the time of Romulus, and an object of ignorant veneration to that founder and his colleague, Cloacinæ simulachrum in cloacâ maximâ repertum Tatius²⁰² consecravit, et quia cujus effigies esset ignorabat, ex loco illi nomen imposuit. Yet we are to believe, that they were made by the fourth king after Romulus!

S. X. The eagerness displayed by the nations in occupying Hesperia or the Holy Island, where another Thymbris should

²⁰² Lactant. l. i. c. 20. It seems agreed, that this goddess was Venus Equestris, Victrix, or Myrtea, who purified the Romans and Sabines with a myrtle branch, at the time when the Sabine women pacified them ; *cloare* meaning purgare. Serv. in Æn. l. 724. Plin. l. xv. c. 36. c. 38. Ἐν μυρτου κλαδί το ξιφος φορησαι, means, I will etc. under the masque of peace.

behold another Roma Quadrata sacred to Apollo, arose from an æmulous desire to fulfil the prophecies. And the Cushim being victorious and all-powerful, and exempt from the terrors of the Confusion of Tongues, had great facility in forestalling their antagonists, and establishing the Holy Kingdom of the West. One powerful rival in this enterprise they however had, Ulysses, Cacus, Pan, or Geryon, king of the three islands²⁰³, whose zeal in this concern was wonderful, and his genius, wisdom, and audacity, both on sea and land, in all probability unrivalled. This statesman, in his wonderful voyages, certainly visited Italy, and left in that country the most splendid memorials of his name; but I believe that his arrival there was long subsequent to that of the Seven Brothers, and if he tried to wrest from the Herculeans the possession of the Seven Hills, he was foiled in that endeavour. Immediately after the victory of Hercules over Pan or Geryon, he is introduced obtaining a similar victory, and for the possession of the self-same cattle, over Cacus; but the identity of the Three-headed King Geryon, and the *Three-headed* slave and thief Cacus²⁰⁴, can not be doubted;

Mænalis jacuit pulsus tria tempora ramo²⁰⁵

Cacus.

The Herculean or Aborigin Rome was destroyed at a time so long prior to the date of *Urbs Condita*, that there remained but a shadow of it's fame; whereas another people, the probable authors of it's ruin, were supreme in Italy, and had spread such an exclusive report of their own greatness among the Helladian Cyclics, that even Latinus himself was fabled *Τυρσηγοισιν ἀγκλειτοισιν ἀνασσειν*. But there are weighty reasons for believing, that natural causes had contributed to the fall of Rome, as well by positive destruction, as also by the influence of religious dread. The celebrated geologist

²⁰³ See Lydus de Mens. p. 4. Schow.

²⁰⁴ Evandri nequissimum servum, ac furem. Serv. in *Æn.* viii. l. 190.

²⁰⁵ Prop. l. iv. El. 9. v. 15.

Mr. Breislak²⁰⁶, had satisfied his own mind that the six hills enclosing the areas of Forum and Coliseum constitute the crater of a vast and long extinct volcano. Nor are traditions of fact wanting to support such a belief. The site of the Forum was formerly occupied by the Curtian lake, and the Velabrum or Great Circus between the mounts Aventine and Palatine, was in like manner covered with water.

Hoc ubi nunc fora sunt, udæ tenuere paludes²⁰⁷,
 Amne redundatis fossa madebat aquis.
 Curtius ille lacus, siccas qui sustinet aras,
 Nunc solida est tellus, sed lacus ante fuit.
 Quà Velabra solent in Circum ducere pompas
 Nil præter salices cassaque canna fuit.
 Sæpe suburbanas rediens conviva per undas
 Cantat, et ad nautas ebria verba jacit.
 Nondum conveniens diversis iste figuris
 Nomen ab averso ceperat amne Deus.
 Hic quoque lucus erat juncis et arundine densus
 Et pede velato non adeunda palus.
 Stagna recesserunt, et aquas sua ripa coerces;
 Siccaque nunc tellus. Mos tamen inde manet.

Thus it seems that the area enclosed by the Roman Hills was drained by a convulsion of nature, which altered the course of the Thymbris or Tyber, and forced open the passage of Via Nova, between the Capitoline and Palatine hills. But it must be further observed, that this came to pass after the Herculeans had occupied Mount Palatine and founded Roma Quadrata.

Amphitryoniades quâ tempestate juvenco
 Egerat a stabulis, O Erythia, tuis,

²⁰⁶ Voyage en Campanie, vol. ii. p. 231. ets.

²⁰⁷ Ov. Fast. l. vi. p. 666. Delph.

Hic, ubi nunc fora sunt, lintres errare videre,
 Quâque jacent valles, maxime Circe, tuæ.

Fast. l. 2. v. 391.

Venit ad invictos pecorosa Palatia montes

Et statuit fessos fessus et ipse boves,

Quà Velabra suo stagnabant flumine, quàque²⁰⁸

Nauta per urbanas velificabat aquas.

And it seems that the volcanic earthquake happened in the course of their struggles with the power of Cacus; for this triple giant is himself described as a living volcano;

Huic monstro Volcanus erat pater, illius atros

Ore vomens ignes magnâ se mole ferebat;

and Propertius saith also,

metuendo raptor ab antro

Per tria partitos qui dabat ora focos.

His dreadful cavern was under mount Aventine, and was indeed the furnace of a volcano, which when the strength of Hercules rent in sunder, it seemed as though the realms of Death and Hades were discovered; but Cacus

Faucibus ingentem fumum, mirabile dictu,

Evomit, involvitque domum caligine cæcâ

Prospectum eripiens oculis; glomeratque sub antro

Fumiferam noctem commixtis igne tenebris.

nebulâque ingens specus æstuat atrâ.

What is yet more minutely to our purpose, the banks of the river were dissevered, and it's course altered by the shock;

Impulsu quo maximus insonat æther,

Dissultant ripæ, refluitque exterritus amnis.

Certainly upon this occasion that island was formed in the Tyber, which by the aid of two bridges connected the city and the Janiculum; and not, as it is idly and ludicrously feigned, by throwing into the river a crop of corn which had

²⁰⁸ Prop. l. iv. El. 9. v. 1. 6.

been raised on a part of the Campus Martius²⁰⁹. A curious allegory shows that the desiccation of the Velabrum and the Lacus Curtius took place upon occasion of this dreadful eruption and earthquake of Cacus. Hercules we are told found the Velabrum a navigable lake; but after his strife with the fire-breathing monster, which took place at Mount Aventine on the very shore of the Velabrum, not a drop of water could be obtained to quench his thirst, the nymphs refused to open their caves,

Terraque non ullas fœta ministrat aquas.

We are told as matter of history, that the Aborigins abandoned Rome in consequence of some eruption of the river Thyber; Palatium²¹⁰, saith Solinus, quod aliquamdiu Aborigines habitatum, propter incommodum vicinæ paludis, quam præterfluens Thyberis fecerat, profecti Reate postmodum reliquerunt. They chose Reate, in the stead of Rome, as deeming it the mesomphalous point of Italy, which, Umbilicum, ut Varro tradit, in agro Reatino habet. Virgil, labouring under the general misapprehension as to the real epocha of the dispersion from Troy and of the voyage of Ulysses and the Æneadæ, and pretending moreover [against his better information] to represent his own Romans and those of the tyrant as the original ones, introduces the same Æneas who fought and reigned at Troy as their leader, and makes him [and upon that false scheme does not very absurdly make him] coæval with Evander in Italy. But even he does, in a slight and perfunctory way, bear testimony to this obscured but indisputable truth; not only doth the leader of the Romans [falsely called Æneas] find Evander established upon Mount Palatine, but the latter shows him the ruins of two most ancient towns, the one upon Mount Capitoline, and the other on the opposite bank of the Tyber;

²⁰⁹ Plut. Vit. Poplic. p. 100, 101.

²¹⁰ Solin. c. 1. p. 2. Salm. c. 2. p. 10. Salm.

Hæc duo præterea disjectis oppida muris
 Reliquias veterumque vides monimenta virorum.
 Hanc Janus pater, hanc Saturnus condidit arcem;
 Janiculum huic, illi fuerat Saturnia nomen;

and we may readily imagine the nature of the disaster which had worked this ruin and desolation, from the very superstitions of the place, as there described,

Arcades ipsum
 Credunt se vidisse Jovem, cum sæpe nigram
 Ægida concuteret dextrâ nimbosque cieret.

It appears to me that Nonnus has expressly indicated the causes which induced the Aborigin kings to abandon their septimontium, and he confirms the idea of Cacus his *three foci* or volcanic craters, saying,

Τοις ἐπὶ Φαυνοῦ ἱκανὲ πύρρσι φρηγίσιν ἑασσας ²¹¹
 Ἰταλῆς τριλοφοῖο πελωρίδα γαίαν ἐρίπνυς,
 Τὸν βυθίῳ Κρονίῳ συνάπτομενῇ τεκε Κίρκῃ
 Συγγονὸς Ἀἰγταὸ πολυθρόνος.

The *Pan* whom the wide-ruling witch and harlot bore to Infernal Jove, the *δνοφερός δρακων*, was certainly the tower-building giant Pan Oromedon; that is Nimrod. But what is ΠΥΡΙΣΦΡΗΓΙΣΤΟΝ ἑασσας γαίαν? I understand, that he quitted it when it was sealed up and interdicted by the fiery finger of God. It should be remembered that ἐρίπνυα is not properly used for any hill, but for a volcano: it is literally *the chimney, kiln, oven, or furnace of the earth*. Pindar styles Ætna ἱπὸν ἡνεμοεσσάν ἑκατογκεφαλα Τυφῶνος ὀμβρίμου, and Æschylus hath, concerning the same Typhon,

Ἰπουμενὸς ῥίζησιν Ἀιγναιαῖς ὑπο ²¹²,

which appears from the subsequent verses 318 and 319 to

²¹¹ Nonn. l. 13. v. 328.

²¹² Prom. 365.

mean *chimneyed* and not merely *confined*. In comedy or in prose it was usually *ἰπνος*, having the same sense, and also that of a portable lantern²¹³. From *Ἐρεα* and *Ἴπνος* therefore comes *ἐριπνα*, a volcanic hill or Earth-chimney.

S. XI. The desire of establishing the Holy West led the posterity of Jove and of Hercules to other points as well as to the banks of the Tyber, but especially to those western parts of North Africa which have long been called Mauritania, but which retained among the classical writers the remembrance of having once been *Æthiopia*, and which do yet retain vernacularly the equivalent name of *Barbaria* or *Berberis*. As Italy was cyleped the *μυχος νησων ιεραων*, so had *Barbaria* its *Fortunate Islands*; and as the head of Italy was the town of *Seven Hills*, so had the *Berbers* their *Atlantæan hebdomad*, called the “*Seven Brothers*.” The Tower or High-Place of this *Æthiopia* was the *Hesperian Horn*, given by Jove to *Amalthea*²¹⁴, around which was the *Paradise of the Daughters of Hesperus*; and *Hesperus* son of the *Morning* was *Hercules* *Thrasy-Memnon*, catasterised as the *Star of the Orient* and the *Occident* alike, presiding equally over the luminous towers of the *Læstrygons* and the shadowy vales of the *Euhesperitæ*. But, as usual, they were split into two,

Τιθωνῷ δ' Ἦως τεκε Μεινονα χαλκοκορυστην,
Τον δε μετ', ἄστει' ἐτίκτεν Ἐωσφορον Ἠριγενεία.

And it is indeed true that he lived as an hero, previous to his being constellated; or, in *Plato's* beautiful words,

Ἄσῃς πρὶν ποτ' ἐλαμπες ἐνὶ ζώοισιν Ἐώς,
Νῦν δὲ θανῶν λαμπεῖς Ἑσπερος ἐν φθιμένοισι.

²¹³ *Aristoph. Pac. v. 839.*

²¹⁴ The *East* and the *West* are the two horns of the *deus pantheus*, *Jupiter Taurus*;

Ταυρεα δ' ἀμφοτέρωθε δυο χρυσεα κερατα,
Ἀγτολιη τε, Δυσσις τε, Θεων ὀδοι οὐρανιαγωγ.

Orpheus, ap. Stob. tom. i. p. 44. Heeren.

The settlements of these people in Libya and Iberia were, as usual, figured as so many voyages of Hercules himself; who, penetrating to the very borders of the Ocean Stream, there erected on both continents his altars or pillars. On the Spanish shore of Oceanus the Herculeans founded the state of Tartessus and Gadeir, famed for the longevity of its king Arganthonius, who was probably of the descendants of the unfortunate Rhesus; his name amounts to this, Lord of the Mount of the God Arganthus: Arganthus or Arganthonis was an hill of Bithynia famous for the Fountain by excellence, or Pegè, for the rape of Hylas, and for it's fabled paradise of Apples and Flowers.

Hic erat Arganthi Pegè sub vertice montis ²¹⁵
 Grata domus Nymphis humida Thyniasin,
 Quam supra nullæ pendebant debita curæ
 Roscida desertis poma sub arboribus,
 Et circum irriguo surgebant lilia prato
 Candida purpureis mista papaveribus.

The splendour of the Aborigin kingdoms in Africa and Spain did probably equal that of Rome, although indeed I know not that they have left any such monuments as the Cloacæ; but the city *θαυμαστή τῷ μεγεθεῖ* which Hercules founded in West Libya, and which lasted for many centuries, beyond the dry desert, was, and was called, Hecatompylos ²¹⁶, being on the model of Babylon, Diospolis, and the capital of the Arsacidæ. It was taken by Hanno in the first Punic war, but where situate, or when destroyed, I know not. Whatsoever these Ethiopian kingdoms were, they perished irrecoverably in the same convulsion of states (as I believe), to which Rome on the contrary owed her redintegration.

Shinar was a triangular island, whereof the junction of Euphrates and Tigris was the vertex, of which those rivers were the sides, and of which the Nahar-Malch was the base;

²¹⁵ Prop. l. 1. El. 20. v. 33. Ἀργανθωνίς; Steph. Byz.

²¹⁶ Diod. Sic. l. iv. c. 18. L. xxiv. fragm. 1.

and this might probably recommend to the early Scythic adventurers an island of less westerly site, but called from its form Trinacria and Triquetra. Certainly no country was more early and completely occupied by Royal and other Scythians. It obtained its now name from the Σικελοι, whom I have shown to be the same people, as were called Aborigines and Morgetes; but that very name as well as another, which the island Corcyra once bore, Drepanum²¹⁷, is drawn from that implement of husbandry a *sickle*²¹⁸; and more towns than one had that tool, the δρεπανη σαοπτολις, for their talisman, such as Drepanum or Trapani, and Zancle or Messina,

Ζαγκλης δρεπανηδος αἶψυ²¹⁹,

whose name is synonymous to Drepanè. It referred in the first instance to the adamantine sickle of Jupiter²²⁰ and the castration of Saturn; but it was afterwards a weapon of war in the hands of Perseus, whom Jove begot upon the princess of the Danaans in the brazen tower, and who was afterwards king of Assyria and high-priest of the "Immortal Fire." Sicel-ia therefore is as much as to say Pers-ia, and it denotes the land of Nimrod. Zancle "the Daughter of the Sickle" was the peculiar scene of the great labours of Orion the Hunter, who is even said to have projected into the sea the huge promontory of Pelorus; works, which Gratius the poet confesses the hunters of his day could ill imitate. The islanders called a great ridge of hills Mount Nimrod, fragosome Nebroden. Sicily, like Italy-proper, had her cannibal Læstrygones,

Regnatam diro quondam Læstrygone terram²²¹,

situated on the east shore, in the territory of Leontini; and

²¹⁷ Tz. in Lyc. v. 762.

²¹⁸ Sica, a sword. Sicula, a sickle. Sicilio, I reap or mow.

²¹⁹ Nicander, ap. Steph. Byz. in Zancle.

²²⁰ Apollodorus, l. 1. p. 5. Heyne.

²²¹ Silius de B. Pun. l. 14. v. 126.

as the Læstrygones of Formiæ agree with the Phlegræan giants, so are not those of Sicily to be differed in their age or geography from the Cyclopes. Παλαιστοι μὲν λεγόνται²²² ἐν μερὶ τινὶ τῆς χωρᾶς Κυκλωπες καὶ Λαιστρυγόνες οἰκῆσαι, saith Thucydides, nor doth Silius seem to distinguish the

dirum Antiphatae sceptrum et Cyclopia regna ;

but what is most curious, and indeed simply conclusive, as to the meaning of all this, is, that this land of the Læstrygons or Leontines was called by name Csuthia from Csuthus it's king, and I need not repeat that he was Cuth the son of Jupiter Hellèn²²³ and grandson of Deucalion ; ἐβασίλευε δὲ καὶ Ξουθὸς τῆς περὶ τοὺς Λεοντινοὺς χωρᾶς, ἥτις ἀπ' ἐκείνου μέχρι τῆς νυν χρόνου Ξουθία προσαγορεύεται²²⁴. The Cyclopes were the same people as the Aborigines, as may be inferred from their uniting kingly splendour to that extraordinary degree of freedom and independence which Homer ascribes to those Royal Shepherds ; " Aborigines, genus hominum agreste, sine legibus, sine imperio²²⁵, liberum atque solutum." But the Cyclopes were the Heptadelphei, ὅς 'ΕΠΙΤΑ μὲν²²⁶ εἶναι, καλεῖσθαι δὲ γασεροχειρας. By γασεροχειρες and ἐκχειρο-γασερες, I imagine that the lawless and overweening habits of these people, and the *vivere rapto*, are designated. This was, then, the land of the Cushim, of whom the Cyclopes or Arimasps were the Royals and Aborigins, and the Læstrygons

²²² Thucyd. de B. Pelop. l. 6. c. 2.

²²³ Hesychius in *Hellen*.

²²⁴ Diod. Sic. l. 5. c. 8.

²²⁵ Sallust. de B. Cat. p. 6. Delph.

²²⁶ Strabo. l. viii. p. 540. Oxon. The Cyclops, Cocles, or Arimasps, is any Theocrator of universal dominion, and the ten arimasps of Mount Riphæus,

decem coclites quei montibus alteis

Riphæis sedere,

are the ten antediluvian kings. These are the Cyclopes who perished at the time when Apollo was banished from heaven for a year, that is to say, in the long night of the Catoulas. The word applies to the Titans as well as to the giants. Ennii Fragmenta. Zenobius. 1. prov. 18.

were the sex impares or general body. Immediately touching the Læstrygonian Csuthia, if it be not rather a part of it, was the land of the Morgetes, and their capital Morgantina.

In it's very centre, and what is called it's navel, we find the fatal groves and lakes of Henna, and the most awful religions of the island; and we may desire to know to what race and dialect that name belongs. The Goths or Germani by their names, and institutes, clearly bespeak themselves of the Scythian stock; Goth is but the name of Cuth, a little disfigured; and the Germani or Germanas were a race of Persians in the time of Herodotus, and were celebrated in India as having supported Gaut-Ham or Goth-Am against Vishnu, in the great wars between the Buddhists and Ionists. Romulus himself was Germanus, and the place of his preservation, as a child, was the Germanum. It means the descendants of the Old or Ancient Man, Cush, whose posterity the Æthiopes, Autochthones, and Geraics, claimed a superior antiquity. In the remotest solitudes of Germany, the modern Friesland, there is a territorial hebdomad called the Seven Wilds, Sevenwolden, in which was of yore the Grove of Badu-Henna²²⁷. But *Bædv* and *Bædv* in the Phrygian, or first universal tongue, meant *water* (as we are told), and we shall readily comprehend that it meant Styx or the Waters of the Abyss, "the fountains of the great *Deep*," being in fact the pelasgic word *βædv*. Badu-Henna did therefore signify the Stygian Lake of Henna,

Hennæosque lacus et olentis stagna Palici²²⁸.

It is remarkable that Hercules was supposed to have planted his north-western²²⁹ columns at a short distance from the coast where this Grove stood; and I much incline to think that the abyss of Badu-Henna, is the *north-western cavern*,

²²⁷ Tacit. Annal. iv. c. 73.

²²⁸ Ovid. Ep. ex Pont. l. 2. E. 10. v. 25. The pool into which Pluto carried Proserpine was called *Mundus*, the Infernal World. Scholiast. Virg. Geo. 1. v. 38.

²²⁹ Tacit. Germ. c. 34.

as Paul Warnefrid²³⁰ calls it, in which the seven Romans sleep, and he who would touch them is struck with palsy. The cave wherein they sleep is Hell itself, where Nimrod and his six brethren lye in waiting, till the Dragon shall sound his trumpet and call his messengers to contend with the messengers of the prince Michaël.

Sicily was not only called Trin-Acria from it's three promontories, but likewise Trin-Acia and Thrinacia, from it's legendary king Trin-Acus²³¹. That name denotes the hero Quirinus, Adonis, Orus, Oron, or Orion, the Triple Hawk. The triangular island was symbolized by three human legs joined in that form which we call the three-legged cross, of which an engraving may be seen in the Paduan²³² edition of Natalis Comes, where Ceres Erinnyis is represented with a burning torch, as if about to embraze the tripod isle. Mona Cæsaris, one the Νησοι 'Εριννυες of Orpheus, hath the same device for it's armorial bearing at this present day; nor is the figure of the three legs altogether unconnected with the threefold hawk, for the Egyptians, who regarded that bird as the spirit of prophecy and oneiromancy, maintained ΤΡΙΠΟΔΑ Ιερακα φανηναι ποτε²³³. The name Thrinacia is different in nothing essential from Thracia. It is much to be doubted whether Sicily be the Νησος Θειρακιση of Homer's Teiresias; or whether Man, or some other place, be not rather intended.

The journeys of Hercules through Sicily were in a direction from the East Westward, and certainly we should expect that the Cushim, who hoped there to rebuild the City and the Tower, would select for that purpose the extreme western shore. Nor is our expectation frustrate, for we find the new land of Troia and the new towers of Ilion planted in the peninsula of the Elymi, or of Lilybæum;

²³⁰ Paul. Warn. cit. ante, s. 9. in notis.

²³¹ Serv. in *Æn.* l. 1. v. 200.

²³² P. 278. Pad. 1616, and see title page of D'Orville's Sicula, Amst. 1764.

²³³ *Ælian.* Hist. Anim. l. xi. c. 39.

hoc *Ilium*, et hæc loca *Trojam*

Esse jubet; gaudet regno Trojanus Acestes.

From this man, as it is mythologized, the new Ilion got it's exoteric name of Acesta, sometimes written *Ægesta*, and *Egesta*²³⁴; but it afterwards was called *Segesta*. This name hath, as I conceive, a meaning not inapplicable to either of the island's guardian powers, the God of the Sickle, and Ceres *Erinnys*; it means the City of Harvests, in like manner as *Sybaris* was called the City *Copia*. There may be somewhat of a play on words, in *Egesta* being turned into *Segesta* by the colonists of New Troy. Time hath abolished all these names, but hath preserved one highly significant of the city's original founders: Mr. Swinburne²³⁵ mentions that the site upon which *Segesta* stood is now known by the name of *Barbara*. Probably this place was once in high repute, and it is surmised, that even the founders of the second Rome doubted for a while, if they should not choose it for the end of their fatal voyage;

Siculisne resideret arvis

Oblitus fatorum, Italasne capesseret oras.

The inhabitants were no doubt those whom *Scylax*²³⁶ of *Caryanda* denominates *Troës*, in his list of native Sicilian nations; and they affected so thoroughly to identify themselves with old Troy, that they annually²³⁷ celebrated the day of it's destruction with public lamentations and a funereal pomp.

From these, and various other particulars, which it were too long here to recount, it would seem that the triumphant race of the Assyrians did from choice, and from motives of piety or ambition, perform almost as many voyages as the Gentiles did from necessity; being anxious to anticipate them

²³⁴ Serv. in *Æn.* l. v. 554. Thucyd. l. vi. c. 2.

²³⁵ Vol. ii. p. 232.

²³⁶ Hudson. *Geogr. Minor.* tom. i. *Scyl.* p. 4.

²³⁷ *Lycophr. Cass.* v. 970, etc.

in the completion of the prophecies relating to the West; and therefore were they termed by Æschylus πάντοσροφοὶ Ἀἰθιοπες.

S. XII. I must recall to my reader's recollection the character of the Danaizing Pelasgi as described in my former part. They were a large portion of the family of Roamah son of Cush, who, having lent themselves to the antitheistic machinations of Philomela the daughter of Actor, and her son Achilles, revolted against their common king and ancestor, and joined themselves to the league which the house of Seba had by means of Ulysses gathered together. Their country was the kingdom of Resen Larissa in Assyria, and they were a portion of that kingdom which Nimrod established at the time of the regifuge. With them we must in some measure connect the body of Danaizing Heraclidæ, who abandoned the banners of their heroic father, I mean Tlepolemus his followers. Both the Pelasgi and these Heraclidæ were much influenced in all their conduct by a strange race of fanatics, who indeed held the Oracle of Jove, wherein they placed their most implicit reliance, the Selli or Helli. These were however a distinct body, and separately enumerated by Homer in the muster-roll which he has inserted in his poem of the Discord of the Kings; immediately before the action of that poem came to pass, their original leader Palamedes had met his death, and Guneus was their commander. Of his proceedings during the discord no syllable is breathed by Homer, nor have we, from the time of the reconciliation, any positive and clear accounts of the policy of the Pelasgi. But after she had betrayed Babylon, we find the harlot Semiramis ²³⁸ employing Guneus as the mediator of that reconciliation which she desired to effect among the jarring nations of her subjects.

At this time events had occurred which materially changed the face of politics. The king to whose interests Ulysses, the

²³⁸ Tzet. in Lyc. 128.

taker of Babel, had seemed entirely devoted, was murdered by the sister of the whore; and those of the Danaan league who were most attached to him had abandoned the perfidious rulers of Shinar, and withdrawn to Assyria, under the protection of the Nimrodian kings. Of those who followed this course the most conspicuous are, Orestes of Mycenæ son of the king of Men, Telemachus or Pylades son of Ulysses, Diomedes king of Argos, and his friend Sthenelus, nor is it probable that Ulysses was slow in following his friends. The whole power of the Atreid, Laertiad, Tydeid, and Capanëid houses was transferred to the allegiance of the kings of Niniveh. Nor could the Pelasgians of Achilles, the natural allies of the house of Cush, fail to be shaken by such a defection, especially when they found that the empire their swords had won was destined to the Harlot and her Bastard, and not to their leader Neoptolemus. This sacrilegious ruffian was ill calculated for the exercise of power among a superstitious people; and we find that he did withdraw in the same direction as Orestes [who had been banished on the same plea of sacrilege], and is understood to have perished either by the hand or the counsel of that Prince. Part of the old subjects of Achilles were no doubt preserved to the Gynæcocracy by the influence of Guneus, and these I believe to have been chiefly those who were of the family, and after the dispersion founded the kingdom, of Sheba. The Geraics or Pelasgians who occupied what afterwards was Hellas, and revered the oracle of Dodona, adhered to their original leaders, the house of Achilles. These were assuredly of the house of Dedan or Dadan, as well from their sanctuary of Dodona, as from another circumstance. The Scythian Hebdomad or ἑπταῶνδοι consisted of, 1. Saba. 2. Evila. 3. Sabatha. 4. Saba. 5. Dadan. 6. Sabathaca. 7. Nimrod. Of these the fourth and fifth, Saba and Dadan or Sheba and Dedan sons of Regma or Rama, were divided, and called Pelasgi; one part of them serving in the Hebdomad, and the other part against it under Achilles. Of course Achilles must have

belonged to one or other of these two half tribes, and, so, have been a more immediately natural chief to that section of the Schismatics. Now, there was a legend concerning him that he was one of SEVEN BROTHERS²³⁹, and he used to be called [as authours²⁴⁰ of great antiquity related] ὁ Περμπτος, the Fifth. In other words, he was the head of the Fifth Tribe or of Dadan; nor did he invoke the Sabæan or Sheban Jove, but exclaimed, Ζεὺ ἀνα Δωδωνάϊε Πελασγικε. But it appears from all that was said of the actions and death of Ulysses in Thesprotia, that he had much influence among the schismatic Cushim; and three birds of cognate breeds seem to have respectively symbolized the Palamedæan, Achillæan, and Hodyssæan parties, namely, the Stork, the Crane, and the Heron. He was fabled to have been killed by a bone of the fish Hellops sticking in the dung of an Heron, and this took place at Dodona in Hellopia. The druidical superstition of the Heron's Oak has reference to the Erodium of Dodona. The same bird was sent by Minerva to guide him and Diomedæ through the dark.

Τοισι δε δεξιον ηκεν Ἐρωδιον ἐγγυς ὁδοιο²⁴¹
 Παλλας Ἀθηναίη· τοι δ' οὐκ ἶδον ὀφθαλμοῖσι
 Νυκτὰ δι' ὀρφναίην, ἀλλὰ κλαγγαντὸς ἀκουσαν.

He was the negotiator whose influence prevailed upon the unwilling Achilles to make good his vow, and take the field with the Pan-Achaian confederacy; and in the interval, between the death of that hero, and the fetching of Neoptolemus, he was entrusted with the command of them. The Pelasgi of Hellas, and at a later period the Hellenes, had him in abhorrence; but that was by no means the case among those of Italy, in whose settlements he plainly appears to have had an active

²³⁹ Lycophr. v. 178, schol. *ibid.* This ænigmatical poet also terms him τὸν περμπτον (v. 172), but gives this idle reason, that he was the fifth of Helen's five husbands.

²⁴⁰ Servius in *Æn.* l. i. v. 34.

²⁴¹ *Iliad.* l. x. v. 274.

hand. Most of the fabulous names of Italian founders were either intended for him, or ascribed to some of his family. Fatuus Faunus, the husband of the chaste goddess, the tutelary god of sailors, and owner of the olive tree, was Ulysses. So also was Nautes²⁴², or the Sailor, from whom the sacred family of the Nautians, and the poet Arctinus, were descended; he is said to have received the Palladium from the hands of Diomede, and was instructed by Minerva in all manner of arts. His language is such as belongs to the πολυτλανς διος Ὀδυσσευς,

Nate Deâ, quo fata trahunt retrahuntque sequamur;

Quicquid erit, superanda omnis fortuna ferendo est.

Latinus and his brother Agrius were, according to the Pelasgic version of the story, his children, or those of his son Telemachus; Italus²⁴³ was in like manner his grandson by Telegonus, and such was the descent of the Mamilian family. Ausonius was the son of Ulysses and Calypso. If Italus was his grandson, it is equally true that Italy-proper was the land of the Brutians, and that Brutus is the Roman Ulysses.

From the earliest times, of which there exists any shadow of history, down to the battle of Cuma, a nation called the Tyrrheni or Tyrseni exercised imperial power in Italy, there being scarce any district of that peninsula, unless perhaps it be that of the Brutii, which has not some memorials of their government. Servius indeed says, *Constat Thuscos usque ad fretum Siculum omnia possedissee*²⁴⁴. They must have entered Italy by its north-eastern frontier or that of Friuli, and the earliest seats of their greatness would seem to have been the cities of Terra Firma, such as Vicenza, Bergamo, Brescia, Verona, and that of Mantua, which Virgil himself numbers among their cities. Plutarch, in speaking of Brennus his invasion, describes the country between the Alps and the

²⁴² Serv. in *Æn.* 2. v. 166. 5. v. 704.

²⁴³ Hygin. *Fab.* 127.

²⁴⁴ In *Geo.* 2. v. 533.

two seas as that which το παλαιον δι' Τυρρῆνοι κατειχον²⁴⁵, and immediately afterwards he terms Clusium a city of the new Hetruria, πολιν την τοτε Τυρρηνίδα. And Polybius²⁴⁶ terms this latter country την νυν κατεχομενην ὑπ' αὐτων χωραν, but says of the plains of Lombardy ταυτα γε πεδια το παλαιον ἐνεμοντο Τυρρῆνοι. The plan of the Tyrrhene commonwealth was, to consist of twelve states in three quaternions, and Mantua was chief of the twelve and the seat of the prime Lucumon.

Gens illi triplex; populi sub gente quaterni²⁴⁷;

Ipsa caput populis; Thusco de sanguine vires.

However, in process of time they descended to the south, leaving to the Cisalpine Gauls or Senones the regions of the Po, and they fixed their twelve Lucumonies in that country, which with little variety of limits hath to this day continued to be called after them, and comprehends the sovereignties of Lucca, Tuscany, and Piombino. The Gauls, saith Justin²⁴⁸, cum in Italiam venissent, sedibus Thuscos expulerunt; et Mediolanum, Comum, Brixiam, Veronam, Bergomum, Tridentum, Vicentiam condiderunt. Thusci quoque duce Rhæto, avitis sedibus amissis, Alpes occupavere, et ex nomine ducis gentes Rhætorum condiderunt. Their former and their latter settlements, and the cause of the change, are thus described by Livy²⁴⁹; ii in utrumque mare vergentes incolere urbibus duodenis terras: prius cis Apenninum ad inferum mare, postea trans Appenninum, totidem, quot capita originis erant, coloniis missis: quæ trans Padum loca omnia, excepto Venetorum angulo, qui sinum circumcolunt maris usque ad Alpes tenuere. Alpinis quoque ea gentibus haud dubiè origo est, maximè Rhætis; quos loca ipsa efferarunt, ne quid ex antiquo præter

²⁴⁵ Plut. in Camill. p. 136.

²⁴⁶ Polyb. l. 2. p. 105. *ed. Casaubon.

²⁴⁷ Virg. Æn. x. v. 202.

²⁴⁸ L. xx. c. 5.

²⁴⁹ L. v. c. 33.

sonum linguæ, nec eum incorruptum retinerent. In this, Livy, a writer of no very severe exactitude, seems to differ from the notion of the Greeks, who regarded the Transpadane as the Old Hetruria. The Tyrrheni are also said to have impannelled another jury of cities in Campania²⁵⁰, of which Capua, therefore so called, was the head. Howsoever extensive, or even universal, the power of the Tyrseni in Italy may have been, it doth not seem that the provinces east and south of Tyber were ever called Tyrsenia.

It was a common legend, that the Tyrrheni were Lydians by origin, and, as usual, two Lydian princes were invented to suit the name of the country and its principal city Tarquinii, Tyrrhenus and Tarchon. But Dionysius of Halicarnassus ably refutes this idle notion, and mentions that "Xanthus of Lydia, a man skilled in antiquities, if ever a man was, and the firmest authority for all things concerning his native country," never had heard of such a Lydian prince as Tyrrhenus, nor of any such colony of Lydians in Italy. Neither did the Tyrrhenes use any of the laws and institutes of the Lydians.

Lydia or Ludia deriveth it's appellation from lydus or ludus, a game; the Italian and French *u* being interchanged, as in Tullus and Tyllus, Turris and τυρρις. Which fact we know from Herodotus, who tells us that *games* of all sorts and kinds, except the πεσσοι, were invented by Atys king of Lydia; πασων παιγνιων τα εινδα and he was entirely ignorant of the word *ludus*. Now, this eunuch was Palamedes, inventor of the Bacchanalian and Cybeleian orgies, and of a variety of games and ingenious arts and devices; and Tyrrhenus the colonist of Italy was, as the father of history had likewise heard, the son of Atys. So that it seems, as if the story of the Tyrrhenes being Lydians only means that they were [as at one time all the Pelasgi were] votaries of the eunuch who invented games; and this part of the Palamedean lore they

²⁵⁰ Strabo, l. v. p. 348.

seem to have always cherished, for the Romans were indebted to them for the rudiments of mimicry and stage playing. Sine carmine ullo, sine imitandorum carminum actu, ludiones²⁵¹ ex Etruriâ acciti, ad tibicinis modos saltantes, haud indecoros motus more Thusco dabant; imitari deinde eos juvenus, simul inconditis inter se jocularia fundentes versibus cœperē; nec absoni a voce motus erant. Accepta itaque res, sæpiusque usurpando excitata, vernaculis artificibus, quia hister Thusco verbo ludio vocabatur, nomen histrionibus inditum. Ovid similarly describes the Tuscan Ludii,

Dumque rudem præbente modum tibicine Thusco²⁵²

Ludius æqualem ter pede pulsat humum.

In Asiatic romances, as I have several times observed, the names Phrygian and Lydian serve to denote the two old contending powers, of the Cushim, and the disciples and subjects of the Magna Mater. And this chiefly happened, because at the time when literature revived in Greece the river Halys divided the Hellenizing kingdom of Lydiâ from the Scythizing kingdom of Persia; and the most occidental provinces of this latter kingdom fell under the ancient and extensive denomination of Phrygia. The Lydians said to have colonized Tyrhænia were Maiones; but the Phrygians were Maiones also,

dicti post Mæona regem²⁵³

Mæones;

for Maion²⁵⁴ was king *both of Phrygia and of Lydia*. He was the husband of Dindyma, and the father of Cybele the paramour of Atys, who invented the pipe and timbrel and the art of medicine, and was afterwards worshipped as a Goddess. In short he was Cush king of Asia, both Syria and Assyria,

²⁵¹ Liv. l. vii. c. 2.

²⁵² Art. Am. l. i. v. 111.

²⁵³ Claud. 2. in Eutr. 245.

²⁵⁴ Diod. Sic. l. 3. c. 57, 8.

upon whose death the division of the Herculean and Bacchic kingdoms took place. Bacchus is called, by Nonnus, *the Lydian*, *Λυδία Βακχέ*, and the same poet introduces Chirobia prophesying to the traitor Morrheus that he should be driven out into Lydia. As Morrhius king of Veii instituted the Salii, and as the Iudii are in many respects very like to them, it is not impossible that Tuscany is meant in that passage. But the kingdom of Lydia, of which Æolis and Ionia were but the sea-coasts and havens, was the natural course for people, seeking to enter Europe with a short voyage by sea.

But Dionysius is not equally to be commended where he offers his reasons for thinking that they were not Pelasgi; saying, that Herodotus cited the Crotoniates and Placians as speaking the Pelasgian tongue, which was nearly disused in his time, and that if the Tyrrhenes were Pelasgi they would have spoken the same. But the grammarian forgot the great changes to which language is subject, and either forgot or knew not the great length of time that had intervened between the first Tyrrheni and Herodotus. That historian doth not say that Crotona and Placia alone remained of Pelasgian origin, but that there alone the old dialect, so far as he knew, was yet vernacular; as in some remote parts of England the vestiges of the Saxon grammar and idiom are more strong. Nor is it a very clear point that Croton, Corytus, Corytona, or Cortona, the ancient head of the second Hetruria, situate near the lake Thrasymenus, may not be the place alluded to by Herodotus. Dionysius admits that the objection of different laws, customs, and religious rites, did not apply to the Pelasgi so strongly as it did to the Lydians. But in truth, he furnishes himself the most irrefragable evidence of their being Pelasgians, and the two names almost equivalent. Thucydides saith of some Thracian towns, "their inhabitants are mostly of the Pelasgian nation, of those Tyrrheni who formerly occupied Lemnos and Athens;" and "Sophocles in his Inachus,

Ἰναχε γεννατόρ, παῖ κρηῶν²⁵⁵

Πατρός Ὠκεανού, μέγα πρῆσβενων

Ἄργους τε γυαῖς Ἡρας τε παγῶις

Καὶ Τυρρῶγινσι Πελασγῶις."

The grammarian Servius²⁵⁶ hath these words, of high authority, Hyginus dicit Pelasgos esse qui Tyrrheni sunt; hoc etiam Varro commemorat. A wall at Athens, round the Acropolis, was called the Pelasgicum²⁵⁷ because it was built by the Tyrrheni. Hellanicus²⁵⁸ of Lesbos declared that those same people, who before were called Pelasgi, took the name of Tyrrheni when they went to Italy; and Myrsilus of the same island said the Tyrrhenes were called Pelargi [storks] from some resemblance to that bird, either as wanderers, or otherwise; and also that they [the Tyrrhenes] were Pelasgians. I have several times before mentioned the connection of the γερᾶνοι and πελαγῶι with Palamedes and the Pelasgi; and these last Pelargus and Pelasgus are homonymous, varying only as Tyrrhenia and Tyrsenia do. The Pelasgicum of Athens was at times called the Pelargicum. Diodorus Siculus²⁵⁹ relates that the Tyrrheni of the Transpadana, whom the Gauls afterwards called Cisalpine expelled, were a nation of Pelasgi who came thither before the Wars of Troy, flying from the Deluge of Deucalion. And the truth is latent in that sentence, for whatever occurred in or immediately after the Babylonish wars, would naturally be placed before the imaginary wars between Hellas and Troas, the meaning of which was unknown in the time of Diodorus and ever since. But this journey of the Pelasgi did really belong to the first peopling of Europe after the Deluge. The poet Claudius Rutilius, one of the last ornaments of Roman literature, observes that the

²⁵⁵ Thuc. et Soph. cit. Dion. l. 1. c. 25.

²⁵⁶ In Æn. viii. v. 600.

²⁵⁷ Hesychii Lexic.

²⁵⁸ Vide Hellan. et Myrs. cit. Dion. l. 1. c. 23. c. 28.

²⁵⁹ L. xiv. c. 113.

Hetrurians were descended from the ancestors of the Greeks, ages before the founders of Rome came even to Lavinium :

Ante diu quam Trojugenas fortuna penates²⁶⁰
 Laurentinorum regibus insereret,
 Elide deductas suscepit Hetruria Pisas
 Nominis indicio testificata genus.

Hellanicus well said that the name Pelasgi is more ancient than the other ; the former being derived from the schism produced in the kingdom of Resen, by the intrigues of Ulysses and the promulgation of the Thetidæan hæresy, before the ten years war of Babylon ; whereas the latter is formed from the Tyrsis, Tyrris, or Turris which it was their ambition if not their vow to rebuild. To this etymology Claudius Rutilius bears testimony in a passage where he speaks of his own father, Lachanius,

Famam Lachanii²⁶¹ veneratur numinis instar
 Inter *Turrigenas* Lydia tota suas.

²⁶⁰ Itin. l. i. v. 571.

²⁶¹ Itin. l. i. v. 595. Johannes Tzetzes hath the following curious lines,

Ἐκ Τυρρῆγων το παγοῦργειν τυρρῆνειν ὀνομασθῆναι,
 Ἐκ τούτων καὶ το τυραννος ὁμοίως ἐπικληθῆναι.
 Βίαιοι γὰρ δι Τυρρῆνοι καὶ θηριωδεῖς ὄσαν,
 Ὡς μετρί καὶ Ἰερωνος ἱεροῦργειν ἀνθρώπους.

Tz. Chil. l. ix. l. 346.

These words, which he thus incredibly derives one from other, are indeed co-derivatives from one root, *Tyr*, the Tower. The Tower of Typhon was the *Ἄκρα Τυραννική*, being the work of the first patriarch who grasped at Tyranny, and being also the main instrument employed by him to maintain his universal empire. Tyr-Annus is the Ring [or belt of union] of the Tower. A great city was built on the west shore of Asia by the Phenices, a race of Cushim, but whether Pelasgian or not, I cannot tell, which was called simply Tyr, the Tower, and its people not Tyr-rhens but Tyr-ians. In seeking for the true interpretation of the word *west*, it is not surprising that many should have thought the West part of Asia itself was meant. This city certainly obtained such an eminent reputation of a superstitious kind, as to be employed in the prophecies, as well as Babylon itself, for a symbol of the Septimontium.

And it should be understood that, as all Christians were not *Templars*, so were not all Pelasgians *Towerites*; but only those errant knights who travelled in search of the hesperian land where they should build a new Ilium for themselves, and a new Pergamus for the Dragon and the Dii Penates. Certain Towerite Pelasgians are said to have lived at Athens, and also at Lemnos²⁶², Imbros and Scyros, and from the mention of those isles I conjecture them to have been the same who chose Samothrace for the centre of their religion, and established in that isle the mysteries of the Dii Corybantes. Whatever local sanctity may have remained to the Thracian Samos, the Tyrseni must have soon found that they were very far East of their fatal Hesperia. In fact the Samothracian religion was that of Rome, and was brought from the temples of Zerinthus to the Capitolium.

The Tyrseni, being of that family who spoke the language of Ham and Noah and the antediluvians, and of that branch of the Cushim, who were specially devoted to sacred things and to the nomenclature of primitive superstition, had another name, Θεσκοι, and by contraction Θῆσκοι, Speakers of the Dialect of the Gods. But as they were not of the orthodox and loyal body of the children of Cush, but were pelagians and schismatics both in policy and religion, they were also called Ἑτεροσκοι, or, Speakers of the Oscan tongue in an altered form. The use of a different vocabulary of sacred words, which is insinuated by this appellation, is probably what Nonnus²⁶³ meant when he described a Bacchanalian prophet as uttering φωνήν ὅτ' ἸΑΝΟΠΗΙΔΑ. Likewise, having seceded from the Magian church in which Nimrod or Perseus king of Assyria [for we read it under both names] proclaimed the worship of the *Immortal Fire*, but being themselves adorers of the Immortal Fire under the heterodox and female denomination of Vesta, their country had a fourth

²⁶² Thuc. ubi sup. Polyæn. Strat. l. vii. c. 49. Porph. Vit. Pythag. p. 4. ed. Kiessling.

²⁶³ Nonn. l. 33. v. 36.

appellation 'Ερεβρία, the Land of a Different Fire. The name of the Pelasgi was derived by some from Pelasgus son of Larissa and Neptune, and Dionysius has preserved to us the important fact that the true name of the Tyrrheni was Rasenæ. So indeed it was, for the names above quoted were all of a religious and sectarian kind, but this was the name of their country from which they originally came, Resen or Larissa.

S. XIII. The Tyrrheni being represented as lydians or players, and colonists of Atys the inventor of games, probably entered Italy by land under the guidance of some Sellæan leaders; but were afterwards visited by the great navigator Ulysses, and submitted themselves to his legislation. This is the story of Bacchus²⁶⁴ and Medeides or Acoites being opposed by the nautical Tyrrheni, who were transformed into Dolphins,

Curvae Tyrrhenos Delphinum corpora nautas
In vada pampineâ desiluisse rate.

To be turned into Dolphins is in other words to become Hodyssseans, for Ulysses was the κλωψ δελφινοσημος, having taken that crest in gratitude for the preservation of his son

²⁶⁴ Homer Hym. Bacch. Ovid. Metam. l. 3. p. 119. ets. Delph. Acoites was a Lydian by birth, whose father was a fisherman,

linoque solebat et hamis
Decipere et calamo salientes ducere pisces,

which agrees with the legend of Nauplius father of Palamedes. What follows,

moriensque mihi nihil ille reliquit
Præter aquas, unum hoc possum appellare paternum,

is almost verbatim, but in serious language, the sarcasm of Homer upon the Palamedeans. He studied the art of a Pilot, and carried it to high perfection, which may remind us of the name of Palamedes his brother, Oiax, or The Rudder. Medeides and Mega-Medeides only mean the son, or the descendant of Ham. Cush among other names bore that of

Πάλλατος Μεγαμυδείδης υἱός.

Telemachus by that animal. The Tyrrhene pilot Acœtes or Medeides, that is, their stygobaptist chieftain, was the only one of that people who remained true to the principles of the God Bacchus and did not assume the badge of the Dolphin Thief, and for this constancy Bacchus highly honoured him, και μιν ἔθηκε πανολβιον.

In this place, for the sake of it's analogy, I shall introduce another legend of Ulysses his followers, although it belongs to the coast of Campania, and not of Hetruria proper. There were certain persons called Κερκωπες on the isle of Ischia, infamous for every sort of artifice, fraud, and perjury, whom Jove converted into Cerco-Pithecî or Monkeys with Tails, and the island was for that reason named Pithecusa.

Quippe Deûm genitor fraudem et perjuriam quondam ²⁶⁵
Cercopum exosus, gentisque admissa dolosæ,
In deformem viros animal mutavit, ut iidem
Dissimiles homini possent similesque videri.

Although fraud was their great quality, they were also given to violence, as Diotimus ²⁶⁶ said in his Labours of Hercules,

Κερκωπες τοι πολλὰ κατὰ τριόδους πατεόντες
Βοιωτοὺς σίνοντο· γένος δ' ἔσαν Ὀιχαλιῆες,
Ὡλος τ' Εὐρυβάτος τε, δύω βαρυδαιμόνες ἄνδρες.

But the author of the poem *Cercopes* describes them more appropriately, as

Ψευδᾶς, ἡπεροπῆας, ἀμηχαναί· ἐγ' ἔασαντας ²⁶⁷,
Ἐξαπατητήρας· πολλὴν δ' ἐπὶ γαίαν ἰόντες
Ἀνθρώπους ἀπατάσκον, ἀλωμένοι ἡμάτα πάντα.

²⁶⁵ Ovid. Met. l. xiv. p. 506. Delph. Xenagoras ap. Suidam in Cercopes.

²⁶⁶ Ap. Suidam in Eurybatus. I suppose that ὦλος is ἀ-ὦλος, insincere, unsound. Martial ridicules some meddling self-sufficient fellow, under the name of Olus; l. 11. ep. 68. iv. 36. vii. 9. x. 54. It was otherwise written Cand-Olus, (and for Eurybatus, Atlantis) as in Hesychius; and see Harpocration in Κερκωψ. Olus, we shall see hereafter, means the Infernal Deity and is equivalent to Summanus.

²⁶⁷ Pseud Homer. Cercop. ap. Suid. in vocabulo.

These lines present, in beautiful phraseology, the two *characteristics* of Ulysses, those, of the Great *Wanderer*, and of the Great *Deceiver*

ὅς πασι δολοισιν
'Ανθρωποισι μελει.

We read of the Emperour Julian that, ridebatur ut Cercops²⁶⁸, homo brevis, humeros extentans angustos, et barbam præ se ferens hircinam.

One of the Cercopes was Eurybatus or Eurybates, the herald of Ulysses, whose hideous corporal deformity and rare qualities of mind are celebrated in the *Odyssey*²⁶⁹,

τιεν δε μιν ἔρχον ἄλλων
'Ὡν ἑταρων Ὀδυσσευς, ὅτι οἱ φρεσιν ἀρτια γῶγ.

But the two leaders of the Cercopians were sometimes named Passalus and Acmon. The Cercopes had their Asiatic dwelling near Ephesus²⁷⁰, or Miletus, which I have supposed to be the site of Ulysses his kingdom before the Great Migration. The poem Ægimius²⁷¹ was ascribed to Cercops of Miletus, that is, to some bard of the great Hodyssæan school; it treated of the achievements of the Heraclidæ, and of divers mythologies more recent than Homer, such as the Centauri and Lapithæ, Argonauts, &c.; and was written in so grotesque a rhythm and style, that it was probably, in the Greek sense of that word, a satirical poem. There was another satyre by some one of the Homeridæ against the same illustrious family and their Hebdomad, of similar etymology, being entitled *The Goat with Seven Fleeces*. If Eurybatus was one in sentiment with Ulysses, φρεσιν ἀρτια φειδως, so was Ulysses with Agamemnon, τα μεν φρονεων ἀπ' ἐκείνος, and the cerco- pian name Eurybatus was sometimes given to that king for

²⁶⁸ Annm. Marc. l. xxii. c. 14.

²⁶⁹ Suidas in Eurybat. Hom. Od. xix. 246.

²⁷⁰ Apollod. l. 2. p. 205.

²⁷¹ Athen. l. xi. s. 109.

his crimes, and especially because, at the advice of Ulysses, he slew his own child to secure his power and dignity. The Athenians slew at Munychium a she bear sacred to Diana, and were punished with a famine, which the oracle declared should never cease until some one had sacrificed his own daughter. Eurybatus hearing of this made a bargain²⁷² with the people to immolate his own child, upon condition that the high priesthood should be secured to himself and his family. Hence did the name Eurybatus become a proverb for villainy, like those of Phrynondas, Sostratus, Polymnestus, &c.: But the same thing, with variations, is said to have happened at Brauron near Marathon. There the Athenian virgins assembled, clad in the saffron robes of a Bacchanal, to expiate the manes of a murdered Bear, which Diana had loved; but this bear was the animal substituted, as later mythologists feigned, for Iphigenia²⁷³, or in other words the Brauronian feast was an expiation of her murder. Nonnus calls the little town of Brauron,

Ἀγχιάλον Βραυρώνα κενήριον Ἰφιγενείης²⁷⁴,

and the scholiast of Aristophanes even says that she was sacrificed by Agamemnon at Brauron and not at Aulis. Another legend of Eurybatus belongs to Ulysses himself; Eurybatus was a *Thief* of such a mercurial habit²⁷⁵ that none who took him could keep him, and he had even learned an art of walking up perpendicular walls. Ulysses king of the monkeys is already familiar to us in the person of king Hanuman, a monkey²⁷⁶ with a crown on his head and a swingeing tail, who led an army of the like warriors to the aid of Rama Chandra, and contributed to his victory by manœuvres exactly corresponding with those of Ulysses. The same was otherwise

²⁷² Lazii Græcia Antiqua, l. 2. p. 3539. Gron. Thes. vol. vi. Suidas in *Embato*.

²⁷³ Suidas in Ἀρκτος. Schol. ined. in Aristoph. cit. Kuster ibid.

²⁷⁴ L. xiii. 186. This is a verse of Euphorion, borrowed by Nonnus.

²⁷⁵ Suidas in Eurybato.

²⁷⁶ See his effigy in Maurice Hist. Hind. vol. 2.

called Pan, and assisted Osiris and Bacchus as general of an army of goats or ægipanes.

The Cercopes were peculiarly opposed to Hercules, and are said to have been warned by the mother of Memnon²⁷⁷ of the fate that awaited them whenever they should meet τον Μελαμπυγον. This circumstance will serve to confirm the identity of Memnon and Hercules, and also that their mother was a prophetess. Their name Κερκ-Ὠπες means Tail-faced, or having their tails where their faces should be, and as they were so called "by reason²⁷⁸ of the astuteness of their conduct" it probably amounts nearly to our phrase of "tergiversation." But whencesoever the idea may arise, this is plain enough, that the fable of the Cercopes antagonists of Hercules, dissimiles homini similesque, is the same as that of the thief Semihominis Caci; for those, whom he seduced away from the Herculean flock, went with their tails foremost,

Atque hos, ne qua forent pedibus vestigia rectis,
Caudâ in speluncâ tractos, versisque viarum
Indiciis raptos, saxo occultabat opaco.

The poem Cercopes was falsely ascribed to Homer, but it was one of prime antiquity. The three lines above cited show in the choice of words, in their syntax, and in the cadence of the metre, marks of the old and perfect style. But this was a lampoon upon Ulysses and the Laertiad family, and a bitter retort to Homer's satire against Palamedes, called Margites or the Fanatic; in which coldblooded fraud and knavery are lashed, as in the other was ruinous and mad enthusiasm. Hesiod, the junior contemporary, and reputed antagonist, of Homer is the probable author of Cercopes, and these virulent effusions were in reality the famous "Contest

²⁷⁷ Suidas in Κερκωπες, and in Μελαμπυγου τυχοις. In the latter place the word Μελαμπυγοι is evidently put by mistake for Κερκωπες. They are described as two brothers, περπεροι and ἀκολασαινοντες. Περπερος is explained to mean luxurious, vain-glorious, loquacious, meddling. We may understand from the Latin *perperam* that it has a very general sense of *bad*.

²⁷⁸ Suidas, *ibid*.

of Homer and Hesiod," the tradition of which was rife in Greece; but the Greeks having lost sight of the truth of it, endeavoured to make up an account of it, by stringing together a collection of silly puerilities. There was recorded to have been a poet Cercops who was coæval with Hesiod and his rival in poetry, ἐφίλονεικῆι ἀντῶ. Σαγαρίς, saith Diogenes of Laerte²⁷⁹, 'Ὁμηρῶ ζῶντι, ἀποθανόντι δὲ Ξενοφάνης ὁ Κολοφωνίος· καὶ Κερκῶψ Ἡσιόδῳ ζῶντι. Now as Homer and Hesiod were contemporary, as they contended in verse, as the Cercopes were connected with the family or party of Ulysses, as Homer was manifestly so likewise, as a very ancient and highly contentious poem was written against the Cercopes, as Hesiod is recorded to have prevailed by the partiality of the judge, and as the revilers of Ulysses were more likely to find favour among the eastern Pelasgi than the revilers of Palamedes, we arrive at all the conviction we can hope for that the matter is as I have surmised.

I may here take notice of another satirical morsel by Homer or some very ancient Homerite, directed against Palamedes. The Pine Tree was the favourite symbol of that fanatic,

succincta comas, hirsutaque vertice, pinus²⁸⁰,
Grata Deum matri, siquidem Cybeleius Attis
Exiit hâc hominem truncoque induruit illo.

The first of those lines is meant to signify in what respect a fir-tree might be thought to resemble the beardless Semivir; and the reader remembering all that we have said concerning beans and their stalks ["culmen inane fabæ," and "stipulasque fabales Sæpe tuli plenâ februa casta manu"], will perceive that the θαλαμηπόλος of the Goddess must have been a fir which had shed it's cones. Upon this idea, Homer reviles the pine, saying, that it sheds the worst of fruit; fruit which,

²⁷⁹ In Vit. Socrat. s. 25.

²⁸⁰ Ov. Met. l. x. p. 360, 361. Delph. Vide Statium de Earino Spadone. Sylv. 3, 4. 31.

when it came into the hands of the Troës, was a cause of war to all mankind.

Ἄλλη τις σου, πευκη, ἀμεινονα καρπὸν ἱήσιν
 Ἴδης ἐν κορυφῇσι πολυπτυχοῦ ἀνεμοεσσης·
 Ἐνθα σιδηρὸς Ἄρης ἐπιχθονίοισι βροταίοισιν
 Ἔσσεται, ἐντ' ἀν' μιν Κεβρηγιοὶ ἀνδρες ἔχωσι.

In the Greek thesaurus of Grævius²⁸¹ the reader may see a very curious figure of Atys with his two fir-cones, one at the extremity of each thumb. The verses are commonly ascribed to the circumstance of a fir-cone falling on Homer when asleep, but on that supposition the two last of them are pure nonsense. To return for the last time to the Cercopes or Tail-Faced Men, it appears to me highly probable that the tergiversation and versatility of King *Strophius* were not simply indicated by this name, but that it also contained a play upon the word *ἐτερουρία* and upon the equivalent name of the great pilot, *Παλινουρος*: for it is obvious that these words might either mean *worshipping fire in a different way*, or, *having their tails set on the wrong way*. Upon which supposition Cacus, who with the aid of the fiery elements, got possession of Aboriginal Rome, would seem to have been an Etrurian power. Cercops is a word of which the structure clearly parodies the name of Cyclops, which Homer had given to Nimrod and the Royal Scythians.

It appears that Rome was the scene of some great triumph of the Aborigines over the heroes of the Inverted Tail, the Geryonians, Caciens, or Cercopians; and I can imagine no better way of accounting for the extraordinary epithet of Hercules, in the prophecy given to the Cercopes, *ὁ Μελαμπευγος*, than to suppose that the volcanic crater bore that same appellation which is given to the profound cavern of the Peak, into which a peasant descended²⁸² in search of a sow that he had lost; and, after travelling an immense distance, arrived

²⁸¹ Tom. vii. p. 510.

²⁸² Gervas. Tilbur. Ot. Imperial. l. 3. c. 45. p. 975.

at an expanse of spacious plains, richly cultivated, and found his sow with a brood of young ones among the standing corn. The governor of this country restored to him his sow. It is needless to explain that he had penetrated through the Devil's — into the frontier province of Hades. And so the crater of the Roman volcano might be thought to be an outlet for the avenging power of Hercules; as indeed Vesuvius must, from the names of the adjacent cities, have been sacred both to Hercules, and to Pompey, who was the Angel of the Abyss. This is the contrary of that fable which made the volcano be the head of *Cacus*, but when people took the operations of general providence for the judgments of a particular providence, nothing was more common than for them to dispute whose power they displayed. But whatever advantage they may have once gained over the Tyrrhenes, it is evident that the kingdom of the Morgetes, Aborigines, or Sicels, fell to nothing, so that it not only belonged to History, but History herself lost it's records; and that the first Roma was either entirely abandoned, or kept up only as an high place of worship.

In the latter capacity I believe it was maintained, and that it was the *Τυρσις* from which the Tyrseni took their name, and which it was their national business to found. The river Thybris was called Thuscus, and the *Ἰταλῆ τριλοφος* from which Faunus came, is said by Nonnus elsewhere to be the seat of the Tyrsenes; speaking of the flood of Deucalion, he says that no mountain was then dry,

Ὅου τότε Πηλιον ἄκρον ὑπο τριλοφῷ δὲ κολῶνῃ ²⁸³

Τυρσηνὸς κελεύσεν.

Dionysius also says, *τὴν δὲ Ρωμὴν αὐτὴν πολλοὶ τῶν συγγραφέων* ²⁸⁴ *Τυρρηγνίδα πόλιν εἶναι ὑπελάβον.* A variety of cir-

²⁸³ Nonn. l. vi. v. 329.

²⁸⁴ Dion. H. l. l. c. 29.

cumstances indicate the part which Ulysses had in the settlement of Hetruria. He resided in that country, and was transformed into an horse by the incantations of the witch Halis, an handmaid of Circe, who had eloped from her²⁸⁵. Fed by this witch, in his equine form, he ended a long old age at her enchanted palace the *Tower of the Sea*, Ἄλος Πυργὸν καλυμμενον. And Ælian, apparently alluding to the same story, relates that Italy was colonized by one Maris, half horse and half man. The fact is, that Ulysses having joined himself to the Pelasgi, assumed the character of an half Magian or Scythist, and established the Heter-Ourian fire-worship and the sacrifice of human victims²⁸⁶. The Horse is such an exclusive badge of Scythism, that the first ever created was said to be the horse *Scythius*²⁸⁷. When the lineal succession of kings was interrupted in Persia, a king was chosen out of an *hebdomad* of persons by an *horse*, and entitled Gusht-Asp or *Cush the Horse*. Ulysses was Albion son of Neptune, with whom Hercules contended in the neighbourhood of Marseilles, and from whose favourite symbol the adjoining province must have received it's name of Delphinatus. That province²⁸⁸ was named after one of it's most ancient possessors, count Albon, who was surnamed *The Dolphin* for some reason unknown. In this tradition we see the name of the hero Albion preserved. The sacred rites of the ager Albiona on the banks of the Thyber are a remnant of the institutes of Ulysses. The historian Olympiodorus declared that Ulysses did not tarry near Sicily, but visited the most *remote shores of Italy*, and then crossing the Ocean, descended into the shades below; which happened, as I have formerly explained, in Iris of the Cimmerians. The division of the Heterosci into twelve Lucumonies corresponds with the duo-

²⁸⁵ Ptol. Heph. l. iv. p. 150. Photius. ed. Berolin. 1824.

²⁸⁶ Vide Tzetz. cit. in n. 261, ante.

²⁸⁷ Serv. in Geo. l. v. 12.

²⁸⁸ Dict. de Trevoux.

denal division of the subjects of Ulysses, and their twelve bloodred ships. The names Lucius, Lucumon, and Lycabas²⁸⁹, sufficiently shew that in this division respect was had to the months of the year. The three quaternions, into which the twelve were divided, were possibly those jurisdictions over which a Laertes or Lartes presided, for, whatever nations the Catalogue may place under the command of Ulysses, the Laertiad empire is constantly made to be a quaternion in the Odyssey, consisting of Ithaca,

Δουλιχίῳ τε, Σάμῃ τε, καὶ Ὀλυσσέσσῃ Σακύνθῳ.

Ulysses was the Nanus of the Hetrurians, and the Brutus of the Romans; but with the degrading name Brutus was joined the title of honour *Lucius*, which was the Roman way of saying *Lucumon*, as we know from the fable of Tarquin the Ancient. Clusium, a royal city of Hetruria, was founded by Telemachus²⁹⁰ the son of Ulysses.

S. XIV. There was another settlement, situate in that more southern part of this peninsula to which the name Italy peculiarly and at one time exclusively belonged, and which was in all probability of the entire foundation of Lucius Junius, because it's people were called after his well-known title of disguise, Brutii; the noble and sacerdotal class among them being of his house and posterity; for these people were not Pelasgian or other Cushim, but mere Noachides, of whatever family that was in which Ulysses was supreme. This being a maritime and Hodyssæan colony, and the first shore of the peninsula that offers itself to a voyager from the lesser Asia, may be supposed of earlier foundation than the Tyrsene. In this region he constructed a temple of Minerva²⁹¹; and at Tamesa, Temesa, Temessa, or Tempsa, there was the temple of an hero, by name Polites or Seben, who was one of

²⁸⁹ One of the Tyrrhenes, who assailed Bacchus, and became Dolphins.

²⁹⁰ Serv. in *Æn. l. x. v. 167*.

²⁹¹ Solin. c. 8.

the sailors of Ulysses²⁹² whom the country people had killed, and at whose altar a beautiful virgin was sacrificed each year. It is plain that the hero of Temesa is the same who gave his name to the whole region. He was honoured with the sacrifice of human victims; *mortuo Junio Bruto*²⁹³, *cum multæ gentes ad ejus funus captivos misissent, nepos illius eos, qui missi erant, inter se composuit, et sic pugnaverunt; et quod muneri missi erant inde munus appellatum.* The grammarian Servius proceeds to explain that this appeasing of the Manes with blood is the doctrine of Ulysses; *nam et Homerus in necromantiâ non prius loqui facit animas, nisi sanguine gustato.* These parentalia of the Roman differ in form from those of the Brutian Brutus; but the latter agree with his own cruel superstition as displayed in the slaughter of Iphigeneia. But the New Troy, or fatal city, of this Hodyssæan kingdom was built on a commanding eminence to the south of Temesa, and was named, after the same Equine symbol that he afterwards affected in Hetruria and at Ulyss-Hippona in Portugal, Hipponium or Hippo, and by a rustic corruption Vibo. This was *Rome* of the *Brutii*, and called Vibo Valentia, which is as much to say as Hippo Roma. *Atteius asserit Romam ante adventum Evandri diu Valentiam*²⁹⁴ *vocitatam; sed post Græco nomine Romen vocitatam.* That indeed was the name which the Aborigines and Sex Impares gave to their Rome; which name the latter founders exchanged for its synonyme. Right against Hipponium Valentia were certain small islets called Ithacan, because one of them was Ulysses his Watch-tower or seat of speculation; *Contra Vibonem parvæ, quæ vocantur Ithacesiæ*²⁹⁵, *ab Ulyssis speculâ.* The *specula* or *σκοπία* implies, as I conceive, a divine character, being that which Ida was unto Jove, and Mount Solyma, or at whiles

²⁹² Solin. c. 2. Strab. vi. p. 368. Paus. vi. c. 6. Priscian. l. vi. p. 691. l. 9. ed. Putsch.

²⁹³ Serv. *Æn.* 3. v. 67.

²⁹⁴ Serv. in *Æn.* 1. v. 277.

²⁹⁵ Plin. l. 3. c. 8. s. 13. Delph.

Samos, unto Neptune. The river Laus divided Brutium on the North from Leucania, and on the Leucan side of the river there once stood the ancient city Laum; fuit et oppidum eodem nomine²⁹⁶. Near this place there was a temple dedicated to The Dragon, which Dragon is said to have been one of the companions of Ulysses; πλησιον δε του Δρακοντος ιερον, ενος των 'Οδυσσεως εταιρων' εφ' ο ο χρησμος τοις 'Ιταλιωταις εγενετο,

Λαϊον αμφι Δρακοντα²⁹⁷ πολυν ποτε λαον ολσισθαι,

which prophecy was said to be fulfilled in a victory of the Leucanians over the Hellenes. The Templar or Tyrrhenizing gentiles had in view not only to restore the Tower and the Civitas Dei, but with it also the Oracle of the Dragon, "unto whom should be the gathering together of the peoples;" and it seemeth as if the shrine of the Popular or Ethnical Dragon was planted on the very limits of the Brutine kingdom, as a terror to all such as would violate it's sacred soil. A narrow stream divided the old site of Laum from Brutia, but it does not distinctly appear on which side of the stream the Dragon's shrine stood. It was more probably on the Brutine side, because that province abounds in the vestiges of Ulysses, which Leucania does not. It is true that Leucania was said to be founded by one Lucius²⁹⁸, and that the ancient Italia extended northwards to Tarentum and Pæstum, exactly including Leucania as well as the Brutium; but tradition doth not connect him with this settlement. Æsop of Pontus²⁹⁹ saith that it's more ancient name was Lycaonia. On the opposite or Hadriatic shore, the most northern city of Brutium, Squillace, was of Ulyssèan structure; Scillacium³⁰⁰

²⁹⁶ Plin. 3. s. 10. Delph.

²⁹⁷ Strabo, l. vi. p. 364.

²⁹⁸ Plin. l. 3. s. 10.

²⁹⁹ Jul. Valer. Hist. Alex. l. 1. c. 16.

³⁰⁰ Cassiod. Var. Epist. l. xii. ep. 15.

prima urbium Bruttiorum, quam Trojæ destructor Ulysses creditur condidisse.

I need scarcely recall to mind that another Bretium or Brutium was founded by this wonderful navigator, and that a Nova Troja or Troy-Novante was there established in the neighbourhood of it's present capital, according to the old traditions of the Welsh. The name of Troynovant is a sort of romance word, formed from the name of the people called Trinobantes. But it was very true that these isles, the true Hesperia of the Old World, were colonized in order to make a New Troy and New Ilion. The same, who in his disguise was the Brute of Ilion, was also, when his power was revealed,

Ἄνταρ ὁ γυμνωθὴ βασιλεὺς πολυμητὶς Ὀδυσσεύς,
Ἄλτο δ' ἐπὶ μέγαν ὄυδον, ἔχων βίον, ἣδε φαρτρῆν,

the Giant Albion; and, as we know the Tuscan Albiona on the banks of the Thybris was not the name of a kingdom but of a sacred plain, it may fairly be guest that Albion of Britannia was the same originally, and it may be farther conjectured either that Salisbury Plain, or that Innis Avalon in Somersetshire, was the Ager Albiona.

S. XV. The last settlement I have to notice as being ascribed to the Laertiadæ, is that of Messapia or Proper Calabria. The Land of the Tauriform God, where the Decennial War was waged for the bones of Pelops, which Scytha and Asius had there deposited, was Apia; and the Isle of Pelops in Greece was also Apia; and Mess-*Apia* adds to that name the quality of being central or mesomphalous. But, after their usual custom, they have given the name *Messapus* to it's founder. This man, because he was a navigator³⁰¹ and came by sea to Italy, was made son to Neptune, and he was described as invulnerable, "*quia nusquam [nec aquâ?] periit,*

³⁰¹ Serv. in *Æn.* vii. v. 691.

nec in bello." This sailor of so many hairbreadth escapes should be Ulysses. There are, however, other things to fix him. His followers were a poetic race, whose march was like an hymning procession ;

Ibant æquati numero regemque canebant ;
 Ceu quondam nivei liquida inter nubila cycni
 Cum sese a pastû referunt, et longa canoros
 Dant per colla modos, sonat amnis, et Asia longè
 Pulsa palus.

But this tribe of poets, devoted to the praises of their own seafaring king, were the Homerites ; Ennius traced his descent from Messapus, ab hoc Ennius, saith Servius³⁰², dicit se originem ducere ; but Ennius did not only trace his descent from Homer, but dreamed that the soul of the Hodyssæan bard had past into his body, upon which Persius jokes, saying,

postquam destertuit esse
 Mæonides Quintus, pavone ex Pythagoreo.

The Muses of Ennius were Horace's Calabræ Pierides, and the title *Quintus* Calaber prefixed to the Homeric Supplement or Paraleipomana is an allusion to the pretended metempsychosis of Ennius. When Attila was waging war in the north of Italy there was a Calabrian poet³⁰³, by name Marullus, Marullus Calaber poeta egregius, who made his court to that renowned warrior ; and I believe with some confidence, that in this person I have discovered the author of the respectable production in question, which doth, in it's language, and on the face of it, purport to be the work of Homer, continuing his own Iliad. Hence the allusions to *Smyrna*³⁰⁴, and to the "illustrious flock" of which he was the shepherd [*Σμυρνης ἐν δαπεδοῖσι περικλυτα μῆλα νεμοντι*], namely, the Homeridæ, from whom the Messapians of Cala-

³⁰² Serv. in *Æn.* loc. laud. *Sil. Ital.* xii. v. 393. Ennius antiquâ Messapi ab origine regis.

³⁰³ Callim. *Exp. Attila* ap. Bonfin. *Rer. Hungar.* p. 853.

³⁰⁴ *L.* xii. v. 310.

bria affected to come. In like manner the Ἄγλας ποιμαίνοντι of the Theogonia alludes to the Hesiodian school or college of Poets. Such a personation of Homer by Marullus would recall to mind that ancienter Calabrian, Mæonides *Quintus*. And thus we have three epic avatars, if I may so say; Homer re-appearing in Quintus Ennius Calaber, and both of them in Quintus Marullus Calaber. Nor were such personations unusual under the Roman empire, for those who wrote upon the topics commonly ascribed to Linus, Orpheus, Musæus, Homer, Phocylides, or Anacreon, would write in the name of those authors; more, as I incline to think, for fashion's sake, than for the studied purpose of actual deception. Messapia is the shortest voyage from Greece to Italy, and some may think on that score, that it was the first settlement of Ulysses.

The identity of Messapus and Ulysses may be farther evinced through the medium of Tarens, the first and original founder of Tarentum, by far the chief of the Messapian cities. Tarens, also son of Neptune, married *Satyria* [equivalent to *Fatua Fauna*] daughter of Minos, by whom he had a son. This son being shipwrecked, was borne in safety to the shore of Italy upon a Dolphin's back; of which, says Valerius Probus³⁰⁵, there is yet a memorial in the municipium of Tarentum, hominis effigies in Delphine sedentis. Here we have an Italian Dauphinè, and the precise history of that hero who is called Arion and Telemachus. Arion, it will be remembered, is described by Herodotus as sailing from Tarentum.

S. XVI. The traitor Antenor, by whose aid Ilion was given up to the Danaans³⁰⁶, or at least some of the Antenoridae, were among the number of those Gentiles who endeavoured to restore the Divôm Domus; and travelling to the head of the Hadriatic, they settled themselves in an island or Delta formed by the sea and two branches of the river Meduacus or

³⁰⁵ Prob. in Virg. G. 2. v. 197.

³⁰⁶ Serv. in Æn. l. 1. v. 246. l. 2. v. 15.

Brenta, which they denominated Pagus Trojanus, and at the vertex of the delta they built Padua their Capital;

ille urbem Patavi sedesque locavit³⁰⁷
 Teucrorum, et genti nomen dedit, armaque fixit
 Troia.

I have yet to notice an early visitor of Italy, whose life and fortunes were intimately connected with those of Ulysses, Diomedes son of Tydeus. His connexion with the king of Men was as close and intimate as that of Ulysses, and in all confidential affairs during the Decennial War they were constantly associated in arms and in council, as, in the destruction of Palamedes, the expedition against Rhesus, the introducing of Neoptolemus into the Pelasgian camp, and lastly in the surprise of the Palladium and taking of Ilion. At this time it is pretended that some disputes took place between them, as to which should claim the preeminence in that exploit. But whatever these might have been, it is like that they soon gave way to the terror and indignation created by the death of Agamemnon and the usurpation of Æneas. It seems evident that Orestes was accompanied into exile by the families of Ulysses, Diomedes, and Sthenelus; and all these families being harboured by the Nimrodian kings of Niniveh, and founding upon their support their hopes of restoration, went far towards the adoption of Scythism. The principles of which included the Virility of the *Supreme God*, the veneration of Fire as his elementary symbol, *ἱερον καὶ ἀγαλμα*³⁰⁸, and of the Horse, that is, the animal, and, if I may so say, Cherubic³⁰⁹, symbol of the *War-God*; and in their sacramental rites they ap-

³⁰⁷ Virg. *Æn.* l. 1. v. 251. *Ælian de Anim.* l. xiv. c. 8. *Liv.* l. 1. c. 1. *Mela*, l. 2. c. 4.

³⁰⁸ *Max. Tyr. Diss.* viii. c. 8.

³⁰⁹ Their entire symbol of the Supreme God was the fire-breathing bull or cherub which defended the paradise of Aiaia, as the tauriform cherubim with their fiery swords did the gate of the Garden of Eden.

proved of no less a symbolical *hostia* than a sacrificed man, nor were they contented to sacrifice without partaking of the flesh and blood of their victims. This last particular Ulysses did not admit into his code of human sacrifice, but on the contrary ascribes to it the ruin of all his followers. In Diomede's family it made a fearful progress, and they, who by reason of their Scythism were called Horses, were all anthropophagous. Hercules equos Diomedis Thracis, qui humanis carnibus vescebantur, abduxit³¹⁰. The reason why the Scythizing Tydeidæ were called Thracians is clear enough; it was not merely that Thracia was a Scythic country, but from a confusion of these cannibal hæretics with the famous snow-white horses of the Thracian Rhesus, son of Mars and Euterpe, which drew the chariot of Diomede. The question, "Nunc quales Diomedis equi," hath not been heretofore resolved. His son Tydeus, one of the Seven who attempted to retake Babylon, was deprived by Minerva of Canonization, or the honours of Heroism, because of his cannibalism. Diomede however, like Ulysses, must have stood firm against this inordinate and foul hæresy, for he was admitted into the islands of the blest and enjoyed divine honours,

Διομηδεα δ' ἀμβροτον

Ξανθα ποτε Γλαυκωπιδι ἔθηκε θεον.

He is said to have gone to Africa, at the time of the dispersion from Troy, where king Lycus³¹¹ son of Mars reigned, ἔθος ἔχων τοὺς ξένους Ἀρεῖ τῷ πατρὶ θύειν. Diomede was about to fall a victim to the superstition of Lycus, when Callirhoë the daughter of that king became enamoured of him, and contrived to procure him his life and liberty. But he, mindless of her benefits, sailed away without her, and she hanged herself in despair. In this involved fable we may discover traces of his dispute with the cannibals, and their impious

³¹⁰ Serv. in Æn. viii. v. 300.

³¹¹ Juba 3. Libycorum cit. Plut. Parall. p. 311.

design of sacrificing their own king and Patriarch is shadowed in the tale of Hercules giving Diomede to be eaten by his own horses. Whatever were his dangers and escapes he reached Italy, upon the same errand as the others; and sat down upon the coast of Apulia, in the country of the Dauni, from whence he would seem to have penetrated into Samnium. He founded Venusium³¹², Canusium, and Venafrum; and Maleventum³¹³, the chief place of the Samnites, which the Romans, for the sake of good omen, altered into Beneventum. Here he is said to have deposited, as a sort of talisman for the city, the tusks of the Calydonian boar³¹⁴. Another of his colonies bore a title worthy of the king of the Horses, Equus Tuticus, or the Tutelary Horse. But his great establishment and New Troy was called Argos Hippium, in memory of the kingdom of Ἀργὸς Ἱππίον, Ἱπποβοτον, or Ἱπποβωτον, in Shinar, which he had governed under Agamemnon; that monarch being occupied himself with the general affairs of the nations in a neighbouring city, of which the Homeric symbol was Mycenæ, a town of Cyclopæan structure, as some massy fragments still attest,

ΣΤΕΡΜΑΤΙ ΤΕΙΧΙΟΕΝΤΙ ΠΕΡΙΨΩΘΕΙΣΑ ΜΥΚΗΝΗ³¹⁵

ΚΥΚΛΩΠΩΝ ΚΑΝΟΝΕΣΣΙ.

Argos Hippium in Apulia was otherwise called Argyrippa, the Silver Mare, probably from a silver Scythistic ark deposited in the Acropolis and containing the ἀπορρητὰ of the city, occultis conscia cista sacris, and this latter name by rustic corruption came to be Arpi. But all these were but exoteric names, calculated to veil the real purpose of the founder, and Arpi was, and yet is, Troy of the Apulians. Hæc urbs, saith Paulus Jovius, ex veterum Harporum

³¹² Serv. in Æn. xi. v. 246.

³¹³ Serv. ib. Plin. l. iii. c. 16.

³¹⁴ Procop. de B. Goth. l. i. c. 13. ed. latin. Lugdun. 1594.

³¹⁵ Nonn. Dion. l. 41. v. 268.

ruinis³¹⁶, *cujus pars agri nomen adhuc retinet, ædificata dicitur, magnamque habuit celebritatem, quod edito in colle posita subjectæ Apuliæ campos, Garganumque montem, et Hadriatici maris littora prospectet.* This Troja seems to have been in a manner abandoned during the tenth century, for at the beginning of the eleventh, and between the years 1012 and 1024, one Bугanus, a Greek general, is said to have colonized Troy on the borders of Apulia³¹⁷; and the Saracens afterwards besieged it for four months. In 1059 Robert Guiscard was invested with the duchies of Calabria and Apulia, and restored Beneventum and Troy to the Pope. Thus we see that time, while it destroys the works of men, and consigns to obscurity the very traditions of their existence, does sometimes also bring their secret things to light, by abolishing the interested or superstitious motives of concealment. The City of Diomede crumbling into ruins under the papal crossier, bore openly that name, which if it had been even whispered in the ears of antiquity, those whispers have not come down to us. We have observed somewhat similar in the modern name of Troja Segesta.

The heroes Diomede and Ulysses, being similarly circumstanced with respect to their apostate subjects, did probably conclude their lives in amity. The bird Erodium or Ardea was the common auspice of their expedition against Rhesus, in the prime of their heroic friendship, and in after times those faithful followers of Diomede who did not become *Horses*, but on the contrary deplored the injuries he had sustained from the Heraclidæ, were *Hérons*; Diomedis³¹⁸ socios constat in aves esse conversos post ducis sui interitum, quem extinctum impatienter dolebant. Hæ aves hodie linguâ latinâ Diomedæ vocantur; Græci ἐρωδιὸς dicunt; and the

³¹⁶ Paul. Jov. Hist. l. 25. p. 37.

³¹⁷ Briani, Hist. Ital. l. 7. p. 840. 856. He was viceroy or catapan under the emperours Basil and Constantine. Swinburne, vol. 1. p. 157.

³¹⁸ Serv. in Æn. xi. v. 271.

residence of these birds, and probably the grave of the hero, was in the island of Expiation or of Amber, Febra Electris, lying under the coast of Messapia in the Tarentine gulph. As Ulysses doth seem to have obtained the presidency over a great colony which was not of his own making, nor of his own people, so also Diomedes appears to have gotten an ascendancy over the Umbri, a people of early establishment, being accounted elder than the Tyrrhenes, but of unknown origin. Their name is derived by Pliny from the rains of the flood, and they were probably addicted to the worship of the Seven Hyades. These people³¹⁹, saith Scylax, adored the memory of Diomedes in a temple which they erected to him, by reason of the great benefits he had done their nation. The Venetians also sacrificed to him a white horse³²⁰, and had a grove of the Ætolian Diana where there were an herd of wild mares stamped with the mark of a wolf and called *Ἰππαι Λυκοφοροί*, in manifest allusion to Diomedes's horses and the Potniad mares of Glaucus the Wolf. In truth the white horse was but a substitute for a more ancient and nobler victim, in like manner as a bull was substituted in Cyprus, where in the city of Coronis³²¹ or Salamis a man was offered up to Agraulos, daughter of Cecrops and Agraulis, but was afterwards offered, not to her, but to Diomedes; however the temple contained three shrines, those of Minerva, Agraulos, and Diomedes. "The victim, after being compelled by the young men to run thrice round the altar, was jugulated by the priest, and thrown as an holocaust upon a great pyre. Diphilus king of Cyprus who reigned in the time of Seleucus the theosophist," [but when was that?] "abolished this usage, and substituted the sacrifice of a bull. But the Dæmon accepted the bull in lieu of the man, so that the thing done may be deemed equivalent." Diomedes was thought to be the very person by whose hands

³¹⁹ Hudson, Geogr. Minor. t. 1. Scyl. p. 6.

³²⁰ Strabo, l. v. p. 323. Eustath. in Dion. Geogr. Hudson, tom. 4, p. 70.

³²¹ Porph. de Abst. l. 2. ss. 54, 55.

Polyxena was sacrificed to the ghost of Achilles, and whom Lycophron terms *δεινος αιταμης δρακων*³²². Diomedes was about to be sacrificed to the wolf of Mars, but we also find him slaying the Dragon of Colchis which ravaged Phæacia; seeing the golden shield of Glaucus on his arm the monster mistook it for the golden fleece, and assailed Diomedes, by whom he was killed; on this account he was deified; in other words, he obtained Anti-Christian honours upon the Hadriatic shores,

Θεος δε πολλοις διπυς αὐδηθησεται³²³

Ὅσοι παρ' Ἰεσ γρωνον οἰκουνται πεδον,

Δρακοντα τον φθειραντα Φαιακας κτανων.

The same poet distinctly confers upon him the highest rank of Antitheism, when he arms him with the sword of Orion, the Three-fathered Candaon.

S. XVII. After observing upon the construction of so many abortive New Troys, our attention is now called to the revival of that city which the Aborigines and Sex Impares built upon seven hills, and which being still invested with a titular supremacy over the whole world has not yet belied it's arrogant title of the eternal city. A leader called Æneas is said to have landed with an army of followers, fugitives from Troy, in the small principality of Laurentum stretching south from the Thyber to the Numicius; and to this country he gave the name of Troy, Troja et huic loco nomen est. He settled at a city of his own founding, called Lavinium; but when he and his son had reigned there thirty years, the seat of government was removed a little further inland to Alba Longa. The principality of Alba endured for three hundred and eighty-seven years, when their princes betook themselves to the long neglected hills of Valentia, which they entitled Roma.

Lavinium was founded 1170 years before the birth of Christ,

³²² Vid. Tz. in Cass. v. 327.

³²³ Lyc. v. 630. Tz. ib.

and therefore these people cannot be supposed to have arrived in Italy earlier than 1180, a date which agrees with that of the birth of Samson, whereas the dispersion of the subjects of Æneas from the kingdom of Asia was about the time of Serug the great grandfather of Abraham. And this we have observed is the date of that emigration which produced the foundation of Aboriginal or Cyclopæan Rome, and of Hetruria. Æneas himself died in Asia and was succeeded in that empire by three gradations of his posterity; therefore the story could only be understood of some of his later descendants. Ait quidem Agathocles³²⁴ complures esse auctores qui dicant Æneam sepultum in urbe *Berecynthiâ* proximè flumen Nolon, atque ex ejus progenie quemdam nomine Romum venisse in Italiam, et urbem Romam nominatam condidisse. But even thus the times are too distant to give any colour to the narrative. It was natural for the restorers of a sacred city, founded at the first going out of the nations, to attribute to their own restoration of it the circumstances of the original foundation, or for succeeding ages to confound the two together. The pretended wars of Æneas in the Laurentine, waged for the possession of the king's daughter, is but a new version of the Trojan war, and the legends of that primitive age do as we have seen occupy the Roman annals, until the rebuilding after the Gauls. This *third* foundation [if it may be so termed] surrounded with fable itself, and clothed in circumstances taken, not from the Æneian, but even from the first, that is, the Arcad, Morgete, Ænotrian, or Aborigin Rome, is nevertheless the dawn of true history. And we must look to some other personages, than are Evander son of Carmenta and Æneas son of Venus, would we make our entire ignorance of the founders of Rome approximate in some slight degree towards a knowledge of them.

In the year before Christ 1491 the king of Ægypt with the prime of his soldiery were drowned in the Red Sea, and Moses

³²⁴ Ap. Pomp. Fest. de V. S. in v. Roma. Homer. Iliad. xx. v. 307.

king of Israel marched into Arabia with the whole body of that nation. It has been evinced, by arguments to my mind altogether irrefragable, that the Pharaoh of Moses and his host were no true Egyptians or descendants of the twin brothers Misr sons of Ham, but conquering invaders of the line of Cush and of that branch thereof who held the maritime fortresses of Palæstine, and were called Philistim³²⁵; odious alike to the people of Egypt, and to their friends and guests,

³²⁵ It is the tradition of Arabia, preserved in their oldest books of History, that the Pharaohs were a family of *Amalekites*. Price, *Hist. Arab.* p. 91. But the Amalekites were among those giant or Cuthic tribes, such as were the Rephaim, Zuzim or Zamzummin, and Horim, who inhabited Palæstine in the days of Abraham; Gen. c. xiv. v. 7; and they certainly appear to have some close connexion with the then reigning kings of Egypt, for they were the first people who assailed the Israelites after their escape from, and triumph over, Pharaoh, on which account "The Lord had war with Amalek from generation to generation." Exod. c. xvii. v. 8. etc. God said to Abraham, "Know of a surety, that thy seed shall be a stranger in a land not their own, and shall serve them; and they shall afflict them *four hundred years*." Genes. c. xv. v. 13. "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years." Exod. xii. v. 40. This period of four centuries can only be made out, by including the time that Abraham and his children sojourned in the land of the Philistine Abimelechs. Egypt therefore under the Pharaohs who afflicted Israel is spoken of as the same *land* as Philistinæ under the Abimelechs, and the subjects of the one and those of the other are lumped together in the pronoun *they*. This remarkable language is an argument, I know not how far novel, but conclusive, to show that Philition, the shepherd Pharaoh who built the pyramids, and whose memory the Egyptians execrated as a stranger and a tyrant, was of the same nation and (in some sense) of the same land as the Philistine kings of *Gerar* or *Ascalon*. This would be insufficient in itself to prove the true meaning of Gen. c. x. v. 14, whether the Philistim were finally expelled from the territory of the Egyptian Casluhim, or whether they were themselves a portion of that tribe of the Misramidæ or Egyptians. But, as evidences are to be found elsewhere strongly indicating that the latter Pharaohs were foreign intruders, the argument arising from the sojourn of four centuries evinces that the *coming out* of the Philistim was an expulsion of foreigners and not an emigration of Egyptians, and renders most highly probable that the coming out was the departure of the Royal Shepherds or Hyc-Chusim, either in pursuit of Israel, or when they could no longer hold Egypt; because, the Abimelechs and the Pharaohs are so far identified, that if *both* were not natives of Egypt, *both* must have been strangers. The Septuagint says ἐξῆλθεν ἐκείθεν Φιλισταίμ, expressions which signify departure from a place, and not descent from a family stock, as do also those of the Jerusalem Targum on Gen. c. x. v. 14. *exiere Philisthai et Cappadoces*, p. 8. ed. Tayler.

the twelve tribes ; and when the power of these Philitiones or Philistim, the Royal Shepherds, had received so great a blow, as well in actual force as in moral and superstitious estimation, they began to decline unto their fall, and the children of the land to work out their own emancipation. This revolution was in progress during the forty years sojourn of the race of Jacob in Arabia Petræa, but the cities of Ægypt being built upon a flat with a wonderful elevation by art, in order to be secure against unusual swellings of the river, were of exceeding strength, and the marshy regions of the Delta were so difficult, and probably so deleterious, to an invading force, that Amyrtæus and an whole dynasty, if I remember, of marsh kings were able to defy the Achæmenidæ in the fullness of their power ; by reason of all which, it was by far the best part of a century, ere the Towerbuilding Tyrants were finally driven from the mouths of the Nile into Asia and Europe. This event did not happen, or at least was not complete until the year A. C. 1402. It was during the course of this struggle by which the Philistine race were driven out of Ægypt, that the Israelites were employed in driving the heathen nations out of the land of promise. In the year 1451, the first of the Israelites entering Canaan, Jericho fell into the hands of the judge Joshua, and in 1421, the forces of the tribe of Judah took Gaza with the coast thereof, and Ascalon with the coast thereof, and Ekron with the coast thereof, cities of the Philistim, whose expulsion from the coast of Palæstine was therefore but a few years previous to their final expulsion from Ægypt. In the same war the Canaanites were driven out and, as the Scripture hath it, *spread abroad*, the judgment against them being very similar to that formerly inflicted upon the Babylonians, but several communities of them remaining in a condition of servile dependency upon the newly emancipated slaves of Pharaoh, in order that the prediction in the song of Noah might have it's fulfillment, A servant of servants shall he be unto his brethren. The peoples thus expelled from Syria and Ægypt were all of the stock of Cham,

being of the tribes of Cush, of Canaan, and such of the race of the Misraim as adhered to the former; a respectable body no doubt, though a mere minority of their nation, for a tyranny so egregiously splendid and mighty doth not fix itself in any country, without attaching to it's interests several of the native families. The migration from Ægypt was described as the flight of the fifty daughters of Danaus from the rage of king Ægyptus, that is, of the Ships of the Cushim from the Ægyptians under their native prince; for Danaus is none other than Priam the father of fifty, and Tanaus king of the fiftyfold Scythæ and of all Asia from the Don to Ægypt inclusively, being Cush. These Cushim were received by the Pelasgi of Apia or Peloponnesus and became blended into one nation with them, obtaining however the supremacy to which their power and great progress in civilization entitled them. From the circumstance of the Philistines having come from Ægypt into the Isle of Pelops within a very few years of the time at which the Philistines of Syria were driven out by the Judæans, and from the circumstance of the Judæans and other Israelites being at that very time fugitives from Ægypt themselves, Areus king of Lacedæmon was led to believe that his subjects were descendants of Abraham; and, if we may credit a writer³²⁶ of the middle ages, the city of Lacedæmon was colonized in the life time of Moïses, tempore enim Mosis Lacedæmon urbs condita a Cecrope. I said that the parties expelled came all from Cham, and this circumstance was calculated to excite much reflection, for an obvious reason, namely, that in the spreading abroad from Canaan was shown the completion of that curse, which contributed to make the memory of Noah hateful among the apostate nations, and because it was remembered that the curse, or, to speak more justly, the foretelling of evil to come, was not delivered in consequence of any delinquency on the part of the patriarch to whose children it related, but by reason of the impious

³²⁶ Honorius de Imagine Mundi, l. 3. *temporum series*; blackletter Bibl. Bodl.

apostasy of Cham himself. The "scattering upon the face of the earth" had been a judgment upon all the nations generally, but less upon the tribe of Cham than of the other two, in so much as the only nation which did not share in that calamity, the kingdom of Niniveh, was of his line, and in as much as all his descendants retained their original language. But in the "spreading abroad" people saw the fulfillment of a specific prophecy delivered in wrath towards him, and moreover they saw all the other calamities of the time falling upon other branches of his posterity, and therefore gave to these forced emigrations a general title of the coming of Cham into Europe. So old is the notion of the curse of Canaan being in effect a curse of Cham. Cecrops was Cham, or Corybans the Satrap, and third of the three Corybantes, who assumed, as Orpheus saith, the form of the Dragon of Darkness, but Cecrops although simply described by Euripides as *σπειρας συνελισσων*³²⁷ was more commonly called *ὁ Διφυης* and *ὁ Διμορφος*, and said to unite the Serpent and the Man. He was *δυτοχθων συμφυες ἔχων σωμα ἀνδρος καὶ δρακοντος*³²⁸, and lived at that time when Neptune shook the earth with his trident and made the Sea at the Acropolis, and Minerva planted the Sacred Olive. That is, he lived during the flood, when the destroying and preserving powers were manifested, and some say he acted³²⁹ as arbiter between them. Some would have it, by a forced interpretation, that he was called Biform or Binatural because he first conjoined the two sexes in marriage, alluding probably to the Binatural Adam and the reunion of his divided natures in matrimony. Biformem³³⁰ crediderunt quia primus marem fœminæ matrimonio junxit. This indeed was said of Cham, that he first consummated matrimony after the flood; the Titan Oceanus, says Orpheus, was instigated by his mother to expose the nakedness of his own father, and the

³²⁷ Ion, v. 1163.

³²⁸ Apollod. Bibl. l. 3. p. 351. Heyne. et vid. Herod. viii. c. 55. Suidam in Cecrops. Lycophr. v. 111.

³²⁹ *Κριτης δὲ αὐτῶν Κεκρε*. Callimach. ap Schol. Hom. Iliad. l. 17. v. 53.

³³⁰ Justin, l. 2. c. 6.

same writer ascribes to him the beginning of marriage in terms which strongly indicate the period of the Diluvial waters,

᾽Ωκεανὸς πρῶτος καλλιρρόος ἤρξε γαμοιο

Ἀυτοκασιγνήτην ὁμομητορὰ Τηθὺν ὀπυίων.

But however that may be, and why soever called Diptyes, he certainly was of the Generation of Vipers, and as we read that Cecrops was he who first brought laws and civility into Athens, so also do we find that the statutes of that commonwealth, which were afterwards modified by Solon, bore the name of *Draco*, with this peculiarity, that Solon's institutes were simply νόμοι, laws, but those of the Dragon were θεσμοί, oracles. Draco is said to have been the first king of Athens, and Cecrops³³¹ to have sprung from his teeth. He was not only a lawgiver, but the founder of the Pagan hæresy, and of their remarkable exposition of the doctrine of sacrifice; he first sacrificed a bull and hailed the victim, Jove! Κεκροψ πρῶτος βὸν ἔθυσσε³³² καὶ Ζῆνα προσηγορεύσε, bovem immolans Jovem appellavit. And he was king³³³ of the Ogygian Thebes at the time of the deluge. As Jove the infernal assumed the form of the old serpent, so was cœlestial Jove figured as a bird,

Κυκνὸς Ζεὺς, Ἀμμων δ' ἀμφιβοητὸς Ὀφίς,

and especially as an Eagle; and these, by poets, though not by theosophists, were made to be two persons; which will explain the story told by Antoninus Liberalis³³⁴, that Periphas reigned in Athens before Cecrops, son of the Earth, and affected to be worshipped as Jupiter Σωτήρ, Ἐποψίος, and Μειλιχίος, for which he was transformed into an Eagle.

³³¹ Tz. in Lyc. 111.

³³² Euseb. Chronic. l. i. p. 27. græc. p. 13. vers. latin. Sanct. Hieronym. edit. Amst. 1658. Cedrenus hath it βὸν ἰθαυμασε and not ἰθυσσε. p. 82. ed. Paris. 1647.

³³³ Strabo, l. ix. p. 591. Oxon.

³³⁴ C. vi.

Minerva is well known to have been a daughter sprung, not naturally, but after the fashion of Eve, from the body of *Jupiter*, and she was also known³³⁵ as Aglauros the daughter of *Cecrops*; to whom in Cyprus human victims³³⁶ were immolated. Now *Cecrops* being such as I have shewn him, and his life and actions being immediately subsequent to the deluge, yet do we find that he visited Lacedæmon in the time of Moses, and that his dynasty in Athens, so far from being the earliest, was the latest of three, which three do probably resolve themselves into two. "The Athenians, saith Herodotus³³⁷, were first of all Pelasgi, secondly Cranai, and thirdly Cecropidæ. Lastly, they were called Athenians." Plato relates, upon the authority of Solon, that Athens was a colony from Sais in Ægypt, which word Σαῖς was, like Ἀθήνα, a title of the goddess also called Pallas and Minerva. And we collect from other sources that this colony was the coming of the snake *Cecrops*. Diodorus of Sicily says that Petes³³⁸, father of Menestheus, φανερώς Ἀιγυπτίον ὑπῆρξαντα τυχεῖν ὕστερον Ἀθηγησι πολιτείας καὶ βασιλείας, and that from having two countries he was named ὁ Διφυής. Erechtheus was also, he saith, an Ægyptian born. The confusion of Petes with *Cecrops* may be explained; Diodorus and those from whom he compiled were taught to look upon the poetic Troy as a literal fact, and as a portion not of mundane but of Grecian history, and so doing they assigned to it a date somewhat later than the Exodus of Israel, so that *Cecrops* was somewhat earlier than Troy taken, and therefore might coincide with the father of Homer's Menestheus. The reign of Moses must date from the months immediately preceding the Exodus, and a learned father³³⁹ states that *Cecrops* began to reign in

³³⁵ See Harpocration in Aglauros.

³³⁶ Porphyry. de Abstin. l. 2. s. 54. Porphyry, however, does not identify Minerva and Aglauros.

³³⁷ L. viii. c. 44.

³³⁸ Diod. Sic. l. 1. p. 25, Rhodoman.

³³⁹ Cyrill. adv. Julian. l. 1. p. 10. operum tom. vi. Paris, 1638.

Athens in the thirty-fifth year of Moses ; and Eusebius³⁴⁰ that Moses made his Exodus in the forty-fifth year of Cecrops. The former of these dates is the least objectionable, for the emigrations from Ægypt might have begun to take place in thirty-five years after the removal of Israel into the wilderness; but they both shew to what age the Cecropian visit belongs. A chronicler records, *ex relationibus sapientum*, a fact, which is very true, as applied to the man-nation *Cecrops*, that he was drowned³⁴¹ in the Red Sea with Pharaoh ; it is as true, as that *Judah* and *Simeon* waged war under Joshua. Suidas and Isaac Tzetzes aver that he was an Ægyptian ; and the poet Statius speaks of the river Nile after this fashion,

Cur vada desidant et ripa coerceat undas
Cecropio stagnata luto³⁴²,

which the Delphin editor explains of the mud banks which were thrown up by the swallows or rather martins, of which he cites a curious account from³⁴³ Pliny, but this seemeth to me more ingenious than sound ; for it is a very harsh expression, and he might have said Pandionio, or what is better and exactly fits his verse, *Prognéo*. But Johannes Tzetzes³⁴⁴, in his *Chiliads*, hath preserved the whole matter, namely, that Cecrops was an Egyptian from Saïs, or Athens of Ægypt ;

Ὡς δὲ ἀπὸ τῆς Σαεως πόλεως Ἀιγυπτίης
[Σαῖς δ' ἐστὶν Ἀθήνα τῇ Ἀιγυπτίων γλῶσσῃ]
Μετὰ τὸν κατὰ Ὠρυγὸν κατακλυσμὸν ἐκείνον
Ὁ Κεκροῦ παραγεγονέν Ἀθηναίς τῆς Ἑλλάδος,
Ταύτας Ἀθηνας κεκληκῶς ἐκ Σαεως Ἀιγυπτέ.

³⁴⁰ Chron. p. 26, græc. edit. Lugd. Bat. 1606.

³⁴¹ Albertus Abbas, Chronic. p. l. a. p. 5. b. Wittemberg, A. D. 1608. He farther says, that Deucalion's flood happened at this same conjuncture, which is another confusion of the Universal with the Arabian cataclysm.

³⁴² Sylv. l. 3. carm. 2. v. 110.

³⁴³ L. 10. c. 33.

³⁴⁴ Chil. l. v. v. 651. ed. Lectii.

Πολλοὶς ἐλυσιτελήσε καὶ ἄλλοις τῇ Ἑλλάδι,
 Νομοθετεῖ δὲ γυναῖξαι τὰς γαμβρὰς τὰς νομιμὰς
 Ἐξ ὧν παῖδες ἐγνώκεισαν τὰς δύο φυτοσπόρους.

Now Saïs, from which the Cecropian colony came to Athens of Greece, was the capital of Avaris or Goshen where the Shepherd kings reigned, and from which they were expelled, as we read in Josephus his first book against Apion. It is better to explain why he is said to have come after the flood of Ogyges. Ogyges, otherwise called Gygoges [the giant Gygoges, saith John of Antioch³⁴⁵, lived in the time of the attic flood], is a typhonian and diluvial title, seeming compounded of Og and of Gog or Gyges, and the first Ogyges and first Erechtheus was Noah, whose immediate junior the man Cecrops was, and one of whose early posterity was Jupiter Erechtheus, king of Assyria; but Egypt had reason to commemorate another judgment by drowning and by miracle, that in which Cecrops and the Philistine Pharaoh perished, and which caused that tyrant to be likewise called Ogyges. Ἐν τε τοῖς χρόνοις ΜΩΣΕΩΣ³⁴⁶ γέγονε τις ἀνὴρ μέγας ἐκ τῆς φυλῆς Ἰαφετ ὃς αὐτοχθὼν ὧν ἐβασίλευε τῆς Ἀττικῆς ἔτη τριακόντα δύο ὄνομα τῷ ἀνδρὶ Ὀγυγῆς· ἐπ' αὐτοῦ γέγονε κατακλυσμος ἐν τῇ Ἀττικῇ μονῇ· αὐτὸς δὲ ἀπώλετο καὶ ἡ χώρα πάσα. Athens in Greece never suffered any such calamity, but on the shore of Egypt, therefore afterwards called Clysmus, there was a cataclysm which swept away the giant king, and the power of his country, Saïs. The chronologer Africanus³⁴⁷ said, Φαμεν . . . Ὀγυγον . . . κατὰ τὴν ἀπ' Αἰγυπτὸς τὴν λαβὴν μετὰ Μωσέως ἐξοδὸν γεγενῆσθαι. The Ægyptians, or descendants of the Misraïm, originally worshipped eight gods, being the Noëtic Ogdoad or ark-borne family of the first Ogyges, but they held the leaders of the tribes of Israel in such grateful

³⁴⁵ P. 74. ed. Chilmead.

³⁴⁶ Cedrenus Hist. Compend. ap. Histor. Byzant. tom. vi. p. 84. Paris, 1647; where it is improperly written Γυγῆς.

³⁴⁷ Cit. Euseb. Præp. Evang. l. x. p. 281. interpr. Georg. Trapezunt. Colonia, 1539.

veneration by reason of their "wondrous things in the land of Cham, and fearful things by the Red Sea," and for having humbled the pride of their common tyrants the Tower-building Shepherds, that they afterwards admitted into the council of their Olympus a second system³⁴⁸ of twelve gods; and if there be any truth in the tradition³⁴⁹ that the Arabian gulph was divided into twelve channels for the separate passage of the respective tribes, then indeed there can be no wonder if the *number* of the tribes made a deep impression upon the Misraimites. But to all other children of the obscene apostate their memory was hateful though terrible, for which reason the Israelites were said to worship The Ass, which is *Typhon*, instead of the Cherubic or Tauriform Jehovah. This animal was so persecuted by the Ægyptians, as being Typhonian, that the proverb *Asinus Ægyptius* arose from thence. Tacitus³⁵⁰ pretends that the Judeans had the effigy of an ass in their sanctum sanctorum, in gratitude to that animal for leading them to the fresh springs in the wilderness. Tertulian³⁵¹ saith that in his time, *quidam . . . picturam proposuit cum ejusmodi inscriptione, Deus Christianorum Ὀυνοκότης*; is erat auribus asininis, altero pede ungulatus, librum gestans, et togatus. The Typhonian character of the Ass is as old as king Midas, the *Ὀυός Λυγρός*, who is Cush; but several circumstances might tend to confirm the Ægyptians in thinking that the Hebrew religion had Asinine symbols; the speaking of the Ass, upon the occasion of the Benediction of Israel by Balaam; the victories atchieved by Sampson with the jaw of an Ass, and the stream of fresh water which flowed from the same, in derision of the superstitions of Lachish; and at a later period, but earlier than the Greek historians, the pro-

³⁴⁸ When Neptune contended with Athena, Cecrops, as some say, was judge between them: but others maintain that the TWELVE GODS passed judgment, and that Cecrops was only the *Witness*.

³⁴⁹ Cedrenus ap. Hist. Byzant. tom. vi. p. 77.

³⁵⁰ Hist. l. v. c. 4.

³⁵¹ Adv. Gentes, c. 16. tom. 5. p. 46, ed. Semler.

phesy of Zacharias, Behold thy king cometh unto thee, lowly and riding upon an Ass! Lastly, and to speak with reference to Tertullian's age, the cradling of the infant deity in a manger, which, from the customs of Palestine, was no doubt asinine [a circumstance strongly recalling to the memory of the heathens their constellated *Ὠων Φατνῆ*] furnished the title Onocætes; and the riding of Christ into Jerusalem, must have reminded them of the ass upon which Bacchus rode to Dodona, and that upon which he waged war³⁵² against the Giants. Antiochus Epiphanes having learned that the God, whom the Jews expected, was to be a lawgiver riding upon³⁵³ an ass, heaped every possible insult upon their faith; and the Greek historians of his reign, being profoundly ignorant of Jewish affairs, imagined that the Holy of Holies contained a stone statue³⁵⁴ of a man sitting upon an ass, and holding a book in his hand. Cecrops was father of Minerva Aglauros, and Ogyges was father of Alalcomenia³⁵⁵, a name equivalent to the Homeric *ἀλαλκομεναῖς*, or in moderner spelling *ἀλαλχυμεναῖς*, quæ nuptias aversatur, and so Cecrops and Ogyges agree in one.

The arrival of the Cecropians effected a great change in laws, manners, and religion; the Pelasgi had their greatest and most ancient seats of worship at Samothrace, and at Dodona³⁵⁶, at the latter for an oracle from whence they might

³⁵² Hygin. Poët. Astron. c. 23.

³⁵³ Zechar. c. ix. v. 9.

³⁵⁴ Diod. Sic. l. xxxiv. p. 99. Argent.

³⁵⁵ Paus. Bœot. c. 33. s. 4. vol. 3. p. 104, ed. Fac.

³⁵⁶ It must always be remembered the Dodona of Homer is placed in Thessaly, near the confluence of the Peneus and Eurotas or Titaresius, either because the Pelasgi did have the oracle there in the first period of their arrival in Europe, which they afterwards [but long before the time of Onomacritus, Eugammon of Cyrene, or whoever wrote the Thesprotis or Telegonias; see Clem. Alex. Strom. l. vi. p. 314,] removed into Epirus; or else because the geographical mystery, upon which the Iliad is framed, required the Hellean or Sellæan river and oracle to be placed on the north of Larissa, the antitype of this being Resen on the Tigris, and of that, probably, the confluence of the Tigris and the infernal lake Arethusa, omnia pondera sustentem, nitrum nebulis exhalantem. See Plin. l. vi. v. 31. The fable

receive counsel how to act upon emergency, and at the former as a school of the highest and most recondite theology, where Pelasgians might be initiated into their own proper mysteries. But the Cecropians superior in arms, arts, and learning alike, introduced at some period after their settlement in the country, as I strongly surmise, new mysteries of their own adapted to the hæresy called Hellenism, and held at Agræ and Eleusin; by which the Samothracian lodge was stripped of all its honours, except that which alone Time gives and takes not away, it's Antiquity. In the very early age of Homer there was an oracle and bank at Pytho, although it was little regarded by the Pelasgi in comparison with Dodona; but afterwards, when the name of Pelasgi was obsolete, this oracle had little weight in Hellas, and had given way to that of Delphi or *The Brothers*, no longer called Pytho, and governed by a famous yet obscure constitution. This change was brought about after the fugitives from Ægypt and Palæstine had coalesced with the Pelasgians; Lacedæmon urbs condita est a Cecrope, et Templum³⁵⁷ Delphicum. Nonnus says that Babylonian Bel and Libyan Hammon was ἐν Ἑλλάδι ΔΕΛΦΟΣ Ἀπολλων. The states originally frequenting Delphi were therefore those countries of Pelasgia which being most exposed to the sea, or least inaccessible from their mountainous character, had fallen under the dominion of the invaders, and which being contiguous one to another were called Ἀμφικτιονες or the League of Neighbours. The Epirotæ, Ætoli, and Macedones had probably, in early times, no part in the Delphian Apollo, and from inclination, also, clung to the Stygian waters and fatidical Saronides of the Selli. We may infer that the Peloponnesians resorted to Elis even in Homer's lifetime, from his words οἱ Ἥλιδα ΔΙΑΝ ἐναίον, and no doubt the same site was accommodated to their purposes by Cecrops or

of the Titaresius in Homer is at least very similar to that of the other Arethusa, with which, Doris amara suas non intermiscuit undas.

³⁵⁷ Honorius de Imag. Mund. l. 3. temp. ser. Albertus, Abbas Statentis, Chronic. p. 5. b.; but the latter historian hath [bating some unworthy interpolations] done little else than transcribe the former.

the Danaïdes; that however is an inquiry of little interest, seeing that the Peloponnesus had yet another grand revolution in store, when the Tlepolemite Heracleidæ of Doris should establish their Triad of sæcular kings, and Iphitus, their Rex Sacrificus at Pisa, from which time the glory of Elis may be contented to date. The founder of the Amphictionic council, therefore named Amphiction, is certainly Cham: he lived in the time³⁵⁸ of the deluge of Deucalion, and was his YOUNGEST³⁵⁹ son: he was also instructed in the use³⁶⁰ of Wine, by Bacchus it's first inventor. In his proper person he witnessed the drowning of the Nephilim, but, as typical of the Ægyptian and Canaanite dispersion, he was coeval with the drowning of Pharaoh and his people. The new settlers of Athens were evidently very much deflected in their principles from the purity of Scythism, as it appears from their supreme veneration of Minerva, whose image, with the title of Polias, was set up by Cecrops; or else the greater number of those who came to Attica were of the native Ægyptian race. And this latter supposition will best account for the Athenians leaving off to wear the grasshopper, the badge of the Giants or Tithonidæ, in their bonnets. This was to remove an invidious distinction; and the desuetude of wearing arms unless in actual war was to prevent quarrels between the new and old comers. Concerning both these innovations upon Pelasgic manners, the reader may consult Thucydides.

The body of emigrants entitled Cecrops are invariably said to have come from Ægypt. But there was another title of that patriarch [in whom the fullness of divinity was thought to reside] which seems to be his Hermetic or Messenger principle. Cadmus interposed in the contest between Jove and the giant Typhœus, in order to recover for the former his stolen thunderbolts. The edifice which floated over the earth in the time of it's most violent convulsions, and which contained the

³⁵⁸ Justin. *l.* 2. c. 6.

³⁵⁹ Steph. Byz. in *Beotia*.

³⁶⁰ Athen. Deipn. *l.* 2. p. 39. ed. Casaubon.

famed Hermetic, Atlantæan, or Sethian pillars, was the ³⁶¹*Cadmian House*. He was the husband of the goddess Harmonia or Frigga, whose wonderful necklace was the prize for which the Babylonian Harlot betrayed her Lord. He was moreover that mysterious personage with two brothers, Corybas, who, of his own choice ³⁶², assumed the form of the Infernal Snake; in which he precisely agrees with Cecrops, who was a serpent as well as a man. Cadmus Ophion was the introducer of the Phœnician letters and reviver of learning. But it is to be observed that Cadmus was not only a Dragon himself, but destroyed the Dragon of Mars, who therefore visited his race with vengeance,

Τῷ γηγενεὶ δράκοντι τιμωρῶν φόνον.

Cadmus was Cham. The arrival of this person in Greece is the origin of the Hellenic state of Thebes, it's great city, it's Acropolis or Cadmèa, and it's laws and institutes. He is the Cecrops of Bœotia; for though Cecrops his name is mentioned in Bœotia, it is of rare occurrence in the annals of that region; Cadmus moreover is not usually said to have sailed from Egypt but from Tyre, and this is certain, that his people were Phœnikes. Conon ³⁶³ saith of the period of his migration, *οἱ Φοινῖκες τότε μέγα τε, ὡς λόγος, ἰσχυον, καὶ πολλὰ τῆς Ἀσίας καταστρεψάμενοι, τὸ βασιλεῖον ἐν Θηβαίαις ταῖς Αἰγυπτίαις εἶχον*, and, denying the fable of his being sent in quest of his sister, adds that he came *ἰδιαν ἀρχὴν ἐν Ἑυρωπῇ μηχανοῦμενος πλαττεσθαι*. The same Phœnices were therefore about this time lords both of their Syrian havens, and of Diospolis in Upper Ægypt; and the fable, which Conon repudiates, at least intimates thus much, that his migration was not wholly voluntary. Cecrops was sprung from the teeth of the Royal Dragon, and so also were the followers of Cadmus, by whom it is said that Laconia was colonized; and this is the same

³⁶¹ Orph. Hym. 47. v. 1.

³⁶² Ovid. Met. l. 4. v. 574. Orph. Hym. 39. v. 2.

³⁶³ Narr. 37.

coming of Cecrops to Lacedæmon which happened in Moses his time. As Cadmus led the Phœnicians who were kings of Ægypt, it is needful to know who these were, an inquiry which is answered by Manetho, saying, Πεντεκαίδεκατὴ δυναστεια ΠΟΙΜΕΝΩΝ, ἦσαν δὲ ³⁶⁴ Φοινικες ξενοι, βασιλεις ἐξ, οἱ Μεμφιν εἶλον, ὡν ὁ ΣΑΙΤΗΣ ἐβασίλευσεν ἑτεα ἑννεα καὶ δεκα, ἀφ' ἑ καὶ ὁ Σαῖτης νόμος. The Shepherd Kings who founded the enormous city, or rather Stative Camp, of Sais, came (as Manetho is cited in Josephus against Apion) from the East, and, being Phœnicians, they doubtless had occupied the towns of Phœnice from the river Eleutherus to Rhinocerura and the River of Ægypt, before they entered the land of Nile. However I incline to believe that the first considerable aggrandisement the cities of Phœnice received, was immediately after the Exodus. The Philistine King, as soon as he recovered from the consternation excited by his father's fate, in all probability sent his forces by land into Palæstine to cut off the Israelites upon their arrival in that territory, and this would be the beginning of the scriptural "coming out of Philistim." But Providence had adopted the caution of hiding her chosen flock in the wilderness, and supplying their wants by a miraculous bounty, by which means they were placed out of all reach of pursuit, being strong enough to resist a few, and famine fighting on their side against a multitude. But the Tyrannic nation, hearing that they tarried in the solitudes of Arabia, and were meditating a future irruption into Canaan, would naturally strengthen all their possessions in that country; and did so with such good effect, that when the forty years were expired, the spies of Israel were disheartened with terror at the martial array of the Anakim or Kings, upon the border of the land. As the Misraimites under Misphragmuthosis began by degrees to emancipate their country, Phœnice would be the most obvious retreat for the emigrating Philistim; and by these means becoming numerous in Syria

³⁶⁴ Maneth. ap. African. cit. Boch. Geogr. Sac. 374.

πολλά της Ἀσιγς, as Conon saith, κατεσρεψαν' and this, if any, is the period, and this the meaning, of the fabulous conquests of Sesostris, a short-lived greatness having it's foundation in the most ruinous calamities. I am authorized in what I say that the Phœnices did vastly aggrandize their cities in Syria after their departure from Ægypt, or at least after the Drowning in the Red Sea. Phœnix and Cadmus, saith Eusebius³⁶⁵, came from *Thebes in Ægypt* unto Tyre and Sidon, ἐς τὴν Συρίαν Τύρου καὶ Σιδωνος, where they reigned. Then it was, as I conceive, that Tyre began to have a name, Sidon being the principal town of the Phœnices when Homer sang. But other authorities, and those of the highest, Herodotus and Pompeius Trogus, inform³⁶⁶ us that the Phœnician nation came from the Red Sea in consequence of a convulsion of nature which had there occurred, terræ motu vexati, and settled near the Assyrian Lake [that of Gennesareth] and upon the coasts of Sidon. The lake was called Assyrian, and the Phœnician nation were continually so called, because they were Cushim, and many of them perhaps Royal Cushim, of that race who founded Ashur Niniveh, and from thence governed all the continent of Asia. Macrobius says Assyrios³⁶⁷ sive Phœnicas, and Achilles Tatius, in the very commencement of his romance, Σιδων ἐπὶ θαλαττῇ πόλις Ἀσσυριων ἡ θαλαττῇ. The Assyrians, saith Servius³⁶⁸, are a people on the borders of Syria who invented the purple dye. The existence of these Assyrian tribes in Syria, besides the trouble it gave to Tidal, king of Nations, and to Chedorlaomir to hold them in any sort of dependance, has given some to the critics, having contributed far more than the mere resemblance of names to create a confusion between Syria and Assyria, the entire country being, by general agreement, Syria, while yet

³⁶⁵ Chron. l. i. p. 15. interpr. Hieron. ed. Basil. 1536. p. 100. græc. Lugd. Bat. 1606.

³⁶⁶ Herod. l. 1. c. 1. Justin. l. 18. c. 3.

³⁶⁷ Sat. l. 1. c. 21.

³⁶⁸ In Virg. Geo. 2. v. 465.

every considerable haven on it's coast was a commonwealth of Assyrians. The name of the Hebrew tribe of *Asher*, in which Tyre stood, did also contribute somewhat to the same confusion. The Cadmians of Bœotia were therefore Phœnicians of the race of the Shepherd Kings of Egypt, who quitted that kingdom to return into Phœnice after the miracle of the Red Sea, and whom the subsequent invasion of Phœnice, by the Israelites from Arabia, did compel to take ship into Greece.

The Peloponnesus, formerly called the kingdom of Argos, was colonized by king Danaus or Cush, ὁ πενηκονταταίς, and his fifty daughters, who married the sons of Ægyptus and murdered them. The female sex was ascribed to Danaus his progeny, owing to the smiting of the firstborn *males* of the Cushim; and the murder of the male offspring of Ægyptus by the Danaïdes, was in allusion to the previous edict of Pharaoh to the midwives for destroying all the boys that were born among the Jacobite Ægyptians. Whatever difficulties may involve the subject, where is he that will not recognize the royal maiden Thermuthis, daughter of the strange king Danaus who *knew not Joseph*, splendè mendax, et in omne virgo Nobilis ævum? It was fortunate that a vessel of such a porous texture, as is a cradle woven of rushes, should, although smeared with pitch, have succeeded in keeping out the running waters; the enemies of the slumbering Osiris of Israel would have wished it full of water; and from some such idea I trace the fabulous condemnation of the Danaïdes. But I am strongly persuaded that the story of Danaus coming with his *daughters* hath farther reference to the *ships* in which he visited Pelasgia, then little skilled in nautical affairs; for ships, have from the earliest time of the veneration of the Ark, been regarded as feminine³⁶⁹. Cadmus was ordered to go forth from Phœnicia in quest of his sister Europa; but Cadmus did, as we read, undertake his journey following the

³⁶⁹ See the delightful *Hermes* of Mr. Harris. p. 43. etc. 3d edit.

course of a Cow, which led him to Thebes; and his sister Europa was the consort of Jupiter Taurus, and must therefore be taken to have been, like Pasiphaë and Io, a vacciform heroine. The Sacred Cow of the Ægyptians was named Theba [i. e. the Ark], Cadmus came from Theba in Egypt, he followed a Sacred Cow, and she led him to Theba in Greece. But the Cow of Ægypt was Io, who settled in that country, and assumed the title of Isis. Thus is it brought to demonstration, as I trust, that Europa, sister of Cadmus, (the *Broad-Faced*), is the Cow Isis or Io. But if Isis was the Cow Theba, it is equally well known that she was Argo the ship of the Sons of the Gods. Of Danaus it is recorded that he first brought into Greece the Long Ship or warlike galley, and his own ship had the name of ἡ Δαναΐς³⁷⁰. From this ship the Heroes of Greece are said to have imitated their Argo; or in plain speech, as the Greeks in fact never had any Argo, Danaïs and Argo were equivalent mystical terms. The old scholiast upon Germanicus Cæsar affirms, that the constellation Navis, which that prince, in conformity with Aratus and most other writers, calls *Argo*, was the ship of Danaus built by Minerva³⁷¹. But if ἡ Δαναΐς was the Navi-form Cow or Vacciform Ship under whose auspices the voyage was made, then αἱ Δαναΐδες were the fleet. At the time of Danaus his arrival, Argos was yet in the hands of it's first occupants the Pelasgi, and was governed by a king Gelanor, whom Æschylus entitles the son of Pelasgus the Giant of the Old Land,

Ἴνις Πελασγὸς γηγενὲς παλαίχρονος,

that is, Gelanor successor of those Schismatic Cushim who first came from the Kingdom of Babel. The epocha and causes of the voyage of Danaus are not doubtful, being un-

³⁷⁰ Pherecyd. in Schol. Ap. Rhod. l. 1. v. 4. Newton Chron. p. 17. ed. Horsley.

³⁷¹ Schol. Germ. in v. 344. Lactantius assures us that these notes upon the Phenomena were written by Germanicus himself. Inst. l. 1. c. 11. p. 70.

equivocally set forth by Diodorus of Sicily³⁷². "At one time," he saith, "Ægypt was in a circumstance of being sorely "plagued, λοιμικὴ περιστάσις, the which they ascribed unto "Divine wrath, by reason of the country being then infested "with several kinds of strangers, παντοδαποὶ ξένοι, all differing "in various particulars from the national religion. Hereupon "the native Ægyptians sent all the foreigners out of the land. "Some of them went under the guidance of Danaus and Cadmus into Greece, and some unto other places. But the largest "body went under Moses into Judæa³⁷³." In another place he saith, that those who migrated with Danaus out of Ægypt founded Argos, and that certain emigrants from Ægypt also founded Colchis and Judæa. The position of the name Colchis, between Argos and Judæa, renders it probable that Diodorus meant, that Colchis was founded at the same period, and by reason of the same revolutions: but that is only strong conjecture, as Diodorus nameth no time. The name of Sesostris, reputed founder of Colchis, is ambiguous, if it be true, as we have surmised, that the Phœnician or Philistine Shepherds overrunning Syria, after the Exodus, is the Sesostrian campaign of the Ægyptians; because the true and antitypical Sesostris, king of Assyria, son of the witch and amazon Athystis, is but an Ægyptian title of Nimrod. And this I think, ut in re ignotâ, rather the more likely, that Colchis³⁷⁴ was settled from Armenia and Curdistan by the early Ninevite kings, than that the Scythian kings of Ægypt sailed so far in quest of a settling place.

The Serpent being a symbol of super-human power and wisdom, it might be supposed that the legend of Cadmus or Cham taking upon himself the form of a serpent, and of his destroying another serpent son of Mars, was but an allegorical

³⁷² Bibl. l. 40. Eclog. 1.

³⁷³ L. 1. c. 28.

³⁷⁴ However it should be remarked, that Colchis lay at the north-eastern extremity of Cappadocia, and that where Scripture says, Out of Casluhim came Philistim and Caphthorim, the Jerusalem Targum upon Gen. x. 14. and the Syriac version of 1. Chron. 1. v. 12. agree in saying, Philisthæi et Cappadoces.

account of the struggle between two religions. But it is the narration of a memorable fact, how the God of Israel animated the rod of Aaron and appeared in the form of a serpent, and how Jupiter Hammon and the other Daimones or gods of Ægypt assumed the like form, and how Aaron's rod swallowed up their rods. With this difference however, that the Cadmian sect ascribed the victory to their own Serpent.

The inhabitants of Greece after the establishment of these foreigners among them exchanged their more antique titles, the one honorific and the other sectarian, of Geraicoi or Γεραίοι [Græci or Graii] and Pelasgoi, for that of Hellenes. But this title is only the name exprest in a plural form of Hellen, son of Deucalion, father of Xuthus, and grandfather of the law-giving huntsman Ion. Hellen, in short, is Cham, called Jupiter Hellen by some, and mentioned by Cassiodorus as one of the oldest of prose writers, by whom the origins of all human literature were recorded. "Has (letters) Mercurius repertor artium multarum volatu Strymoniarum avium collegisse memoratur. Nam et hodie grues, qui classem consociant, alphabeti formas naturâ imbuente describunt. . . Hinc Hellen, auctor Græcorum³⁷⁵, plura edixit eximiè virtutem ejus (of Mercury) compositionemque subtilissimâ narratione describens; ut et in ipso initio posset agnosci magna copia literarum."

Now, I have treated thus far of the Syro-Ægyptian migrations, in order to bring my reader to those of which the African coast was the destination. The oldest settlement of West Africa, now called Marocco, was made by the Aborigines or Berbers, who founded the Herculean city of Hecatompylos. But in the historical periods we find the larger part of that coast occupied by a people, little admirable either in war or in the arts of peace, and called Mauri. These people, as Procopius saith, affirmed themselves to be of the posterity of Canaan who fled before the sword of the Robber (or Marauder) Jesus son of Nun or Nave; and for confirma-

³⁷⁵ Cass. Variar. l. viii. epist. 12 tom. 1. p. 213. b. ed. Paris, 1600.

tion thereof they appealed to certain pillars erected, with inscriptions upon them, in Tingitaná. But a more famous colony on the Libyan coast was of a nobler branch of the posterity of Cham, not Canaanites but Phœnician Cushim, who came from Tyre to Carthage, flying from the Tyranny of Pygmalion, whose name as I conceive means Shem, the ΠΤΞ ἀγαθὸς Πολυδευκῆς, in whom, and not in his brother Castor, resided the principle of the Life and Resurrection, and in whose right Jesus son of Nun came, and whose *blessing* was partly fulfilled in that conqueror, as in him likewise did the *malediction* of Canaan become accomplished upon the children of Cham it's meritorious cause. To the power which sojourned in the Tents of Pygmalion they justly ascribed their confusion; but when Pygmalion is described as a bloody tyrant, the Robber Joshua must himself be understood. He was also known in a truer character, as the enemy of the shocking Propœtides, and the obscene abominations of the whore of Babylon, and as a worshipper of Celestial Love, admitted by peculiar favour to it's ineffable joys. The Carthaginian emigration is alleged to have come from Tyre; and we know that the coast whereon that city, not yet insular, did stand, was swept by the arms of Joshua. He³⁷⁶ chased the confederate kings under Jabin "unto great Sidon," and the country inland from that city and Tyre, became the portion of the tribe of Asher. It is true that the town itself did not fall into their hands, "Asher did not drive out the inhabitants of Sidon³⁷⁷:" but from that very statement we may probably infer that Asher *did* drive out the inhabitants of Tyre, a city placed in the heart of it's litoral territory. Indeed I conceive this is the identical sacking of Tyre by the Ascalonites, which Justin mentions as having happened some time after the coming of the Phœnicians from the Red Sea; for Ascalon was not at that time a Philistine city, but was in the hands of the Judæan Israelites, who were the principal tribe.

³⁷⁶ Josh. xi. v. 8.

³⁷⁷ Ibid. v. 31.

As the contest between Joshua and the heathens was figured in Pygmalion's abhorrence of the women Propœtides, so was the driving out of the Tyrians by Joshua made to be the expulsion by Pygmalion of a woman, remarkable for her forward, uninvited, and unbridled lust, which woman was also, as it appears from Silius Italicus³⁷⁸ and other sources, an Heathen Goddess. She was variously denominated Dido by Virgil and Silius, Elissa by the same, Sibylla Libyca in Suidas, Lamia by Euripides, Theiosso by Timæus of Sicily, Origo by Eusebius, and Anna Perahna by Varro. It is obvious that these names all denote the Goddess, or the Prophetess. Elissa is the same as the ship Danaïs or Argo, from whose fatidical character Homer called ships Ἀμφι-Ἐλισσας. Anna Peranna is the βασίλισσα των Ἀιωνων. Origo is likewise the Goddess of Primæval Time, the Mother of Nimrod and the Aborigines. Dido is Aurora, whom Callimachus and others call Tito, whose husband was the aged Tithonus, and the hero Memnon or Tithon, her son. The conversion of S and T, though there be no conversion of letters less accountable, was very common in the East, and I beg leave to offer this my opinion upon the much disputed name *Sidon*, namely, that it is the very same as that of Aurora Tito and of Dido; and so indeed the chronicler Honorius³⁷⁹, or those authorities from whom he took his matter, seem to have esteemed it; Carthago a *Sidone*, quæ et Elissa, constructa. Sithon king of the Thracians, from whom that Scythic people were fain to be called, was none other than the hero Tithon: and indeed the one name was as well known in Thracia, as was the other,

Στορεθυξ Τίτωνος, αἵτε Σιθωνων πλακες³⁸⁰.

The Goddess Sido was the same as Io or Europa; and the first *Lyric Poëtes*³⁸¹ ἀπο τῆ Πονίε γίνεται, Σιδων, ἡ . . . πρώτη

³⁷⁸ L. 1. v. 80, etc.

³⁷⁹ De Imag. Mund. tit. de Africâ. Black letter.

³⁸⁰ Lycophr. v. 1405.

³⁸¹ Sanchon. ap. Euseb. Præp. l. 1. p. 24. ed. Paris, 1544.

ὑμνον ᾠδης ἐυχε. The coins of the Sidonians bore the impress of Europa riding on the back of Jove; and at Sidon there was a most ancient temple of Astarte, otherwise called the temple of Europa³⁸² sister of Cadmus. It was said to be erected by her father Agenor in grief for her flight. But Astarte was the Moon, and in Basan the realm of Og was named Astoreth Carnaïm or Luna Bicornis, and this story is no other than that of Inachus building Iopolis in his grief for the flight of his daughter Io Selenè³⁸³. Europa was, according to some, the daughter of the giants Tityus or Orion³⁸⁴, those are, of Nimrod; whose father and self, contemporaneous kings, are so many times confounded together. One of the several names of Carthage was *Cadmèa*³⁸⁵. Another was Caccabe, which meant in their language the *Horse's Head*, which was their Palladium, and doubtless the same as the head of the October Equus at Rome. *Dogdo* was the mother of Zoroaster³⁸⁶, and *Dodo* or *Didus* is a bird of great size and monstrous appearance, which the Persians used to hold in superstitious reverence, and whose figure may be seen in Hyde on the Ancient Religion of the Persians; these are names very nearly akin to that of Dido. It is very plain that the fable of Dido represents the emigration to Carthage as taking place under the auspices of the Babylonian Harlot. This personage was the Venus Mylitta of Babylon, Venus Myrrha of Cyprus, and Venus Helena of Troy, Egypt, and Illyricum; and the most infamously celebrated of her rites, was the enjoined and sacramental prostitution of young virgins in her Temple, of which rites and mysteries a college of horribly libidinous priestesses were the stewards and ministrresses. These were the Lamiaë or Propœtides, [for Ovid's Propœtides so exactly agree with the Lamiaë of Nonnus³⁸⁷, as to exclude all possible doubt of their identity,] and Dido

³⁸² Lucian de Deâ Syriâ, p. 1057. Bourd.

³⁸³ Suidas in Io.

³⁸⁴ Vide, Pind. 4. Pyth. v. 81. Schol. ib. v. 39.

³⁸⁵ Steph. Byz. in Carchedon.

³⁸⁶ Zendavesta, tom. 3. p. 420.

³⁸⁷ Metam. l. x. v. 220. etc. Dionysiac. l. ix. v. 40. etc.

or Elissa Lamia was the Queen of these monsters of lust, homicide, and cannibalism, of whom she is said to have brought fourscore along with her to Carthage: for it is very plain that the eighty strumpets from the shrine of Cyprian Venus³⁸⁸ who, as Justin saith, attended her in her flight from Pygmalion, were the Propoetides of Amathuns. Her libidinous orgies were celebrated, exactly as in Asia, at Sicca Veneria in the territory of Carthage, and the sanguinary rites of the infanticidal Lamia, Libyan Sibyll, were the peculiar infamy of Carthage to a late time of her history; old Ennius saith

Pœni soliti suos sacrificare puell³⁸⁹,

and Tertullian³⁹⁰ gives an account of a most determined, but unsuccessful attempt, then lately made by Tiberius the proconsul, to suppress these enormities. Infantes penes Africam Saturno immolabantur palam, usque ad proconsulatum Tiberii, qui ipsos sacerdotes in iisdem arboribus, templi sui obumbratricibus scelerum, votivis crucibus exposuit, teste militiâ patriæ nostræ, quæ id ipsum munus illi proconsuli functa est. Sed et nunc in occulto perseverat hoc sacrum facinus. Non soli vos contemnunt Christiani.

The harbour of Carthage was denominated *Κωθων*, a name denoting the Goddess of Evil; *Κωθω*, according to Hesychius, meant Evil, and Cothoneva was the mother of the hero Trip- tolemus. The harbour, a *basin* full of water, was the cratera of the witch to whom the city was dedicated, *κωθων* signify- ing, as Julius Pollux several times mentions, a vessel of that kind. It was an island with an *Euripus* made round it, *κτισμα δ' ἐστὶ Διδης*³⁹¹. Cothon or Cothonum is, in Latin,

³⁸⁸ L. xviii. c. 5.

³⁸⁹ Enn. ap. Pomp. Fest. in *Puellus*; and so Silius,

Mos fuit in populis quos condidit advena Dido
Poscere cæde deos veniam, ac flagrantibus aris,
Infandum dictu, parvos imponere natos.

³⁹⁰ Tertull. adv. Gentes. c. 9. tom. 5. p. 25. ed. Semler.

³⁹¹ Strab. l. xvii. p. 1176.

portus in mari non naturalis sed manū factus³⁹², being exactly what our engineers call a Basin. Those who have to analyse such mythical characters as Anna Perenna and Dido, must not be over inquisitive about their harbours, euripusses, cauldrons, and ovens. Καρχη-Ήδων is another title expressive of those cruel but fascinating monsters the Seirens or Harpies, and is formed from the Shark or canine Scylla, καρχαρίας, and the Nightingale; σειρηδων and ἀρπυιογενος ἀηδων are similar phrases. The Seiren was certainly a bird-monster, because we find a comic³⁹³ poet describing a seductive harlot as a Seiren picked of her feathers;

Ἡ Θεανῶ δ' ἔχει Σείρην ἐς ἣν ἀποτετιλμένη?

Carthago, whose name is of less obvious derivation, was daughter of Hercules, but of an *elder* Hercules than the son of Alcumena: cujus Carthaginem filiam ferunt³⁹⁴. The Lady built a Tower or Acropolis at Carthage which was named Byrsa³⁹⁵ or the Skin, for this reason, that, having stipulated with the natives for so much land as a Bull's Hide would enclose, and so imposed upon their insuspicion, she did by the ingenious plan of cutting it into narrow strips contrive to enclose the whole area of her citadel. When a story narrated of one place belongs equally to divers other places, that is the great sign of Babelism or Originality; but this very story of acquiring the land by the bull's hide, is told, in the East, of *Allahamout* or the Eagle's Nest, [*Mulete* of Marco Polo?] the Citadel of Hussun Subah, the first Old Man of the Mountain; which, I think, is probably Strabo's φρεβριον ὄρεινον, Ba-Byrsa³⁹⁶; and so common is the notion of every very great city owing its origin to such a stratagem, that the Persians do not scruple to relate it without variation, of the

³⁹² Serv. in *Æn.* l. v. 431. Pomp. Fest. in Cothon.

³⁹³ Apud Athen. l. xiii.

³⁹⁴ Cic. De N. D. l. 3. c. 16.

³⁹⁵ Appian. l. viii. c. 94. c. 128. Virg. l. 1. v. 371.

³⁹⁶ Strab. l. xi. p. 768.

founding of Calcutta by the English³⁹⁷ ! But England herself had, ages before, been the scene of a like artifice. Ivar brother of Regner Lodbrog invaded the dominions of Hellas³⁹⁸, son of Hamas, king of England, and pretended to grant him peace, upon receiving in deposit, as a pledge thereof, so much land as an horse's hide would enclose. Ivar had no sooner obtained his consent, than he dissected the skin of an horse into such narrow strips, that *habilem exædificandæ urbi agrum implicuit*. Hellas was afterwards slain in besieging the Danish Byrsa. Ulysses founded a place near the mouth of the Rhine called 'Ασκι-Πύργιον, the Tower of the Skin; and from two other passages of his history it clearly seems to have been a Bull's Skin. Nimrod was, as his mother pretended, miraculously engendered of her by Jupiter Ammon in the Tower of Babel. But how does mythology represent that circumstance? Three Deities begot him by impregnating the Skin of a Bull, and the Earth conceived and bore him. From which flows a double result, that the Tower of Babel was a Byrsa, and also that it was the Pan-Gaian or Omni-Terranean Mount standing for a symbol of the whole Earth.

The long hair of Helena Echycomus, Semiramis or Rhodogune, and the constellated hair of Venus Ariadna or Hora Hersilia, have been noticed by us heretofore; and the last act of the Dii morientis Elissæ was the translation of her hair to the skies. The reasons why the Spreading Abroad from Canaan was figured under the name of the Whore of Babylon, may readily be imagined: the first and broadest is, that it bore a general resemblance to the great Scattering of mankind upon the Face of the Earth; nor were other similitudes wanting, such as the Hornet which drove out the Amorites, in like manner as the Fly had driven forth Io the daughter of Inachus in the old time, and the admission of the spies and

³⁹⁷ Malcolm Hist. Pers. vol. 1. p. 396. n.

³⁹⁸ Saxo Gramm. Hist. Dan. l. ix. p. 159. Francof. ad M. 1576. The history of Regner Lodbrog is filled with names and adventures borrowed from the very origins of mythology.

betraying of Jericho by the Harlot who dwelt in that city, and whose history bore, and was understood to bear, so great an analogy to the conduct of the Whore of Babylon, that the Lord exclaims by the mouth of the Psalmist, I will make mention of Rahab and of Babylon to them that know me; and Isaiah cries out, Awake as in the ancient days, in the generations of old! Art not thou he that hast divided Rahab, and wounded the Dragon? The Harlot of Babel was engaged in the final completion and dedication of the Tower, when the judicial dissonance fell upon her fanatical votaries; and the Shepherd King was pressing on with tyrannical zeal and violence the completion of those Towers, which made his name ever after so odious in Egypt, at the time of the standing up of Moses; but the pyramids of Egypt are manifest imitations of that of Babel, even had we not the positive authority of the Sanscreeet books, that those pyramids were copied from the original one on the banks of the Euphrates. This imitation so blended their histories together, that Herodotus mentions the great pyramid being built by an *Harlot* with the wages of Whoredom in the days of Sappho; and Sappho again was said to have flourished in the time of *Cecrops*. Also it should be noticed, that these works were erected near Memphis, and that the Egyptian city Troja-Babylon stood over against Memphis, and was probably a favourite seat of the Phœnician kings, by which means there may have been some colour of literal truth to the insinuation, that the Carthaginians were the Scattered from Babylon and coeval with the

Dispersi pelago post eruta Pergama Teucri.

This brings us to the main point: Rome of the *Æneadæ* was potentially founded by *Æneas* flying from Troy and settling in Laurentum, some certain time after the founding of Byrsa or Carthage by Dido. But this is not an history founded in truth; the settling of Laurentine Troas did not take place by any means so early as the dispersion from Troy in Asia; and the founders in question did not come from Carthage in Africa,

of which the learned poet Ausonius of Bordeaux was well apprized, when he made Dido to say

Namque nec Æneas vidit me Troïus unquam
Nec Libyam advenit classibus Iliacis.

But the truth lies hereabouts: Troy in Italy was founded at no very distant period after Carthage, and the coming of its colonists to Latium was not unconnected with that great system of emigration, colonization, and flight, symbolized under the female names Dido, Elissa, and the rest of them. An erroneous notion crept into the writings of many post-homeric authors that the Palladium of Ilion was a graven image of the goddess Athena, although that history is so far from being known to Homer, that he makes *Her* the most active and formidable of the Deities or Dæmons engaged on the side of the Achæi or Danai; and although all those who had made more diligent enquiry knew that the talisman consisted in the mortal remains of that common ancestor whom the Danaans called Pelops and the Trojans Laomedon. In this we have a conspicuous instance of the substitution of Hellenic, Ægyptian, or Syro-Cadmian lore in place of the more ancient learning of the Pelasgi. The image of the goddess Minerva-Pallas or Athena was indeed the talisman of the Saitic or Athenæan state of Goshen, and was removed from thence to Athenæ of Pelasgia, which district the Saïtes did probably select in preference to fertile spots which they might have occupied, by reason of it's name and of the veneration which its pelasgic or autochthon inhabitants had for *their* tutelary goddess. If such a statue were the talisman or muniment of any *Troy* at all, it must have been Troja-Babylon upon the Nile. It was absurdly, because ignorantly, feigned, that the magic safeguard of Babylon the Great was stolen and brought to Rome, which anecdote I have both refuted and explained. But the image of Minerva Saïs, or Aglauros, was no doubt brought by the Cecropians to Athens. It is related by authors who confounded it with the Palladium of

Ilion, that it was brought to Athens³⁹⁹ by certain Grecians, who not being known to the inhabitants, were fallen upon by them and slain; an history excellently agreeing with the arrival of the strangers from Egypt in a double capacity, half conquerors and half refugees. Hercules Buzyges⁴⁰⁰, who was otherwise called Triptolemus, and was the presiding dæmon of the Eleusinian mysteries, was the guardian of this image of Pallas. Astyr [the *Tower of the Asi*] was a duplicate of *Memnon* and was called his armour-bearer,

Armiger Eoī non felix Memnonis Astyr⁴⁰¹,

and the Phrygian Iliad or Ephemerids of Dares made him guardian of the Palladium,

Senserat Iliacæ custos Tritonidis Astyr⁴⁰²

Adventare rates, etc.

an incongruity arising, as I imagine, from the guardianship of the Athenian statue by Buzyges or Thrasy-Memnon. But it appears that the people who came to Lavinium, with the pretended Æneas and Iulus, had stolen and brought with them the Palladium, not really that of Ilion, but the statue of Minerva Poliuchus; and the care of it was especially entrusted to the college of Vestal Virgins,

Vestalemque chorum duxit vittata sacerdos⁴⁰³

Trojanam soli cui fas vidisse Minervam.

Servius⁴⁰⁴ tells us that some authors maintained that Palladium was removed *from Athens* to Ilion, while others maintained that there were two, the Athenian, and the Trojan. Labouring under the error they did, of supposing that the Vestal Pallas was the talisman of Helen's Pergamus, and

³⁹⁹ Jul. Pollux, Onomast. l. viii. c. x. 118. Harpocration in voc.

⁴⁰⁰ Polyæn. l. 1. c. 5.

⁴⁰¹ Sil. Ital. l. 3. v. 334.

⁴⁰² Johan. Iscan. l. 5. v. 116.

⁴⁰³ Lucan. Phars. l. 1. v. 597.

⁴⁰⁴ In Æn. 2. v. 166.

brought from thence, they could make nothing better of it. At least they knew thus much, that it came from Athens to Rome. The Palladium escaped the ravages of the Gauls, having been removed by the Vestals and harboured in the hospitable city of the Hetrurian Cærites; and it remained in sacred secrecy under the thole of Vesta, until the period had arrived for the ancient superstitions to decline, and the hidden things of the Gentiles to be made public. Then, as it would seem from what Procopius could learn, it was placed on the Eastern side of the Temple of Fortune; but this was probably no more than a copy, in as much as it was but a figure engraved on a stone, and as it was recorded by the Byzantines that the emperour Constantine⁴⁰⁵ buried the palladium in the forum which bore his name. I have seen the same assertion cited from Olympiodorus his commentaries upon Aristotle's Meteorologics, but I never had an occasion of seeing those commentaries. Such an action was quite in the character of that superstitious and artful proselyte; to the worshippers of God it bore one aspect, that of removing forever from the face of the earth one of it's abominations; and to the worshippers of the Gods another, that of removing the Roma Æterna and Olympian City from the banks of the Thyber to those of the Bosphorus, and of showing himself for a second Æneas, as for a second Romulus. Constantine was so far removed from being a faithful servant of that Cross, which the sharp sighted Poloniuses of his court saw in the clouds, that he was very little better than an Antichrist and Simoniac. It is to me a matter of grave suspicion whether the woman, his mother, was really and by her true name *Helena*; or whether her name was not as purely fictitious as her parentage from Coil or Uranus king of Britannia. In the Church Legend, when she dug and found the true cross, she also found a statue of Venus. A most suspicious legend. Venus was daughter of Coilus, [*how*, I need not say] and

⁴⁰⁵ Procop. de Bell. Goth. l. 1. c. 13.

Helena was Venus! The conduct of Constantine in founding his city was quite un-christian; "On foot with a lance⁴⁰⁶ in his hand" [the type of *Quir-Inus*] "he led the solemn procession, and directed the line which was traced as the boundary of the destined capital, till the growing circumference was observed with astonishment by the assistants; who, at length, ventured to remark, that he had already exceeded the most ample measure of a great city. I shall still advance, replied Constantine, till HE, the invisible guide who marches before me, thinks proper to stop." But what was the object of his unseen guide? why, the mystery of Aboriginal Rome, the Scythic Septimontium. Constantine, says Sir R. Ker Porter⁴⁰⁷, when fixing on the site of his new city, that it might rival Rome in all things, covered *seven hills* far beyond the bounds of ancient Byzantium, the line of it's intended limits. But this is the most notable point; that the engraved figure of palladium in the Fane of Fortune had not Grecian or Roman, but Ægyptian features⁴⁰⁸, and such as the sculptors of Ægypt were wont to represent in their works. Minerva Aglauros, daughter of Cecrops the Ægyptian, at Athens, was, as we read in Ovid's metamorphoses, *black*. When the Christians seize hold of Constantinople, it will behove them to ascertain the centre if possible of the Forum of Constantine, and to dig there unto a great depth, until they may exclaim

Ancient of Days, august Athena, hail!

The founders of Lavinium were therefore certain people who, having sojourned on terms of the strictest intimacy and union with some of those Ægyptian or Phœnician refugees, bearing the mystical name of Dido, who placed their whole reliance and hope of salvation upon an effigy of Minerva, did afterwards part company from them, and sail away, carrying with them the talismanic image. But this description agrees

⁴⁰⁶ Gibbon Rom. Emp. 3. p. 15. 800.

⁴⁰⁷ Travels in Georgia, etc. 2. p. 739.

⁴⁰⁸ Procopius, de Bell. Goth. l. i. c. 13.

with the Saitæ settlers of Athens, and with no other persons. Rome was therefore derived from a swarm sent forth by that mixed nation, Pelasgo-Cuthic and Misraimite, who inhabited Attica conjointly, after the establishment of the Cecropian settlement. But it was derived chiefly from the Pelasgic portion of that mixed people; firstly, because their language is more akin to the old Pelasgic than to the Hellenic, in various particulars, as in the retention of the Vau or Digamma, and in the use of the names *Geraïc* and *Geraian*, which were Pelasgian, and fell into desuetude among the Hellenes or Cadmæans; secondly, because that their features were most opposite to those of Ægypt, and were in truth those very Pelasgian features which by intermarriage with the people of Ægypt formed the intermediate model of the Græcian face; thirdly, because Dido was the party abandoned or left behind, but Dido flying from Tyre typifies the Chamite or lesser populifugia, to which the Cecropians appertained, while Æneas flying from Ilion typifies the great populifugia, of which the Pelasgi were a member; and fourthly, because the religion of Rome was mainly and essentially Samothracian, and the Capitulum, which was the head of her religions, and the city's *ἱερον κρηδεμνον*, was exclusively dedicated to the Pelasgian Triad, or rather Triads, called Dii Magni, and Dii Penates, *Θεοὶ Μεγαλοὶ, Θεοὶ Χρηστοὶ, Θεοὶ Δυνατοὶ*, whom Æneas according to some brought from Ilion, and, according to others, Lucumon Tarquinius brought from Samothrace. The preserver of the Capitulum from the Gauls was *Camillus*, the servant or messenger of the Dii Samothraces. Now, it is worthy of remark, that the Samothracian orgies were not only peculiar to the Pelasgi, but to those particular Pelasgi who formerly used to dwell in one commonwealth with the Athenians; *τὴν Σαμοθρηκικὴν οἶκον πρότερον Πελασγοὶ ἔτοι τοι περ Ἀθηναίοισι* ⁴⁰⁹ *συνοικοὶ ἐγενοντο, καὶ παρὰ τῶν Σαμοθρηκικῶν ὄργια παραλαμβάνουσιν*. This passage seems to imply that the Pelasgi who were associated with the Athenæi or Saitæ

⁴⁰⁹ Herod. l. 2. c. 51.

did afterwards betake themselves elsewhere. This schism, and removal of the Athenian Pelasgi towards the West must have taken place nearly two centuries after the arrival of the Cecropians in Greece. Indeed, I am disposed to believe that they removed from Athens to Samos of Thrace in the first instance, first, because they are *said* to have come from *thence*, and not only Tarquin the Ancient, but Æneas⁴¹⁰ also is recorded to have gone to Samothrace before coming to Italy, whereas the Athenian origin of the Romans is nowhere distinctly commemorated; and secondly, because that island seems to have received from the Athenian Pelasgi the Ægyptian name of *Saïs*; which fact I will endeavour to make out.

The Thracians of Samos were called *Saïi* in Archilochus his time, as it appears from Strabo⁴¹¹, or rather from the poet's couplet by him cited

Ἀσπίδι μὲν Σαῖων τις ἀγαλλεται, ἣν παῖς θάμνῳ
Ἔντος ἀμωμητοῦ καλλιπὸν ἐκ ἔθλων.

The same island in Homer's time was called simply Samos and not Samothrace,

Ἐς Σαμόν, ἐς τ' Ἴμβρον, καὶ Λημόν⁴¹² ἀμυχθαλοέσσαν.

⁴¹⁰ Serv. in *Æn.* l. 3. v. 287.

⁴¹¹ *L.* x. p. 667. Oxon.

⁴¹² Lemnos is an island lying under some mystery. It was supposed to be the residence of Vulcan, not I believe on account of any volcano, but because the ancilia of the Samothracian Cyrbantes or Imbrian Cabeiri were formed in that island, wherein the Pelasgic religion had established its Mamurius Veturius or high-priest of the smithy. It was certainly an isle of some sanctity, and its inhabitants in as good repute as those of any other of the small Græcian commonwealths. However there did hang over it from time immemorial a cloud of infamy, which I apprehend no time will ever entirely clear up. The oldest writers were unable to give a satisfactory account of it, and Herodotus ascribes it to their murdering all the male children they had gotten from the Athenian mothers ravished at Brauron, but mentions in the same breath another story, (of more general celebrity) that the Lemnian women murdered king Thoas and all their husbands. *L.* vi. c. 138. This latter fable is mixed up with the history of Jason and the Argonauts. The killing of all the male foreign children, lest they should grow too powerful, sounds very like the edict of Pharaoh; and the other

But Nicander⁴¹³ of Colophon describing a voracious serpent of Lemnos and Samothrace, says

καὶ ἐπὶ κτῖλα μῆλα δοκεῦων

Ἡ Σαμὴ ἦε Μοσυχλὲ ὅτ' ἀμφ' ἐλάτῃσι μακεδναῖς

Ἀγρᾶυλοι ψυχῶσι,

and the Scholiast thereupon, ὁ Σαὸς καὶ ὁ Μοσυχλὸς ὅρη εἰσὶ τῆς Σαμῆ . . . ἐκαλεῖτο δὲ Σαὸς καὶ ἡ ὅλη Θρακικὴ Σαμὸς. Eustathius⁴¹⁴ even pretends that the words Σαμὸς and Σαὸς are the same, δίδωκε Σαὸς τις, by pleonasm of the *μ*, citing this passage of Archilochus in support of his somewhat rash observation.

history has also a suspicious likeness to that of the Danaïdes; fables perfectly irrelevant to Lemnos, but serving as a cloak for entire ignorance. Stephen of Byzantium says that *Lemnos* was the name of the Magna Dea, and the island named after her. They sacrificed Virgins to her. Steph. in Lemno. Lemnos was the country in which the pretended Philoctetes was poisoned by the Hydra or Echidna, and from thence the fatal poison was sent to Troy by Ulysses. See *Odyss.* l. i. 260. The Altars of Dosiades are riddles relating to the existence of this infernal reptile in Lemnos. But from whatever cause, it was a proverb of old that any appalling and unheard of wickedness should be called *Lemnium scelus*, the antiquity of which may be understood from this strange phrase of Homer, *Λημνὸς ἀμυχθαλοεσσα*, *Lemnos interdicted from the commerce of Hospitality*. The rites of hospitality were immemorially symbolized by salt: the public hospitality of Athens, or suppers in the Prytaneium, are called by Æschines *οἱ τῆς πόλεως ἅλεις*, and several authors, to describe a long established intercourse of hospitality, say, *ἅλως μεδιμνός*, a bushel of salt. Old hospitality was chiefly the *ἑρᾶνος*, a mode of entertainment best suited to simple times, and the chief things furnished by the host to the wayfaring man were *water* for his own person, and *fire* to cook his food; also a *board* to eat it upon, and a vessel of clean *salt*. Such was the communion of man with man, from which none were excluded but those whom superstition or moral indignation had laid under a ban or interdict. These, were excluded from fire and water, from the hospitable board, and from salt. Lemnos did evidently labour under an excommunication of this sort in the very earliest years of the peopling of Europe. It was not in Asia, but was the nearest thereto of the European isles, and was perhaps an asylum for malefactors and those who had lost their castes. Homer calls the inhabitants *Σιντίες*, to which the author of some verses in the *Odyssey* adds the epithet *ἀγριοφῶναι*, but whether *Sinties* means Evil-doers, or is merely a name, I cannot determine.

⁴¹³ Theriac. 472. et vid. Plin. N. H. l. iv. c. 23. p. 149. ed. Franz. et Hesych. in voc. *Σαῶκας*.

⁴¹⁴ In Dion. Perieg. v. 533.

Though the name extended to the island and it's people, Lycophron very justly, as I believe, confines it's strict application to the awful and hallowed cave of Zerinthus, the crypt of the Corybantic or Lucumonian mysteries, excavated no doubt in the mountain which Nicander speaks of,

Ζηρινθον⁴¹⁵ ἀντρον τῆς κυνοσφανους θεας

Λιπων, ἔρυμνον κτισμα Κυρβαντων, Σ α ο ν.

Saon or Saus⁴¹⁶ son of Jove and Nympha, or as others used to say, of Hermes and Rhena, was the lawgiver of the Samothracians, and divided them into five tribes according to his five sons. These were the five sons of Cham, or five *Dactyli* of the *Hand*.

The true meaning of Archilochus is that the orgiones or priests of Samothrace,

Καλχοκροτοι Κερητες Ἀρηια τευχε' ἔχοντες,

used his shield for one of their ancilia, in their frantic dances, for which purpose it's *virgin purity* well fitted it, as he saith in self-irrision. Eustathius explains ἀμωμητον to the same effect, ἀχαρτον. The reader will see this more plainly, when he considers what Festus gives under the word *Salii*, that one *Saon* of Samothrace brought the Penates to Lavinium in company with Æneas, and instituted the *Salii*, or the similar report of Plutarch⁴¹⁷, that *Salius* the Samothracian introduced the *Salii* at Rome; because the *Salii* were those who danced with the shields, their ἀμωμητα ἑντεα. It will be remembered that the *Ancilia* consisted of *one* really divine shield, and several sham ones made by Mamurius Veturius; now, we read that Æneas dedicated *one shield*, which he brought from Ilion, at *Samothrace*⁴¹⁸. The Samothracians

⁴¹⁵ Cass. 77.

⁴¹ Aristot. cit. Schol. Ap. Rhod. l. 1. v. 915. Diod. Sic. l. 5. c. 48.

⁴¹⁷ Vit. Num. c. 13.

⁴¹⁸ Serv. in Æn. 3. v. 287.

horum Penatium antistites *Suos*⁴¹⁹ vocabant, qui postea a Romanis *Salii* appellati sunt. *Suos* is in Greek spelling Σοος, and it sufficiently appears that these names Σαῖς, Σαῖοι, and Σοοι, are derived from σος or σοος *salvus*; they are either the givers or the enjoyers of *salvation*; and it is clearly with that allusion that Apollonius uses the word σωτεροι in *l. 1. v. 918*. If Archilochus did not mean to call the Samian shield-dancers *Saïi*, there remains no other solution, for Strabo confesses his ignorance of any such nation as the *Saïi* on the continent of Thrace.

The trinal worship of Samothrace was borrowed from the original structure of the Pergamus at Babel, which was a symbol of the Mount of God, and had on it's summit a tripartite ark or nave, dedicated to three principles of Deity, which varied no doubt in name and gender, according as the Temple was in Magian or Sabian hands. This made the Mount of God to be a three-headed hill, such as the Indians esteem their Mount Meru, and call it Tricutadri: the mount was also a symbol of the virile energy corresponding with that other symbol which, as I have shown, enclosed it, the Hortus or Κηπος, and was therefore entitled Φαλ-Ἀκρη the Fallic Eminence or Tower; and Coluthus speaks thus of Troy, the Triphallic City,

Ἰδαίης ΤΡΙΚΑΡΗΝΟΝ ἐπὶ πρηνῶν ΦΑΛΑΚΡΗΣ.

From hence flowed the idea, which was known to the early Roman authors, but whether to the Hellenes or not I cannot say, of Ilion having a threefold Palladium, or being, as I should rather say, suspended from a triple thread of fate;

*Ilio tria fuisse audiui fata quæ illi forent exitio*⁴²⁰:

Signum ex arce si periisset; alterum etiam est Troili mors;
Tertium, quum portæ Scææ limen superum scinderetur.

⁴¹⁹ Serv. in *Æn. 2. v. 325*.

⁴²⁰ Plaut. *Bacchid. act 4. scen. 9. v. 29*.

The Romans, it is true, settling upon the ruins of that old Cyclopæan city, Valencia of the Aborigines, and being themselves of the schismatic offspring of Cush, adopted their old mystery of the Fraternal Hebdomad and the Seven Hills, in conformity with which Rome was said to have seven fates, or pledges of empire; Septem⁴²¹ fuerunt paria quæ imperium Romanum tenerent; Acus Matris Deum; Quadriga Fictilis Veiorum; Cineres Orestis; Sceptum Priami; Velum Ilionæ; Palladium; Ancilia. These seven are what Rutilius alludes to, where he accuses Stilicho of a desire to hasten the fall of the Roman empire,

At Stilicho æterni fatalia pignora regni,
Et plenas voluit præcipitare colus.

J. C. Wernsdorf in his long excursion upon this passage has entirely mistaken the sense of it; he might as well have construed the *plenas colus*, as the *fatalia pignora*, in apposition with the *Sibylline Books*. But the *pignora* and the *colus* are the *fates* of the Sibylla. It is not said that he burnt her books, but that he burned the *pignora*, which was done in pursuance of the edict de idolis confringendis. This is alluded to in the very place of Orosius⁴²² which Mr. Wernsdorf cites, Urbem ideò destitutam et maturè perituram quia Deos et sacra perdiderit. If he had not been ignorant of this text in Servius [as his words prove him, “vi arcanâ cum fato rei publicæ conjunctâ, quam soli Palladio et ancilibus tribuere solent scriptores Romani, p. 574,”] he would have seen the absolute certainty of this interpretation; because the torch of Althæa and the hair of Nisus, were not prophecies, books, or poems, but they were *pignora* in the very sense which he so well assigns to that word, “divinitus concessa reipublicæ eo fato, ut quoad hæc servarentur⁴²³, salva ipsa res publica

⁴²¹ Serv. in Æn. vii. v. 188.

⁴²² L. vii. c. 37.

⁴²³ See Ovid. Fast. 3. v. 346.

esset." The fata Opis are the very same as the pignora Vestæ,

Vidimus ⁴²⁴ Iliacæ transferri pignora Vestæ.

Therefore he might have spared his long and supervacaneous labour in shewing that Stilicho did not burn the books, which no mortal ever said he did. This passage, upon which he has cast a broad shadow of learned obscurity, is one of the best in an elegant poem worthy of better days. But although there were seven hills and seven talismans, the Capitolium was built in exact imitation of the Tower where Semiramis

ἐπ' Ἀκροπόλεϊ μέγαν δόμον εἰσατο Βηλῶ,

having on it's summit a parallelogram divided into three parallelograms but united under one roof. This was the Falacra, and gave it's name to one of the highest ministers of Roman religion, the Flamen Falacer. Flamen Falacer ⁴²⁵ a Divo Patre Falacre. Cecilius, a Roman historian, maintained that Rome was Ἑλληνικὸν κτίσμα ⁴²⁶, by reason of the exact conformity of their ancient rites of Hercules, to those which obtained in Greece.

But as the essentials of the Romish church were Samothracian, so were there not wanting traces of the religious system which was peculiar to the Ægyptians, and which these latter are known to have introduced into Greece ⁴²⁷. The Ægyptians worshipped in the first instance the Eight Gods, who were by far the most ancient, and signified Noah "himself the eighth person" and his seven companions in the Ark; but they afterwards introduced the worship of the Twelve Gods, or tutelary powers of the Twelve Tribes of Israel. These latter were associated in idea with the former,

⁴²⁴ Ovid. Fast. 6. v. 365.

⁴²⁵ Varro de L. L. iv. p. 23. ed. Dordr. 1699

⁴²⁶ Strabo. l. v. 328.

⁴²⁷ Herod. l. 2. c. 4. c. 50.

for their awful display of præternatural power, but more especially and minutely from their bringing about another flood to submerge their enemies, and from their chief being preserved in another ark. Justly doth Herodotus distinguish, that they were not the *eight* gods, but the *twelve* gods, whose worship *originated* in Ægypt, and of whom the Greeks had never before heard; δυωδεκα δε Θεων ἐπωγυμιας ἔλεγον πρῶτες Ἀιγυπτίως νομισαί, καὶ Ἑλλήνας παρὰ σφῶν ἀναλαβεῖν. This is one of the passages adduced in order to shew that these Ægyptians were older than the other peoples of the earth: but it has nothing to do with it. The number *twelve* had been previously respected as that of the months, and of the twelve lunar mansions of the Sun, and the twelve knights of Nimrod's round table, and had probably been mentioned in patriarchal prophecy, but the Twelve Gods were not set up by the Ægyptians till the comparatively late period in question. The traces of this division of the gods, into eight, and twelve, are very faint, as far as I know, in our remaining accounts of Hellas; but it was transplanted to Rome in it's Ægyptian form unaltered. The Romans had their Eight Dii Patricii, Janus, Saturnus, Genius, Pluto, Liber, Sol, Luna, Tellus, that is to say, the *Fathers of Mankind*, and Titanes, whom Orpheus styles Ἡμετέρων προγόνους πατέρων. And also they had their Twelve Gods, entitled Dii Consentes or Dii Complices, because they were admitted to the counsels of Jove, summi Jovis⁴²⁸ consilarii. The names which Ennius gives them,

Juno⁴²⁹, Vesta, Ceres, Diana, Minerva, Venus, Mars, Mercurius, Jovi, Neptunus, Volcanus, Apollo,

are of no great moment, being probably old titles of divinity adapted to the number of the New Manifestations. Apollo is certainly such, being an Homeric word. Neptunus appears to be Ægyptian, and the revival of the Enosian name *Jovis*,

⁴²⁸ Arnob. adv. Gent. l. 3. c. 40. p. 133. ed. Orelli.

⁴²⁹ Enn. cit. Apul. de Deo Socr. p. 667. Delph.

among the Romans, may be supposed to flow from the declaration of God to Moses.

S. XVIII. The motives which induced a body of Pelasgi to emigrate from Attica at that specific time are now inscrutable. But their reasons in general for such an enterprise may be conjectured. As the Samothracian mysteries were peculiarly connected with the Attican Pelasgi, so were the Tyrrheni also; and both in Athens itself and in the Greek islands near to the Thracian continent, *Pelagic* and *Tyrrhene* were equivalent terms. The peculiar business of the *Τυρσηνοί*, as their name denotes, was to restore the Tower or pagan City of God, wherein their ancestors had met with no great success. But the Cecropian age seemed to open new auspices; the prophecies of the Sibylla relating to the seventeenth generation,

Ἐβδόμη⁴³⁰ καὶ συν δεκάτῃ γενεᾷ,

which was the generation of Moses traced from Noah, did in all probability really allude to the establishment of a Theocracy by him: and at all events it was notorious from his actions and declarations that he went forth with such a purpose. The splendid success which attended his march out of Ægypt, and that into Canaan, must for the time have convinced the other fugitives from Egypt, that He, and not They, was the appointed restorer of that which all the nations secretly desiderated, the Universal Theocracy. But when two centuries had evinced, that all the portents and miracles of Israel went only to the conquering of one small territory, and that so far was it from the nations being gathered together under one head, that a rigid separation from all other peoples formed the basis of Israelitish law, and so far from building an Holy City and Stupendous Temple, that they kept their Palladia or Pledges of the Divine Presence in an ambulatory tent, one while at Hebron, and another at Shiloh, then did they begin to think

⁴³⁰ Pind. Pyth. 4. v. 16.

that the Greek events which were to flow from the Ægyptian emigration were not to be expected from Israël; and so it became an open speculation to all the others; but especially such as came from the land of Goshen or Avaris, where Sais stood, inasmuch as that country, having been the seat of the Israelites, would naturally be alluded to in prophecies and in traditions. One difficulty remained to the Attic Pelasgians, that they were not from Ægypt, or from Syria, or emigrants of any branch of the Cadmo-Cecropian flight; though to *such*, (as they well understood), the gods had destined this high atchievement. To remedy this they carried off by force or stealth the Ægyptian Goddess Saïs or Pallas upon whom the fates of the Athenian commonwealth were supposed to hang, and her Vestal virgins. This event I believe is commemorated in the Rape of the Attendant Virgins⁴³¹ of Diana Taurica at Brauron, by the Lemnian Pelasgi. But if the Goddess and her Guardian Virgins were Ægyptians from the land of Goshen, that was surely enough to satisfy the requisites of such vague and uncertain prophecy as came within their knowledge. This is indicated in the very language used by the Romans in speaking of their first arrival; for the bringing of the Palladium and other sacred things appertaining thereto, is called bringing the city and the pergamus of Troy, bringing Ilium itself;

Ilium in Italiam portans victosque Penates.

Nor in their language alone; for Holy Writ, which continually alludes to the Roman Empire as the New Babylon, also saith that it is *spiritually called Ægypt*⁴³²; which seems to imply that it was not really Ægyptian, but that for some reason connected with it's religious mysteries it might be so termed. Protestant divines, who have no other delight, than heaping insult and obloquy upon the Papal See, are contented with

⁴³¹ Herod. l. iv. c. 145. l. vi. c. 138.

⁴³² Rev. c. xi. v. 8.

the vague and scarce applicable sense of an *House of Bondage*; but this is at most but a secondary sense, and is no more the main interpretation of Spiritual Egypt, than the seventy years' *Captivity of Israel* is the main solution of the Mystery, Babylon the Great.

The Pelasgi of Lemnos, and Imbros, were especially those who affected of old time to call themselves Towerites, and to these the fable imputes the carrying off of the Brauronian Virgins. Imbros indeed was not only connected with Samothrace in neighbourhood and blood, but seems at one time to have divided with her the possession of the mysteries; *ἱερὴ Καβείρων καὶ αὐτῇ ὄνομα δὲ δαιμονίων οἱ Καβείροι*⁴³³. But these Pelasgi of the Samothracian union could not be ignorant of the traditions of their Tyrrhene forefathers who went into Italy, and of their reasons for selecting that country, and they might naturally desire to accomplish the great vow of their family at a more suitable time and under better auspices. The greater proportion of the hæresy and false religion which the world hath seen, hath arisen from an impatience for the completion of prophecies and divine promises, from thinking them abortive and frustrate if their most remote consequences did not follow on the heels of their first partial accomplishment, and from thus lending an ear to the vain promises of impostors or fanatics. Hence the Apotheosis of Enos, hence Babel and her mystery of iniquity, and hence also the dangerous impatience of the Thessalonians; indeed the rejection of the son of Mary by the Jews, while they so readily followed a multitude of pretenders, came from their avidity to receive all consummations in a lump, and not to wait for ulterior conclusions. This error made the Thuscans and Aborigines think that the new Babylon was to arise the moment the old one had fallen: and it also made the pseud-Æneadæ imagine that the Universal Theocracy of Israel was a mere chimæra. They were indignant that a consummation

⁴³³ Eustath. in Dion. Geogr. 524.

had not already occur'd, 1200 years before, which has not yet occur'd 1826 years after, the nativity.

The business of the colonists, like that of so many others whom we have noticed, was to make unto themselves a name, and to renovate the *Divôm domus Ilium*, and to reunite the kingdoms of the earth; but, as they were Danaizing Pelasgi, the ruin of old Ilion was imputable in great measure to their race; for which reason as I conceive they instituted the lustration of the October Equus, in order to expiate the curse of Old Priam and his realm, and propitiate the seven champions of the hills; this ceremony, which we have before detailed, is said by Propertius to have been a lustration of the city,

*Qualia nunc curto lustra novantur equo*⁴³⁴.

In like way the inhabitants of Troja Segesta, in the Sicilian Elymaïs, lustrated their city by an annual celebration of the Old City's exequies, lamenting Troy as they would a departed mother, which it is like enough they did from the consciousness of some ancient blot in their escutcheon. But however this was, as to the expiation of Old Troy, it is most certain they came to Italy as the founders of a New One, led by prophecies, oracles, dreams, and such other means as the dæmons then employed to guide their votaries in the way they would have them go; for at what times soever Providence interfered with human affairs beyond the ordinary course of nature, and such was the case from the creation of the world to the abolition of the levitical law as a policy or form of government, at all those times the objects of rebellious worship were permitted to use a direct power of deception or malesuasion. And we are grossly misinformed if the Babylonian Sibyll or Harlot herself did not predict the rising of a new Troy and a new Babylon in the west, whether you will call her Helena, Alexandra, Taraxandra, Medea, Amalthea, Al-

⁴³⁴ Prop. l. iv. Eleg. i. v. 20, where it is printed *curvo*, improperly as I conceive.

buna, or by what title you will of the Myrionymous Bitch of the Dog-Star ;

Hæc fore credebat Romam, quum *mæstus*⁴³⁵ ab alto
Ilion ardentes respiceretque Deos.

It is even said, in the noblest verses Propertius ever writ, that the prophetess of the Pergamus predicted the revival of his city to old Priam, in the last moments of his life, and in the midst of her own treason, which, as it came not by her will but by the power within her, is probable enough.

Arma resurgentis portans victricia Trojæ⁴³⁶
Felix terra tuos cepit, Iule, Deos.
Si modo Avernalis tremulæ cortina Sibyllæ
Dixit Aventino rura pianda Remo,
Aut si Pergameæ, sero rata, carmina vatis
Longævum ad Priami vera fuere caput.
Vertite equum, Danaï : male vincitis. Ilia tellus
Vivet, et huic cineri Jupiter arma dabit.

The Cumæan Sibyll was a Babylonian, the daughter, as she pretends, of Circe, who was driven out of Babel by the gad-fly. Another was named Albuna, and supposed to prophecy from the waters of the Thyber, by which the Oracle of Apollo Thymbræus near Ilion is meant, for the Albula was named Thymbris after that Asiatic river ;

Quodque Albuna, sacras Tiberis per flumina sortes⁴³⁷,
Portavit sicco perlueritque sinu.

⁴³⁵ Æneas scilicet.

⁴³⁶ Prop. l. iv. Eleg. 1. v. 47.

⁴³⁷ Tibull. l. 2. Eleg. 5. v. 69. Dionysius the geographer distinguishes Ilion by a quadruple repetition, saying, *Ida*

Ἴλιον ἡνεμοεσσαὶ ὑπὸ πλευρησιν ἔχουσα,
Ἴλιον ἀγλαὸν ἄστυ παλαιγενέων ἥρωων,
Ἴλιον ἣν ἐπολίσσε Ποσειδάων καὶ Ἀπολλων,
Ἴλιον ἣν ἀλαπαξάν Ἀθηναίη τε καὶ Ἥρη.
Ξανθῷ ἐπ' ἰσχυροῦσι καὶ Ἰδαίῳ Σιμοεγγί.

Probably the lots of Albuna were similar to those which the Lycians drew, by observing what passed in the water, and which formed one of the prophecies of Rome ;

Italiam Lyciæ jussere capessere sortes.

In Virgil we find the river Thyberinus himself addressing Æneas in remarkable words,

O sate gente Deum, Trojanam ex hostibus urbem
Qui revehis nobis, æternaque Pergama servas,

To Thymbris, the river of Rome, he pays equal honour,

Θυμβρις ἐλισσομενος καθαρὸν ῥοὴν εἰς ἄλα βαλλεῖ,
Θυμβρις ἑὐρρεΐτης, ποταμῶν βασιλευτατος ἄλλων,
Θυμβρις ὃς ἡμερτὴν ἀποτεμνεται ἀνδρίχα Ῥωμῆν,
Ῥωμὴν τιμησσαν, ἑμῶν μέγαν ἐκὼν ἀνακτῶν,
Μήτηρ πασαιὼν πολέων, ἀφνειὸν εἶδεθλον.

But there is one, and only one, other such instance ; where he thrice invokes a rivulet known to the Argonautic poets as being the station of the Symplegades, but so very minute and obscure in all other history, as not to be named by either Strabo or Mela ;

Ῥηβας ἐνθ' ἱρατεινὸν ἐκπερῶϊσι ῥεεθρὸν,
Ῥηβας, ὃς Ποντοῖο παρὰ σωματεσσιν ὄδευει,
Ῥηβας, ὃν καλλιζὸν ἐπιχθονὶ σφύρεται ὕδωρ.

This little stream runs into the Bosphorus opposite Byzantium, and it is obvious that the poet has sought for a sacred river, corresponding with Xanthus and Thymbris, in order to compliment the third Ilion, or second Rome, Constantinople. Therefore, if this elegant poem be by the Dionysius whom Pliny mentions, the two last verses are interpolated. But I think the whole is of later date ; the ἑμοὶ ἀνακτες are Constantius and his brothers ; and the verse 1052 of the poem alludes to the battle of Singara, in which that emperor claimed a great victory. This supposition is favoured by the fact of its having been translated by Rufus Festus Avienus, a fashionable poet of Honorius his reign. But it is indeed very remarkable that Avienus entirely omits the repetitions of Rome and Ilion, slurring them over each in one line, but studiously preserves the rhapsody upon the rivulet Rhebas,

hic latè Rhebas extenditur amnis,
Rhebas Cyaneî qui dissicit æquora Ponti,
Rhebas argento similem qui porrigit undam.

Why does he reject the two former amplifications, and preserve this strange one ? Perhaps, because he was inclined towards Christianity ; though nothing else indicates that he was.

Expectate solo Laurenti, arvisque Latinis,
Hic tibi certa domus,

similar to those of Juno,

Gens inimica mihi Tyrrhenum navigat æquor
Ilium in Italiam portans victosque Penates.

The strict identification, in every spiritual point of view, of the New with the Old Ilion gave rise to this phraseology ; which was carried so far beyond the fair bounds of metaphor, that Diomede⁴³⁸, one of the many Rebuilders, who founded Arpi Troja, was said to have brought to Italy in his ship the *very stones* with which the Gods built Ilion, and to have erected them in the Daunian plains as colossal monuments to himself. However, King Daunus threw both him and his Stone-Henge into the Sea ; but, wonderful to say, these Cyclopæan stones *swam through the sea* and returned to their places. This is the very sorcery of Merlin ; and goes some way to show that the Britons [who called their labyrinth, *The City Troy*,] intended their Temple at Ambresbury also for a memorial of the heaven-built Pergamus.

S. XIX. If the spiritual identity of Rome with Troy was a doctrine as old as it's first foundation, the identification of the same city with Babylon is also more ancient than it's second or Ægypto-Athenian settlement. For the prophecies of Isaias and others concerning the downfall of Babylon are connected with the latter times of the Gentiles and the Regal Advent, which times and circumstances are distinctly limited by Daniel to the close of the fourth monarchy. And no reasonable person can doubt that the Roman is that fourth empire. But if this reasoning were inconclusive, the Apostle John by adopting the same phraseology, and fixing it's locality upon the Septimontium, removes whatever there could have been of doubt. This agreement is very well worthy of remark, but

⁴³⁸ Lycoph. 615. Tim. Sic. et Lycus cit. a Tz. ibid.

not of wonder, because if Troy was the name by which the deceived readers of Homer and the Homerites called Babylon, then we must expect that the Divine verity, being exempt from such errors and deceptions, would prædicate that of Babylon which heathen fable did of Troy. I am not enough of a divine to say, how early it was declared by the fathers that the mystery of St. John appertained to Rome. Before the growth of the papal authority, and the commencement of those discontents which the abuse of power always engenders, there was not the same motive for endeavouring to dissemble such a clear and salient truth. But as the revelation is carried on to the *fall* of great Babylon, and as that *fall* might be understood not only of the meretricious power whose tyranny is there predicted, but of the city itself: it must have been an unpalatable scripture to the Cæsars, who hoped to perpetuate the reign of their successors in the Æternal City. If, as I strongly imagine, these apocalyptic menaces were among the principal motives which actuated Constantine in erecting a new seat of empire, the subject would be less offensive to the imperial dignity after that time, because the Empire had ceased to recline it's whole weight upon the Romulean hills; but in the age of the Antonines, when Justin Martyr wrote, the feeling upon this subject was so acute, that, as we learn from that father, an edict was published condemning all persons to death who should read either the prophets, or those other books which circulated under the names of Sibylla and Hystaspes. Tertullian, in the reign of Severus, a man of a fierce and unrestrained tongue, writes thus ⁴³⁹, Sic et Babylon etiam apud Joannem nostrum Romanæ urbis figura est, proinde magnæ, et regno superbæ, et sanctorum Dei debellatricis. Saint Augustine ⁴⁴⁰, in his great work of the Commonwealth of God, uses very remarkable language and such as indicates a shrewd insight into the matter; Babylonia, he

⁴³⁹ Adv. Marcion. l. 3. c. 13. p. 150, Semler. Adv. Jud. p. 306.

⁴⁴⁰ De Civ. Dei, l. xviii. c. 2. p. 489.

says, quasi *prima Roma*, cum peregrinâ in hoc mundo Civitate Dei procurrit; and again, Ipsa Roma quasi *secunda Babylonia* est.

The figure of Babel was, by favour of the ground, in the entire disposal of the builders, who chose for their pattern a perfect square, and the Hebdomads of Heaven and of the House of Cush were exprest in the number of concentric squares of the city, and in the number of tiers elevated on the base of the Pyramid. This erection was contained within the innermost square or Θηβη Ἑπταπυλος [the Seven-Gated Ark] so called because it was approached through the gates of all the other enclosures. In this number of gates there was a mystery: as it would seem that there also was in the number of gates of the entire city or Θηβη Ἑκατομπυλος, if we may judge by the name given to the sacred book of the Magi, *The Hundred Gates*. But the founders of Rome were in the *first instance* so circumstanced as to be unable to construct such a work, and the turbulent state of the world set limits to the splendour of their design, and rendered prompt fortification, such as an hilly site can alone afford, indispensable; for which reasons they did, like their brethren in Tingitana, make their hebdomad out of seven natural hills; and, in the *second instance*, the refounders of Rome did but adopt and restore what the Aborigines had done of old. Consequently her shape and outline were irregular. But the citizens evinced, in a singular way, their desire of identifying Rome with Babel, the Τρωων πόλις ἑυρυαγυια. They enclosed one mount, the ⁴⁴¹ Palatine, with a square wall, having four gates, and gave to this little square the name of the whole hebdomad, *Roma*. This is the *Roma Quadrata* of which ⁴⁴² several an-

⁴⁴¹ Mount Palatine was also called *Daphne* in honour of the sacred Laurel which Latinus, son of Circe and Ulysses, found growing there; Geopon. l. xi. c. 2; the holy tree of Priam's penetralia in Troy, of the New Troy of the Æneadæ, Laurolavinium, and of Antioch the Iona or Iopolis of Seleucus.

⁴⁴² Plutarch. Vit. Rom. c. ix. p. 105, ed. Leopold. Dion. Hal. Arch. Rom. l. i. Pomp. Fest. in vocab. *Quadrata*.

cient authors speak. And, by means of this fiction, Rome, though of a different shape, was enabled to keep her sacred and similitudinary title of the Square City. Thus Solinus; but in obscure language⁴⁴³, of which I apprehend the first clause alone is taken out of Varro; "nam, ut affirmat Varro auctor diligentissimus, Romam condidit Romulus Marte genitus et Rheâ Sylviâ, vel, ut nonnulli, Marte et Iliâ; dictaque est primum Roma Quadrata, quod ad æquilibrium foret posita;" and old Ennius,

Et qui se sperat Romæ regnare Quadratæ.

Roma Quadrata was therefore a little miniature Babel: to which purpose I have observed a curious fragment from Varro and Verrius Flaccus. Romam⁴⁴⁴ antea *Romulam* appellatam Terentius Varro ait ab Romulo, deinde detortam voculam, detritasque literas fuisse credibile; cæterum causam ejus appellationis invenisse ait Verrius *vetitam esse publicari*. As the name Romulus is diminutive of Romus the founder of the Prima Roma in the east, so Romula is diminutive of Roma the first and greatest "Olympus upon earth." But this was an arcanum of the clergy.

S. XX. In our chapter Semiramis we made some inquiry, what was the Fatal Secret of the antichristian theocracy of Babylon, and we showed that expiation by human blood was the secret of the city, and the cement which should for ever prevent the fates from dissolving the Tower, which was the head-band or *ἰερον κερδευνον* of the city. The mysterious orgies in question were held in the reign of the Ænead dynasty, and the celebration of the bloody feast of dedication was the time of the confusion of tongues and nations; in

⁴⁴³ Polyhist. c. 1. Salmas. in eund. p. 11.

⁴⁴⁴ Pomp. Fest. in vocab. Romula. The same acknowledgement of secondary or substituted rank appears in other words intimately connected with the origin or preservation of the Roman state, such as *Faustula*, *Janiculum*, and *Rex Sacrificulus*.

which event there is a studied and providential similitude to the downfall of the renovated Sabian kingdom at the dedication of the Temple of Bel, when the satellites of Belshazzar fled before the Centaur Χείρ-Ων and the five Idæan Dactyls. This dedication was resorted to, like the former, as a superstitious resource against the growing and irresistible power of the Medes and Persians, and in hopes of obtaining better fortunes by an entire devotion to the Dæmons, and by a complete purging of that desecration which their Temples must have suffered under Nebuchadnezzar and Evilmerodach, and even in the early years of Belshazzar when Daniel⁴⁴⁵ resided in the Palace and "did the king's business." I believe that the portent of the Fingers did not then for the first time appear in the halls of the Meropian Aurora, but that the like index was seen upon the Tower of Babel at the feast of the Populifugia, and gave rise not only to the above cited Greek names of Cham and the Cushim, but also to the title of Ἡώς Ποδo-Δακτύλος, Aurora with the Red Fingers. The proverb Δακτύλος Ἄως, *Aurora is the Finger*, seems to have been a proverb for feasting and rejoicing in the present moment, heedless of sudden reverses ;

Πινωμεν Βακχῆ ζῶρον πομα' Δακτύλος Ἄως⁴⁴⁶.

Another⁴⁴⁷ proverb for a day spent in riot is, Δακτύλῃ ἡμέρᾳ, the Day of the Finger, which has a moral like that of Damocles his feast. At no great distance from⁴⁴⁸ Megalopolis in Arcadia there was a place called Maniæ and sacred to the Furies who had a temple there, and hard by the temple was a tumulus of moderate dimensions called the Δακτύλῃ μνημα, and supporting upon it's summit a stone in the likeness of an human finger. The sacrifice of a noble youth, reputed to be one of the ἀντιθεοί, was the great arcanum of Babel, the fatal

⁴⁴⁵ Dan. viii. v. 2. 27.

⁴⁴⁶ Asclepiad. Epigr. in Anthol.

⁴⁴⁷ Diogen. iv. 13. Suid. Prov. v. 19.

⁴⁴⁸ Paus. Arcad. l. viii. c. 34.

silence of Helen's Amyclæ, and the riddle of the bloody Sphinx who prest her finger to her lips.

It behoves us to trace the same mystery along the road which we have laid down, that is, from Ægypt, by Athens, to Rome. The Ægyptian god Sigalion or Harpocrates was the depositary of the great secret,

Quique premit vocem digitoque silentia suadet⁴⁴⁹.

The name signifies the Hero of the Sickle, and he is the same Dæmon whom the Argives called Perseus, the Athenians Triptolemus, and certain ethnicizing Christians Georgius. He was represented with his finger on his lip, as one saying *hist* or *hush*.

But at Athens we find⁴⁵⁰ Polymnia mother of Triptolemus in the same attitude, indicating with her hand a silence expressive to the wise;

Σιγῶ φθεγγομένη παλαμῆς θελξιφρονι παλμῷ
 Νευματι φωνηέσσαν ἀπαγγέλλουσα σιωπῇν⁴⁵¹.

She was an Harlot Muse, and bore the same relation to the Muse Urania, as the Pandemian Venus to the Cœlestial; οὗτος ἐστὶν ὁ καλός, ὁ οὐρανίος, ὁ τῆς Ὀυρανίας Μουσῆς ἐρώς· ὁ δὲ Πολυμνίας, ὁ πανδημῶς⁴⁵². Athens before the laws of Solon, was governed by the oracles of the Dragon, and from him, or from some other, had received a mysterious charter, called the Ineffable Testaments, whereof the maintenance was entrusted to the Council of Areopagus, the exchequer of Halirrhothius his blood. This appears from a memorable passage

⁴⁴⁹ Ovid. Met. ix. v. 691. Auson. Epist. xxv. v. 27.

⁴⁵⁰ Tzetz. in Hesiod. Theog. v. 7.

⁴⁵¹ In Mus. Eff. Brunk Anal. vol. p. 521.

⁴⁵² Plat. Symp. p. 197, Bipont. The Sotadic vice had its origin from *Poly-Hymnus* a lover of Bacchus, whose history shows him to be the god Pompey and the conductor of souls into Hades. Those who would know more of this most execrable story, must consult Tzetz. in Lyc. v. 112; and Clem. Alex. Strom. p. 29, where he is named Pros-Hymnus. It is quite unfit for citation, but is highly important in one point of view.

of Dinarchus⁴⁵³ one of the ten orators, inveighing against Demosthenes, because that demagogue had impugned the council, when it declared against him in the matter of Harpagus, although he had often magnified it's authority before. "Is that same Senate which is competent for a finding of right and truth in case of homicide aforethought, and hath power to pronounce judgement on the body and soul of each citizen, and to avenge those who may die a violent death, and either to banish those who have done any action against the state, or amerce them of their lives, is that Senate, I say, without jurisdiction in the charge of corrupt lucre now exhibited against Demosthenes? For this is the upshot [ὑπερβολῇ] of the matter. A false bill against thee and Demades! against whom, as it would seem, it is not allowable to speak even the truth; and who have often yourselves demanded inquests of public affairs in that court, and have loudly commended it for the inquisitions which it held! But against those whom the whole commonwealth cannot keep within the bounds of justice, against *them*, O Hercules, the finding of the Court is to be false! Why then, O Demosthenes, did yourself admit before the people, that, if the Senate found against you, death was your proper penalty, or why have you put to death so many citizens on the strength of the senate's verdict? or whither shall the people now resort for justice in great and hidden delinquencies, and to whom refer the enquiry, since that you, who art called a man of the people, are pulling down the authority of that chamber, in which we were used to put our trust; into whose keeping the people have given their lives as a sacred deposit, and have several times made over the government and their own sovereignty; by means of which they protected your person, the object, as you would have us think, of so many conspiracies; [and yet you speak blasphemies against it!] and whom they have made the guardians of those *ineffable testaments* [ἀπορρήτους διαθηκὰς]

⁴⁵³ Contra Demosili, p. 31. H. Stephan.

in which consists the safety of the commonwealth." So, the Testaments are the climax of the orator, and the very palladium of the state. Now, it is a certain thing, that the commonwealth of Athens was wont to sacrifice certain persons for the good of the nation, who were called *Φαρμακοί*, that is, a physic or antidote, and unto whom the comic poet alludes in his *Frogs*,

Χαλκοίς, καὶ ξένοις, καὶ πυρρῆαις,
 Καὶ πονηροῖς, καὶ πονηρῶν, εἰς ἅπαντα χρωμένα,
 Ὑστατοῖς ἀφίγμενοισιν, οἷσιν ἡ πόλις προτῶν
 Οὐδὲ φαρμακοῖσιν ἐκὼν ῥαδίως τ' ἐχρησάτ' ἀν.

The word *πυρρῆας*, in it's etymon, means one given to the devil, from *πυρρός*, fiery-red, the colour of Typhon; and when people called Neoptolemus son of Achilles, who murdered Cush in the courts of the Tower of Babel and at the altar of Jove, Pyrrhus, they meant nothing less than to call him *Satanas*. Homer, who once names him ⁴⁵⁴, abstains from this appellation. *Slaves* who were considered food for the cross, *cruciarum*, *des patibulaires*, were in Greek *πυρρῆαι*, and in the Latin comics *Byrrhiæ*. Aristophanes ⁴⁵⁵ hath it also *Πυρρᾶνδρος*,

Νῆ Δι' ἐν καὶ τέτο πυρρᾶνδρον το μὴχανημα.

In that intermediate period when ancient names began to be exchanged for modern, the force of this word appears to have been understood; *Pyrrha* ⁴⁵⁶, *Cariæ civitas*, nunc *Demonage*. We are presently about to see that there exists no essential distinction between the *Saliaric*, *Arval*, and *Pyrrhic* dancings, and also that the *pyrrhic* or *devil's dance* is an appropriate name for that solemnity. I will now proceed to a more specific notice of the Athenian pharmaceutrics. Epimenides who was the same personage as Triptolemus,

Triptolemon olim sive Epimenidem vocant,

⁴⁵⁴ Od. xi. v. 505.

⁴⁵⁵ Equit. Act. Act 2. Sc. 4.

⁴⁵⁶ Hoffman, Lexic.

was entrusted with the lustration of Attica, and, as Athenæus relates on the authority of Neanthes, he declared it could only be done by human blood, whereupon one Cratinus⁴⁵⁷ freely devoted himself as a victim to be sacrificed for his country. There were indeed two youths⁴⁵⁸ sacrificed upon that occasion, Cratinus and Ctesibius. The life called of Epimenides is a strange collection of stories applicable to Ham, to Nimrod or Triptolemus, and to a Cretan in the time of Solon, of which scarce any belong to the latter, except the facts, that he did then live, and that he composed 15,500 hexameters upon various subjects. He was an impostor of exceeding audacity, and if the Athenian story doth really relate to him, and not to the Old Triptolemus, he was employed in that business as being an avatar of Triptolemus and the fit expounder of his Ineffable Testament. Triptolemus was the Hero and Arch-mystagogue both of Eleusin and of Antioch by Daphne, in which latter city his lineal⁴⁵⁹ posterity were established with peculiar honours by Seleucus Nicator, and in the former his reputed descendants were [like the Pinarii of Rome] the hæreditary trustees of the mysteries ;

Μυσπολοὶ ταλαροῖο καὶ ἑυκαρποῖο θεαίνης⁴⁶⁰
Τριπτολεμὸς γεγαυτὲς ἀφ' αἱματος.

The king of Syria, who dedicated Antioch, appointed an high priest and hierophant, whom he called *Amphion*, and upon that occasion he *sacrificed a virgin*⁴⁶¹, whose statue he afterwards erected as the *Fortune* of Antioch. The sacred things of Antioch have other remarkable similitudes to those of Rome, such as the deducing of their earliest origins from Picus son of Saturn, and the hanging up the Horse's Head. Eumolpus⁴⁶² son of Dëiope, daughter of Triptolemus, was said

⁴⁵⁷ Athen. Deipn. l. 13. c. 8. s. 78.

⁴⁵⁸ Diog. Laert. l. 1. c. 10.

⁴⁵⁹ Strabo, l. 16. p. 1066. Oxon.

⁴⁶⁰ Nonn. l. 13. v. 189.

⁴⁶¹ Johan. Malal. p. 255, 256.

⁴⁶² Sch. Soph. C. C. v. 1051.

to have established the mysteries on the "torch-light shores" of Attica,

Ὅυ Ποτνιαί σεμνα τίθη-

-νοῦνται τελη

Θνατοισιν, ὧν καὶ χερσεα

Κληῖς ἐπὶ γλωσσᾷ βεβακε

Προσπολῶν Ἐυμολπιδῶν.

The image of the granddaughters of Polyhymnia, which this great poet presents to the reader, precisely agrees with that of the silent Muse herself, and with those of Harpocrates and Sphinx. When the reader combines in his memory a few particulars; that the Erinnyes were called Σεμναί: that Ceres, having lost Proserpine ⁴⁶³, was Erinnys; that Ceres Erinnys was Hippa ⁴⁶⁴; that Proserpine ⁴⁶⁵ was also Hippa; that Ceres and Proserpine were those *unto whom* ⁴⁶⁶ the mysteries were had; that Ceres and Proserpine were worshipped at Potniæ ⁴⁶⁷ in Bœotia as αἱ Ποτνιαί θεαί; that the queen of the Amazons, Hippolyta ⁴⁶⁸ or Antiope ⁴⁶⁹ married Theseus the lawgiver of Athens; that Antiope ⁴⁷⁰ was Ceres Eleusinia, the prophetess of the mysteries; that the mares who were allured by lust across mount Gargarus, as Virgil relates, were the Amazons ⁴⁷¹ of Strabo; that the said mares were also the mares of Glaucus ⁴⁷² the wolfish man, who ate their master; that Glaucus was consumed at an high religious

⁴⁶³ Antim. ap. Paus. l. viii. c. 25. Stat. Thebaid. xii. 270. etc.

⁴⁶⁴ Paus. ibid.

⁴⁶⁵ Orph. Hym. 45 vel 46. v. 6. Hym. 47 vel 48. v. 4.

⁴⁶⁶ Schol. Soph. ibid. etc. etc.

⁴⁶⁷ Paus. l. ix. c. 8. s. 1.

⁴⁶⁸ Plutarch, Thes. c. 26. Stat. Thebaid. xii. 534.

⁴⁶⁹ Plut. ib. c. 25. Paus. l. i. c. 2.

⁴⁷⁰ Hermesianax, v. 17. etc. edit. London, 1825.

⁴⁷¹ Georgic, l. 3. v. 269. etc. Strabo, l. xi. p. 735. Jul. Valer. Res Gest. Alex. l. 3. c. 71.

⁴⁷² Georgic, l. 3. v. 267.

festival ⁴⁷³, held in honour of the king of the Argonauts, ludis funebribus Peliae; that the Potniæ Eumolpides were called *Thracians*, and that Diomedes and his Horses [whenever they are alluded to in a sanguinary light] are also so called; he will scarcely doubt, that the secret which these matrons locked under the golden key, was as full of obscenity and ferocity, as that which,

Venus ipsa dedit, quo tempore Glauci
POTNIADES malis membra absumpsere quadrigæ.

The Bacchæ in their state of extreme phrenzy, girded with living snakes, giving suck to the cubs of wolves, and tearing bulls and heifers to pieces with their unarmed hands, the same who presently after dilacerated Pentheus, are styled by Euripides Βακχαι Ποτνιαδες ⁴⁷⁴. Beings in their own nature loathsome and accursed, but rendered objects of veneration by false religion, seem to be described in these words, ποτνιαί and σεμναι. It seems to me a very likely thing, that there was a family of Epimenidians or Triptolemidæ in Crete, as well as in the above mentioned places, and that they enjoyed a much earlier celebrity and power. These I suppose were the Eteo-Coretes,

Ἐν δ' Ἐτεοκρήτες μεγαλήτορες, ἐν δὲ Κυδωνες,

and the famous Curetes, Dactyli, and War-Dancers or Salli, of that island. Stephanus Byzantinus, by very just process of etymology, makes it to be *Coretè* from *Cores*, [which we know is the same as *Cyrus*, a Nimrodian title] and Pliny ⁴⁷⁵ and Solinus ⁴⁷⁶, *Curetis* from the king of the Curetes; because *κουρος* is only a production of *κορος*. *Cres* was the king of the Curetes ⁴⁷⁷: and he was son of ORION ⁴⁷⁸, the son of DE-

⁴⁷³ Hygin. Fab. 250.

⁴⁷⁴ Eurip. Bacch. v. 863.

⁴⁷⁵ L. iv. c. 20. ed. Franz.

⁴⁷⁶ Polyhist. c. xi.

⁴⁷⁷ Solin. ibid.

⁴⁷⁸ Hessel. in Epp. Fragm. p. 324.

MOGORGON, according to some ancient writer referred to by Hessel ; and of Nimrod, as Godfrey of Viterbo ⁴⁷⁹ hath it,

Octo tulit natos Nembrot patriâ variatos,
Cres puer ex fratrum numero primus reputatur
Cujus et imprimis insula Creta fuit.

The Eteo-Cretes were, then, Orionidæ, of the posterity of the Hunter Giant and Pelorian Towerbuilder.

• It is very well known, to those who know any thing about it, that Bacchus was a name given to the deity, in his peculiar capacity, at Eleusin ; that it was Bacchus, who was made perfect in the mystery of his birth, by descending to the shades of Persephone or Libera ; and that he was the looser and liberator of disfranchised souls, therefore invoked as Liber, Lyaius, Lysius, and Eleuthereus. The Patriarch Photius has preserved a summary of one of those compilations, which in the decline of Greece were used to supply the scarcity of libraries, the Chrestomathy of Helladius Bezanthinus, who informs us, That it was the established usage of the Athenians to have two expiators, one for the men, and the other for the women, who were led forth and sacrificed. The expiator of the men had *black figs* around his neck, and he of the women, *white ones*. They were called the Two Joint Bacchusses, *οἱ Συμβάκχοι*. The expiation was resorted to in seasons of pestilence, and had it's beginning from Androgeus of Crete, whose murder, committed at Athens ⁴⁸⁰, produced a plague in that city. It is evident that Cratinus and Ctesibius, victims of Epimenides, were a pair of Symbacchi. Certain persons were kept by the Athenians at the public expense to be sacrificed in case of pestilence or any other state emergency, and were denominated *Καθαρματα* ⁴⁸¹, the *Purifications*, and

⁴⁷⁹ Goth. Viterb. Chronic. sive Pantheon. part 3. p. 88. edit. Pistor. Franc. 1583.

⁴⁸⁰ Hellad. ap. Photium. p. 534.

⁴⁸¹ Schol. Aristoph. Plut. v. 454, and see Schleusner Lex. Nov. Test. in voc. et Phavorin. Lex. cit. ibid.

it is perfectly clear that they are the same as the *Φαρμακοί*. But the *pharmaci* and *catharmata* were not all of them *Symbacchi*, because their rank and character was vile, whereas the latter were persons of consideration, and also because that essential point in the rite of sacrifice, its self-devotion or voluntariness, was in their case a mere priestly fiction,

Though for the noise of drums and timbrels loud
Their cries unheard,

whereas on the contrary the *Symbacchi*, like *Mencæus*, *Curtius*, and the *Decii*, seem to have heroically offered *το ὑπεραποθύησκειν*,

*Decios, natumque patremque,
Lustrales* ⁴⁸² *bellis animas.*

In support of this distinction the words of the mother of *Mencæus* may also be cited,

*Lustralemne feris ego te puer inclyte Thebis
Devotumque caput, mater ceu vilis alebam* ⁴⁸³ ?

where the scholiast mentions a custom, borrowed from the Gauls, of hiring some of the most *vile and needy* of the people upon these terms, that they should be sumptuously fed at the public expense for one year, and then be stoned to death by the people on the *pomœrium* or *glacis*. This in some measure explains what *Plutarch* mentions in his *Roman Quæstions* of an oracle commanding a *Gaul* and a *Greek* to be sacrificed for the City, for the Romans accounted every rite to be most religiously performed by those of the country in which it was thought of old time to have originated, as those of extispicy by the *Hetruscans*, of augury by the *Marsians*, and, latterly, of the *Idæan mother* by *Phrygians*, and therefore the *Catharmata* were best had from among the *Greeks*, and the *Gallo-Germans* of *Brennus* or *Cisalpinæ*.

⁴⁸² *Lucan. Phars. vi. v. 786.*

⁴⁸³ *Stat. Theb. x. v. 793.*

A word may here be subjoined upon the mystery of the Fig Tree. It flows entirely from the leaves of the Wild Fig Tree having been used by Adam ⁴⁸⁴ and Eve for the purposes of natural modesty, upon occasion of their lapse into a state of reprobation: and the same tree was therefore held sacred in celebrating the grand expiation. There was an older Bacchus than even the Zagrean or Perikionian, who was the giver of wine and ebriety; the garden of the one was distinguished by the vine, and that of the other by the fig. He was entitled ὁ Συκιτης ⁴⁸⁵, the Figgite; and in Naxos was revered as Meilichius, from Meilicha meaning figs in the Naxian way of talking, and his image was made of fig wood. Bacchus the Sykite was, otherwise, Sykeas the Titan: when this giant was pursued by Jove ⁴⁸⁶, the Earth his mother produced the first Fig Tree for his use; the words are εἰς δια-
 τριβὴν τῷ παιδί, by which I understand a *place of shelter*, diversorium, alluding to the time “when he *hid* himself from the presence of the Lord God among the *Trees* in the garden.” “The fig tree,” saith Magnus ⁴⁸⁷ one of the deipnosophists, “first introduced *purity of life*, καθαρίον βίον, among men, as “it appears from the Athenians calling the spot where it first “grew the *Sacred Fig-tree*; and the fruit of it they call the “*guide-fruit*, ἡγητηρίαν, because it was the first domestic food “which men discovered.” This sacred tree was planted by Δημητρίῳ or Ceres near the gate of Athens called Hiera Sykè ⁴⁸⁸, through which the processions went to Eleusin: and that is the true reason for it's fruit being Hegeteria. The Erineus or *Wild Fig* was planted in the purlieu of Ilion; and also upon the rock of Charybdis ⁴⁸⁹, where it saved the life of Ulysses in his greatest extremity. The caprificus produced

⁴⁸⁴ Gen. 3. v. 7.

⁴⁸⁵ Athen. Deipn. l. 3. c. 14.

⁴⁸⁶ Dorion, cit. ibid. Steph. Byz. in Συκιαι.

⁴⁸⁷ Athen. 3. c. 6.

⁴⁸⁸ Pausan. l. 1. c. 37.

⁴⁸⁹ Od. l. 12. v. 103.

no esculent fruit, but a great luxuriance of paradisaical drapery,

Τῷ δ' ἐν ἔρινεος ἔστι μέγας, φυλλοισι τεθῆλως.

But it was conceived by the mystics that the fig-leaves of Adam concealed some useful and mature fruit, and therefore that the *συκη* was a fitter tree for him the *ἐρινεος*. I have explained, in my passage concerning beans, the nature of the allusion in Bacchus his title *ὁ Κυαμιτης*, and this other, *ὁ Συκιτης*, is to the same purpose. A tale has come down to us, that the Athenian people at some unknown period lived upon figs [a diet which among us moderns gives the dysentery, and the doctor Philotimus⁴⁹⁰ gives a similar account of their qualities], and prohibited under heavy penalties the exportation of them; which produced frequent informations, and gave to informers in general the denomination of *sycophant*. A sillier story has not often been invented. Those who were guilty of divulging the mysteries, *φαινειν τα συκα*, were held in abomination, and their name inured to all such as gave malicious or false evidence. He that would endeavour to lift up the awful veil and expose to public cognizance the arcana of the world, was appropriately said to remove the fig-leaves and display the figs. Lucian has some expressions from Aristophanes about a blunt plain-spoken man [who calls a *spade*, a *spade*], which, from comparing the two passages⁴⁹¹ where he alludes to them, I presume he read thus,

ἀγροικος εἰμι, τῆς

Παῤῥησιας τε τῆς τ' ἀληθείας φίλος,

Τα συκα, συκα, τὴν σκαφὴν, σκαφὴν λεγῶν.

The skiff is a notorious symbol, and undoubtedly in this passage the *συκα*

⁴⁹⁰ Ap. Athen. 3. c. 16. et vide Pherecratem in c. 7.

⁴⁹¹ Quom. Hist. Conscr. c. 41. Jup. Trag. c. 32.

were that kind of fruit

As maids call medlars when they laugh alone ⁴⁹².

I apprehend that the black fruit of the man's expiator was that of the *συκη*, and the white fruit of the woman's that of the *λευκερινεως* or *caprificus albus*. No doubt we must refer to the same superstition the following words of Macrobius ⁴⁹³, *Sciendum quod ficus alba ex felicibus sit arboribus, contra nigra ex infelicibus; docent nos utrumque pontifices*. The ruma or mamma was the symbol of the Magna Mater as *great nurse*, ideas which though different were inseparable, and her Fig Tree was the Ruminal Fig. Under this tree the harlot Lupa suckled Romulus; *Rumina nunc ficus, Romula ficus erat*. It would seem from all this, that the Symbacchi represented Adam and Eve atoning [by their seed, though not in their own persons] for their transgressions.

Having traced out the secret of Athens, we should wish to learn if there be traces of the like arcanum in the charter of the Roman destinies. Poly-Hymnia, with the sealed lips, was the guardian of the dark rites of Triptolemus the dragon-borne warrior who *sowed the earth*. But the Romans had also a Goddess of great antiquity and no less obscurity, called Angerona or Angeronia, *cui sacrificatur ante diem 12 Cal. Jan. Ore obligato et obsignato signum habet* ⁴⁹⁴. And there is the strongest reason for believing that she is the same goddess whom they called Ops Consivia ⁴⁹⁵, that is to say, "A Voice, the Sower of the Earth." Her festival was the Opiconsiva. I need hardly say that Ops ⁴⁹⁶ was the consort of Saturn [whose own name evidently comes a *serendo*], that the Opal games in the Saturnalia were dedicated to her, and that Tibullus entitles the Great Mother Idæan Ops,

⁴⁹² *Romeo and Juliet*, Act 2. Sc. 1.

⁴⁹³ *Sat.* l. 2. c. 16.

⁴⁹⁴ *Plin. N. H.* l. 3. c. 6. vol. 1. p. 155. Hardouin. *Solin.* c. 1.

⁴⁹⁵ *Macr. Saturn.* l. 3. c. 9.

⁴⁹⁶ *Macr.* l. 1. c. 10. *Pomp. Fest. in Voc.* Auson. *Gryph. Tern.*

Idææ currus ille sequatur Opis⁴⁹⁷
 Et tercentenas erroribus impleat urbes
 Et secat ad Phrygios vilia membra modos.

The reader, remembering that Sibylla declares herself to have sailed in the ark with Noah, and to be destined to 1000 years of life, will not be astonished to find that Ops was the Sibyl who spun the fates of Rome, and upon the observance of whose precepts it's salvation hung;

Nec tantum Geticis grassatus proditor armis⁴⁹⁸;
 Ante Sibyllinæ fata cremavit Opis.
 Odimus Altheam consumpti funere torris:
 Nisæum crinem flere putantur aves.
 At Stilicho æterni fatalia pignora regni
 Et plenas voluit præcipitare colus.

The period of the great mother's destined arrival in Rome, was one of the great Sibylline secrets,

Carminis Eubœici fatalia verba⁴⁹⁹,

and it was the event which was to precede the restoration of the Iulæan monarchy and the full development of New Troy. Numa Pompilius, otherwise called Divus Pompeius, and otherwise again Manius Egerius (which three names Pompilius, Pompeius, and Manius, are essentially synonymous, and the other three, Numa, Divus, and Egerius, signify the Lawgiver, the God, the Resurrection) founded in concert with Egeria (one of the Muses) a system of religion to be solemnized, at the forest and lake of Aricia, unto Diana Taurica or Taranis [Lucian's ara Scythicæ Dianæ Taranis] of which the institute was as follows: there was an High-Priest entitled Rex Nemorensis and Rex Fugitivus, who was changed from

⁴⁹⁷ L. 1. El. 4. v. 68.

⁴⁹⁸ Claud. Rutil. l. 2. v. 51. It is surprising that so many editors should have persevered in printing opis with a small o, quasi *help*!

⁴⁹⁹ Ovid. Fast. iv. p. 257.

time to time in this way, by fighting with the new candidate, and when one king was killed, the victor succeeded to the office, and held it till some other refugee ⁵⁰⁰ had shed his blood in turn ;

Ecce suburbanæ templum nemorale Dianæ,
Partaque per gladios *regna* nocente manu.

I am far from supposing that the king could be attacked at any time by the first ruffian who might enter the sanctuary, but that a battle was had for the kingship each year upon the 13th of August or ides of Hecate ; being led to that supposition by the poetry of Statius ;

Jamque dies aderat Profugis cum Regibus altum ⁵⁰¹
Fumat Aricinum Triviæ nemus, et face multâ
Conscious Hippolyti splendet lacus, ipsa coronat
Emeritos Diana canes, et spicula tergit,
Et tutas sinit ire feras, omnisque pudicis
Itala terra focis Hecateias excolit Idus.

The same thing may be implied in the words of Suetonius, speaking of Caligula, Nemorensi Regi, quod multos jam annos potiretur sacerdotio, validiorem adversarium subornavit. It is fabled that the first Fugitive king was Orestes, according to others Archilochus, and lastly Thoas the *Lemnian* and father of Hypsipyla,

Hic (in Taurica) illum tristi Dea præficus aræ,
Ense dato ; mora nec terris tibi longa cruentis.
Jam nemus Egeriæ ⁵⁰², jam te ciet altus ab Albâ
Jupiter, et soli non mitis Aricia regi.

The names of Thoas and Orestes may seem inconsistent with the date of Numa, and more agreeable to that of Æneas ;

⁵⁰⁰ Strabo v. p. 343. Ovid. Art. Amat. l. v. 259. Fast. iv. 271. Sueton. Calig. c. 35.

⁵⁰¹ Sylv. l. 3. carm. 1. v. 55.

⁵⁰² Val. Flac. Arg. l. 2. v. 302.

but the reader will remember that the Æneas, Numa and Poplicola of the Romans are imaginary beings, all shadowing out the same person. This person was also the Manius Egerius, to whom Pompeius Festus ascribes the introduction of the nemoral kings; that is, the God of the Infernals and of their Resurrection, and his Egeria was undoubtedly the bloodstained Mania; *idque aliquamdiu observatum ut pro familiarium sospitate pueri mactarentur Maniæ Deæ* ⁵⁰³ *matri Larium.*

The rites of Aricia resemble those of Eleusin and Antioch in several particulars. 1. The candidate for the kingship was obliged to gather a branch from a sacred tree in the grove ⁵⁰⁴, Junoni infernæ dictus sacer, as Æneas did when he descended to hell; and this, as Servius relates, was an especial mystery in the sacra Proserpinæ. It was the olive branch, called Thallus, and borne in the processions of the mystics; *ἰδιως ὁ τῆς ἐλαιας κλαδος, θαλλος καλεῖται* ⁵⁰⁵. 2. Virbius Hippolytus "the firstfruit of the sleepers" was the Dæmon of Egeria's grove; but he was the same person as Triptolemus, and his history was unequivocally Nimrodian; he was the hero that lived in the woods, hunting with Diana, the beautiful ⁵⁰⁶, the chaste, the son of the Amazon Hippolyta, and of the incestuous Whore, the victim of the foul imputation; agreeing in the first particular with Orion and Actæon the *μεγάλῃς συνδρομοῖ 'Αρτεμιδος*, in his beauty with Memnon, Ganges, Ganymedes, Narcissus, and Orion

Τον δὲ καλλίστον θρεψὲς ζειδωρὸς ἄρθεα,

and in the last-mentioned particulars with Bellerophontes, Sextus Tarquinius, the Peleus [erroneously so called] of Hippolyta, Perdicas, Orion, and many others. He is farther

⁵⁰³ Macrob. Sat. l. 1. c. 7.

⁵⁰⁴ Serv. in Æn. vi. v. 136.

⁵⁰⁵ Jul. Poll. Onom. l. 1. c. 12. s. 237.

⁵⁰⁶ Diod. l. iv. c. 62. Ov. Heroid. iv. v. 71. etc. Plut. Vit. Num. c. iv. ad fin.

identified with Bellerophon (as also with Salmoneus, Phaethon, Erichthonius, and others) as being the Heniochus of the Spheres. And is not Erichthonius (the dragon charioteer, son of Vulcan without mother) the very same personage as Triptolemus who was nursed in fire? 3. Orestes the Rex Fugitivus was revered in Antioch, and had a statue there in Vesta's temple entitled ὁ Δραπετης. The Populifugia were, I have several times explained, the result of a war undertaken by the house of the Atridae and their intimate connexions the Lærtiadae and Tytidae, under the powerful protection of the Heraclidae; and that explains the close connexion of the Hero Orestes with the awful deity Hercules Buzyges Triptolemus. The slaying of king Agamemnon by Ægisthus, and of king Ægisthus by Orestes, who then became king himself, may be adumbrated in the orgies of Aricia; but I rather believe it relates to the ΝΕΟΠΤΟΛΕΜΕΙΟΣ ΤΙΣΙΣ. Pyrrhus⁵⁰⁷ slew at the altar of Cham [that is, sacrificed] Old Cush, and Orestes slew Pyrrhus at the altar of Cham's son, Apollo. Cassius Chærea is said to have felled Caius Cæsar Caligula like a victim, gladio *cæsarim* cervicem percussisse, and exclaiming *Hoc age*⁵⁰⁸!

Triptolemus, we said, was the son of the silence-bidding Muse Polymnia; but Numa also acted under the auspices of a muse, whose only name was not Egeria, but she was also called *Tacita*⁵⁰⁹; μιαν Μῆσαν ἰδίως καὶ διαφερόντως ἐδίδαξε σεβέσθαι τὰς Ρωμαίους, Τακίταν προσαγορεύσας, ὅιον σιωπηλὴν ἦ ἔρεαν. She was also Dea Muta; and Lara, which is clearly the same as Mania mater Larum, because her rites were the Feralia, or those of Tacita and of the Dii Manes, on xii Cal. Mart. Upon that day⁵¹⁰,

Ecce anus in mediis residens annosa puellis

Sacra facit Tacitæ.

⁵⁰⁷ Paus. Messen. iv. c. 17.

⁵⁰⁸ Suet. Calig. c. 57.

⁵⁰⁹ Plut. Num. c. viii.

⁵¹⁰ Ov. Fast. l. 2. v. 571.

Her crime, like that of Sisyphus, was betraying to Juno the loves of Jove and Juturna, for which blabbing she was called Lala; but Jupiter having made her a nymph in the lake of hell, and sealed her lips in perpetual silence, Tacita became her name for ever. Her secret was certainly one of the highest catharmus or februation, because she was a nymph and daughter of the river Almon, whose waters were the annual purification of the great Idæan mother. The Arician rites of Numa's Muse and the Rex Nemorensis were a relique of the obsolete kingdom of Alba Longa⁵¹¹, but they were annually had in the capitol of Rome, (not indeed in the same form, but no doubt in the same spirit) whither the Silent Virgin ascended with the Rex Sacrificus; and this mysterious visit to the sanctuary of Jove and Terminus was regarded as a pledge of conservation, extended by hope and pride into an æternal duration, but, at all events, comprehending the full measure of the times and fortunes of the Æneadæ,

Dum domus Æneæ Capitoli immobile saxum
Adcolet, imperiumque Pater Romanus habebit.

The Venusine Lyre has now long survived an empire with which she had hoped to be co-æternal,

usque ego posterâ
Crescam laude recens, dum Capitolium
Scandet cum *Tacitâ* virgine Pontifex.

The functions of this last named personage were so interwoven with the very being of the state, and so essentially *kingly*, that while they repudiated monarchy, they styled him the king of Sacrifice. His business, be assured, was not with bulls and goats alone, but he was, like Areopagus, the guardian of the ineffable testament. Upon his vigilance hung the commonwealth, but wherein that vigilance consisted, was the secret of the Virgin; ad Regem Sacrificulum⁵¹² seu Regem Sacrorum

⁵¹¹ Val. Flacc. l. 2. v. 304.

⁵¹² Macrobi. l. 1. c. 16.

Virgines Vestales certâ die ibant et dicebant, Vigilasne Rex ?
Vigila !

As early as the times of the Aborigines it was a custom to sacrifice human victims to Pluto, which was afterwards changed, in public at least, for the offering of human effigies called Oscilla⁵¹³, and Argëior⁵¹⁴ Argives. In this distinction the *male* and *female* expiation of the Athenians may be traced, for the Oscillation represents Mania the Goddess mother⁵¹⁵, or Erigona Goddess of the East, and the Argives⁵¹⁶ seem clearly to relate to the Argive king Orestes, whose mortal remains (be it always remembered) formed one of the seven pignora of Rome. The oscilla were of wax and were hung on trees, but the Argei were of basket work, rushes, or straw, and were thrown into the Tiber. Argei fiunt a scirpeis virgultis ; simulachra sunt hominum triginta ; ea quotannis a ponte Sublicio a sacerdotibus publicè jaci solent in Tiberim⁵¹⁷. It was a dismal solemnity, at which the Flamen Dialis⁵¹⁸ attended with dishevelled hair. The Straminei Quirites of Ovid are our proverbial Men of Straw. At the harvest home "the common people bring home in a Cart a figure made of corn," . . . and "in the north of England they used everywhere to dress up something similar to the figure above described, at the end of harvest, which was called a kern baby⁵¹⁹." I believe the Mons Viminalis owed it's name to some such solemnities, or as Varro⁵²⁰ hath it, Viminalis a Jove Viminio quod ibi aræ ejus sunt, and not to any natural growth of willows, quod ibi vimineta fuerunt. The Argëan or Viminian Jove was known to the ancient Druids, and his rites were as bloody as those of the original Romans, immani magnitudine

⁵¹³ Macr. *l.* 1. c. 7.

⁵¹⁴ Ov. *Fast.* *l.* 3. v. 791. Aul. Gell. *N. A.* *l.* 10. c. 15.

⁵¹⁵ Virg. *Geo.* *l.* 2. v. 389. Serv. *ibid.*

⁵¹⁶ Ov. *Fast.* *l.* 5. v. 651.

⁵¹⁷ Varro de *L. L.* vi. p. 90. ed. Bip. Ov. *Fast.* v. v. 631.

⁵¹⁸ Aul. Gell. *ibid.*

⁵¹⁹ Brand's *Pop. Ant.* p. 341.

⁵²⁰ Varro de *L. L.* iv. p. 16.

simulacra ⁵²¹ habent, quorum intexta viminibus membra vivis hominibus complent, quibus succensis, circumventi flammâ, exanimantur homines. When bloody rites were abolished in Britain, the simulacra or burning in effigy remained, a popular and indelible custom. I conceive, that fanatical people who were desirous of quitting life, thought it a pious and holy thing to descend as living Argæans into the Tyber, from some one of the bridges of *Insula Tyberina*;

Atque ⁵²² a Fabricio non tristem ponte reverti,
Nam malè re gestâ, cum vellem mittere *aperto*
Me capite in flumen, dexter stetit;

the covered head is a circumstance indicating a solemn and deliberate self-devotion, I Lictor, colliga manus, *caput obnubito*. Whatever the Argæans really were, we know from Livy that they were sacrifices instituted by Numa and Egeria, *Multa alia sacrificia* ⁵²³, *locaque sacris faciendis*, quæ Argæos pontifices vocant dedicavit.

But there is another institute ascribed to Numa and scarcely distinguishable from the memory of the oscilla. It is called the Procuration of Lightning, and means the pacifying of that Divine Wrath which thunder was supposed to imply. Jupiter, as we read, is called down from heaven by magic spells, and asked by Numa what is the requisite expiation; the God demands the head and life of a man which Numa ⁵²⁴, in a strain of unworthy buffoonery, is supposed to change into an onion's head and a little fish's life. Such was the pretended procuration of lightning; but it is only deception, in order to divert the minds of the people from the real Secret of the State. The true nature of it doth however plainly appear, from the very oracle of Delphi which was given to the founders of New Rome before they quitted Greece; it runs thus, "Go

⁵²¹ *Cæsar B. G. vi. c. 16.*

⁵²² *Hor. 2. Sat. 3. v. 36.*

⁵²³ *Liv. 4. l. c. 21.*

⁵²⁴ *Ov. Fast. 3. v. 325, etc.*

“ seek the Saturnian land of the Sikels ⁵²⁵, and the Crater of
 “ the Aborigines, where an island floats. Being settled there,
 “ send thythe to Phœbus, Heads to Saturn’s son, and a man
 “ to the Father.” This was ill understood of the little lake
 of Cutiliæ in the Sabine country, from a resemblance of that
 name to Κοτυλη, and from ignorance of the extraordinary
 history of Roma Valentia. But the Ἀβοριγινέων κοτυλη is
 the basin or old *volcanic crater* enclosed by six out of the
 seven hills; and the floating isle is that very Insula Tyberina
 from whose bridges the Argæans were præcipated. This
 island, as I have shewn, was formed by the same convulsion
 which altered the course of the river and drove the Aborigines
 from Rome to Reate, and fable describes it as having formerly
 been a floating mass of corn, hay, and other crops, mowed by
 Valerius Poplicola from the field of Mars. It is plain enough
 that this oracle requires the head of a man to be sacrificed to
 Jove (that is to Summanus or Pluto) and an entire man to
 Saturn or Moloch. The name Summanus is in it’s meaning
 closely allied to an *Head*, and what is more remarkable, Sum-
 manus, otherwise called Olus, was an human head and nothing
 but an head. It was found in the Capitol ⁵²⁶ (thence called)
 when digging the foundations of the Temple of Jove. Sum-
 manus was certainly Hades or Infernal Jove; Sumanus ⁵²⁷,
 Ἀδης, Περουμβεύς. He was the authour of all nocturnal
 thunderings: the Thuscans said Jovem trina fulmina jaculari.
 Romani duo tantum ex iis servavere, diurna attribuentes Jovi,
 nocturna Summano ⁵²⁸. These ancient rites were revived in
 the exigency of Pyrrhus his invasion,

Reddita, quisquis is est, Summano templa feruntur

Tum, cum Romanis, Pyrrhe, timendus eras.

That is to say, in that danger they laid aside the mummery of

⁵²⁵ Dion. Hal. l. 1. c. 19. κεφαλὰς Κρονίδη. Macrobius has it Ἀδης.

⁵²⁶ Liv. l. 1. c. 55. Cic. de Divin. l. 1. c. 10. Serv. in Æn. viii. v. 345.

⁵²⁷ Glossæ, cit. Gierig in Ov. Fast. vi. v. 731.

⁵²⁸ Plin. N. H. l. 2. c. 53. terrâ mugiente, non Jove tonante. Treb.
 Poll. Gallien. c. 5. p. 717. Lugd. Bat. 1661.

fish, and onions' heads, and did real sacrifice; upon which occasion the *Fabrician* bridge very likely got its name. It is remarkable, that when the head was found in the Capitol, one Argus or Argæus⁵²⁹ was slain by his own father, a soothsayer, in the Argi-letum; and that the head itself, Summanus⁵³⁰, was thrown into the Tyber. Whatever was done in Pyrrhus his time, there can be no doubt, that the oracle was obeyed by the founders, for we have seen that the Lacus Curtius was a chasm formed by that very convulsion which ravaged the Crater of the Aborigines, and that it was closed by the self-devotion of Marcus Curtius, and in obedience to an oracle. This is an exact counterpart to the history of Menœceus son of Creon, at Thebes.

The shocking sacrifice at Babel was at the Dedication of the Temple, and the dedication of the Roman Capitol is ascribed to Valerius Poplicola, who is intimately connected with the foregoing mysteries, because it was he who consecrated the Field of Mars and formed the Tyberine Isle⁵³¹ by cutting all the crops with which it had been profaned. Zosimus⁵³² gives a long story of two persons whom he calls *Manius Valerius Terentinus* and *Publius Valerius Poplicola* (but who are most evidently the same) the former of whom made a vow that he would sacrifice two human souls, his own and his wife's, to Vesta, if his children recovered from illness. However he got out of that scrape, by drenching his children with hot water boiled upon Pluto's fire at a place on the Tyber called Terentum, which was in the Campus Martius or Tyberinus⁵³³. His children recovered, and were admonished in a dream that black victims should there be sacrificed to Hades and Proserpine, and that vigils with song and dance should be held unto them for three nights. The same vigils, which Ausonius calls

⁵²⁹ Serv. ubi supra.

⁵³⁰ Cicero, ubi supra.

⁵³¹ Plut. in Vitâ Val. Poplic.

⁵³² L. 2. p. 68, 69, 70. Breviûs, ap. Val. Max. Memor. l. 2. c. 4.

⁵³³ Rosin, Ant. Rom. p. 474.

Trina Terentino celebrata trinoctia ludo ⁵³⁴.

Valerius in consequence began digging to make a focus, or infernal altar, and found one ready-made, with an inscription *To Hades and Proserpine*. He afterwards buried this altar twenty feet under ground, that it might not fall into the hands of the Albani, and the situation of it was a Roman secret. Hence was he called Manius, as being a servant of the *Xθούριος Θεός*. Afterwards, and when the kings were expelled ⁵³⁵, Publius Valerius Poplicola sacrificed black victims on the same spot, and erected an altar with this inscription, "I P^s. V^s. P^a. have dedicated the *fire* of the Martial-Plain to "Hades and Proserpine, and have published games to Hades "and Proserpine for the liberty of the Romans." These games were the famous *Ludi Sæculares*, which were held whenever it appeared to the keepers of the Sibylline books that one of those sacred and unascertained periods, called *sæculum*, had elapsed.

Nec tantum induerint fatis nova sæcula crimen ⁵³⁶
Aut instaurati peccaverit ara Terenti.

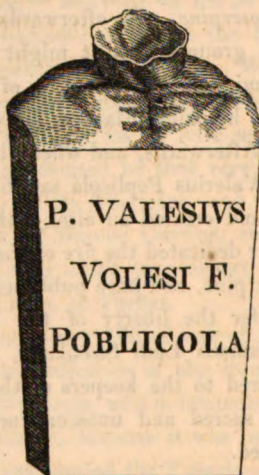
There never was a more flagrant instance of what I term reduplication, or turning one story into two. We see that the votive sacrifice of the *Arèon Pedion* [or Roman *Arèos Pagos*] consisted originally in two human victims, or *Symbacchi*, one male and the other female; and that the black cattle were merely substituted for that more perfect offering. But there exists an antique monument, which speaks but too plainly as to the real nature of those Martial rites which the Romans ascribed to Valerius. It is a jar, with his name inscribed upon it, of which the upper part represents a man's breast, and throat, with the head amputated. It is a vessel

⁵³⁴ Gryph. Tern. v. 34.

⁵³⁵ Zosimus, l. 2. p. 71. Oxon. 1679. Varro apud Censorin. de Die Natali. c. xvii. p. 85.

⁵³⁶ Stat. Sylv. l. 4. 17.

shocking to behold, and intended to catch the blood of the victim, while its form indicates the nature of the sacrament to be solemnized.



This is the deep vessell called Poimandria, into which the blood of Polyxena was poured, when her throat was cut upon the tomb of Achilles, with the sword of Orion,

Ἦν ἐς βαθειαν λαιμισας ποιμανδριαν⁵³⁷

Στεφηφορον βουν δεινος ἀρταμος δρακων

Ῥαισει τριπατρει φασγανῶ Κανδαonos.

Those commentators must have been mad or dreaming, who interpreted ποιμανδριαν to mean the town of Tanagra in Bœotia! Poimanor is a Shepherd and a King⁵³⁸, Ποιμανωρ ποιμην ἢ βασιλευς: and the subjects of Xerxes are called by a correlative name in Æschylus,

Ἐπι πασαν χθονα ποιμανοριον⁵³⁹

Θειον ἔλαυνει.

⁵³⁷ Lyc. Cass. v. 326.

⁵³⁸ Hesychius.

⁵³⁹ Persæ, v. 73.

Παιμανδρία therefore is the bloody cauldron of the Aricine or Sacrificule Kings, or of the Areopagite Βασιλευς, it being an understood thing that, in high expiation, both the officiating minister, and the victim, ought to unite the functions of Priest and King. Let us observe what Philarchus records ⁵⁴⁰ of the Cratera in the spheres. Demiphon the king was ordered to sacrifice a maiden to the manes of Protesilaus, and having drawn by lot the daughter of one Matusius, (without exposing his own children to the risk) he immolated her to the hero. Shortly afterwards the vindictive father invited the King and his daughters to a solemn sacrifice; and Demiphon, suspecting nothing, sent his daughters before him, being himself detained by business. Quod cum exoptanti Matusio accidisset, filias ejus interfecit, et sanguinem earum cum vino in *cratere* mixtum advenienti regi pro potione dari jussit. This is the constellation Cratera.

The Cimmerians ⁵⁴¹, says Diodorus, offer up their captives, as victims, in honour of the Gods; and were the same people otherwise called Cimbri. Strabo ⁵⁴² relates of these Cimbri, that they were followed to the wars by certain hoary-headed priestesses, in white tunics, with canvas cloaks fastened with clasps, bare feet, and brazen girdles. These women [Sagas, Hags, or Alirunæ] perambulated the camp with drawn swords, and seizing the captives dragged them in a resupine posture to a brazen cauldron holding about 190 gallons. Above it was a platform, which they ascended, and jugulated their victims one by one over the cauldron; and by means of the blood which flowed into it they practised a sort of divination; while others embowelled the dead, and searched the entrails for the prognostics of victory. The Cimbri sent this cauldron ⁵⁴³, τὸν ἱερωτάτων παρ' αὐτοῖς λεβητα, as a present to Augustus Cæsar.

⁵⁴⁰ Apud Hygin. Poet. Astr. c. 40.

⁵⁴¹ Diod. l. v. c. 32.

⁵⁴² L. vii. p. 425.

⁵⁴³ Strabo, ib. p. 424.

The cauldrons ascribed to sorceresses do all, as I imagine, derive their origin from anthropothysia: the mixture of wine and blood given by Matusius to Demophon, has always been a favourite potion among conspirators, unlawful swearers, and masonic or cabalistic fraternities, being a relique of the earliest abominations of the earth. The Cratera of Helen is a very suspicious vessel; and is near akin to the *μυσταγον σκυφος* of Circe and Picus, Perseus and Medusa. My memory does not serve me, at this moment, with more that is strictly appropriate, but more is not wanted for fully explaining the horrible pæmandria of Valerius, who dedicated the Campus to Hades and the Capitol to Jove.

S. XXI. We have seen that Rome had her secret and her goddess of Secrecy. She had moreover a name as ineffable as that of Demogorgon himself: and no one can doubt that the ineffable name involves the arcanum of the æternal city. *Nomen alterum dicere*, saith Pliny⁵⁴⁴, *arcanis cæremoniarum nefas habetur*; *optimâque et salutari fide abolitum enunciauit Valerius Soranus, luitque mox pœnas*. *Non alienum videtur hoc loco exemplum religionis antiquæ ob hoc maximè silentium institutæ*. Then follows, what we have before cited concerning Angeronia. The tribune Valerius Soranus⁵⁴⁵ in *crucem levatus est*. Macrobius suggests this reason for concealment, that if the name of the Tutelar Deity were known, he would be liable to conjuration or evocation, that is, he might be alienated by sorcery; *nam propterea (ne Dii evocarentur) et Deum in cuius tutelâ urbs Roma est, et ipsius urbis Latinum nomen*⁵⁴⁶, *ignotum esse voluerunt*. It is evident that the city's name (like Athena, Saïs, and many others) was also that of the presiding deity. However various authors had given their conjectures as to the deity, some thinking it was Jove, others

⁵⁴⁴ N. H. l. 3. c. 6. Serv. in Virg. Geo. 1. v. 493. et in Æn. 1. v. 281.

⁵⁴⁵ Serv. in Geo. 1. ibid.

⁵⁴⁶ Saturn. l. 3. c. 9.

Luna, others Angerona, and others again, quorum fides, saith Macrobius, mihi videtur firmior, Ops Consivia. Pliny⁵⁴⁷, mentioning evocations, gives the same account of the Roman caution, Constat idè occultatum in cujus Dei tutelâ Roma esset, ne qui hostium simili modo agerent. The fate which they thus studied to avoid was that which they attributed to Old Troy,

Excessère omnes adytis arisque relictis
Dii quibus imperium hoc steterat . . .

I suppose the great real manifestation that *evacuata fuerunt opera Dæmonum*, as the books of Zoroaster term it, was the cessation of the Oracle. These statements make it utterly idle to suppose that Valentia was the name in question; for what should we think of one who said, "the name of this is *bread*, but on pain of death let no man reveal that the French name of it is *du pain*?" Valentia and Roma signify *health* or *salvation*, ideas which meet in the Latin word *salus*, and which I have shewn to be the meaning of the name Saïs. The Pelasgi, when they came to Valentia preferred the name Πρωτη from its connexion with that of Raamah their progenitor. If the name of the deity could not be known it was at least important, in the schismatic state of paganism, to know whether the male or the female principle was especially venerated. Therefore "it is forbidden, saith Plutarch⁵⁴⁸, to enquire the name of the God in whose keeping the city Rome "is placed, nor even to ask if it be a male or a female deity." It was even supposed that one of the motives of Æneas his descent to hell was, to learn from his father the fatal name⁵⁴⁹. I have no doubt but the shield which Æneas hung up in Samothrace, and the ancile, which Numa dedicated at Rome, is the

⁵⁴⁷ L. xxviii. c. 3. et vid. c. 1.

⁵⁴⁸ Qu. Rom. 67.

⁵⁴⁹ Serv. in Æn. 2. v. 737.

clypeus⁵⁵⁰ in Capitolio consecratus, cui scriptum erat, Genio urbis Romæ sive mas sive fœmina. To this last inhibition, that of gender, belongs an inscription of the Arval Brothers⁵⁵¹, of the which the word *arnum* evinces the remote antiquity; Jano Patri arietem. Jovi verbecem. Marti Patri Ultori ar. ñ. (arnum) Sive Deo sive Deæ verb. (verbecem). The chief female Deity of Samothrace was named in the masculine, Axieros⁵⁵², which betrays a similar anxiety to avoid pronouncing upon sex. The *wether* (an animal without sex) is the offering both to Jove, and to Sive Deus Sive Dea, and seems to indicate a connexion between them, which is partly confirmed by two verses of the same Valerius Soranus⁵⁵³, who was crucified for publishing the name of the City,

Jupiter Omnipotens regum rex ipse deusque,
Progenitor genitrixque Deum, Deus unus et omnis,

which describes the bisexuality of Jupiter Adamus, or Hellen-Helena, and is nearly a translation of

Zeus ἀρσὴν γενετο, Zeus ἀμβροτος ἐπλετο νυμφῇ.

Johannes Laurentius Lydus⁵⁵⁴, a writer of the sixth century, confidently affirms that Rome had three names, the Mystical, the Sacerdotal, and the Political; the first of which was *Eros*, and a profound secret, the second *Flora*, and no secret, and the third *Roma*. The writer seems to know rather too much, and is therefore of suspicious credit. The learned authors above cited, and those whom they cite, Varro, Hyginus, Pliny, Plutarch, Macrobius, Servius, knew nothing of a third or sacerdotal name; certainly it was notorious that the Romans worshipped *Flora* and celebrated her games, iv. Kal. Maj: but that *Flora* was the *name* of Rome or a divine title upon which

⁵⁵⁰ Serv. in *Æn.* 2. v. 351.

⁵⁵¹ Inscr. Fr. Arv. ap. Gesner in Caton. de Re Rust. p. 127.

⁵⁵² Schol. Ap. Rhod. l. 1. v. 917.

⁵⁵³ Soranus ap. Varr. Fragm. p. 232. Bipont.

⁵⁵⁴ De Mensibus, p. 98. Schow.

the affairs of Rome did in any especial way depend, was I believe a profound secret to all except Johannes Laurentius. The names Ora, Hora, Houri, Whore, and the like, denote the Female Aour, or Fire Celestial, and Hora Hersilia was the Cœlestial Bride of Quirinus. Fire was by the heathens in general, as it is also by our Scriptures, exhibited as a masculine symbol of the Deity, while the prima materia, which they turned into a Goddess or Magna Mater, was, by the like agreement between paganism and scripture, symbolized in the form of Water. But it was an hæresy of the Pelasgi, in their rites of Vesta, to consider the principle of light and heat as a female, from which they were called Heter-Ourians. Κελ-
'Ωρις is Hora the Omnipotent, and Fel-Ora or Πελ-Ωρη is Hora the Self Existing. The Earth was called Γαία Πελωρη⁵⁵⁵, and Nonnus calls Italy in particular γαία πελωρίς by reason of it's volcanoes. The doctrine of the Houris, or Paradise of Whores, is not of Mahometan invention, but greatly more ancient. When a Greek would say, May I be damn'd if I do this thing or that, he said, μη 'Ωραισιν ἰκοιμην⁵⁵⁶, because the wicked never went to them. Alexis the Comic had this jocular curse upon such as ate lupines and threw the husks about,

μετὰ τῶν κακῶν⁵⁵⁷

'Ωραισι μη ἰκοιθ' ὁ τῆς θερμῆς φαγῶν, etc.

Dionysius of Syracuse, in a friendly dispute with Plato, writes thus⁵⁵⁸, μενε ἐπὶ τῇτοῖς τὸν ἐνιαυτὸν τῆτον, εἰς δὲ 'Ωρας ἀπιθὶ λαβὼν τὰ χεῖματα ταῦτα. They were in fact the door-keepers of heaven,

Ταῖς ἐπιτετραπτὰι μέγας ἕρανος ὀλλυμπος τε.

Flora was a strumpet, and especially famed for her loves with

⁵⁵⁵ Theogon. v. 159. 173. 479. 731.

⁵⁵⁶ Lucian de Salt. c. 5. p. 125. Bipont.

⁵⁵⁷ Ap. Athen. l. 2. s. 45.

⁵⁵⁸ Dion. ad Plat. Epist. 7. p. 140. Bipont.

Zephyrus⁵⁵⁹, but her infamy does not so much appear in her history, as in her orgies, which resemble those of Venus at Babylon, Cyprus, and so many other places. Celebrantur ergo illi ludi cum omni lasciviâ, convenientes memoriæ meretricis. Nam præter verborum licentiam, quibus obscenitas omnis effunditur; exuuntur etiam vestibus populo flagitante meretrices, quæ tunc mimorum funguntur officio; et in conspectu populi usque ad satietatem⁵⁶⁰ impudicorum luminum cum pudendis motibus detinentur. In fact she was Venus, the mother of the Æneadæ, and was worshipped at Zephyrium in Egypt as Venus Arsinoë or Zephyritis. It is inconceivable that such a critic as Bentley should have proposed changing the Chloridos of Catullus into Locridos, in absence of all necessity, and in defiance of Ovid, who informs us that Flora was called Zephyritis after her violation by Zephyrus,

Vim tamen emendat dando mihi nomina nuptæ.

It is very remarkable, and amounts, in my judgment, to a proof of identity between Chloris and Ora or Hora, that it was Pegasus the “Arsinoës Chloridos⁵⁶¹ ales equus” who carried the hair of Berenice to the skies [according to Conon’s flattery] and turned it into a star; because the hair of Ora wife of Quirinus was in the like way translated to heaven, after the apotheosis of Quirinus,

Nec mora, Romuleos cum virgine Thaumantæa⁵⁶²
 Ingreditur colles. Ibi sidus ab æthere lapsum
 Decidit in terras: a cujus lumina flagrans
 Hersiliæ crinis cum sidere cessit in auras.
 Hanc manibus notis Romanæ conditor urbis
 Excipit, et priscum pariter cum corpore nomen
 Mutat, Oramque vocat; quæ nunc dea juncta Quirino est.

⁵⁵⁹ Ov. Fast. l. v. 195, etc.

⁵⁶⁰ Lactant. l. 1. c. 20. Arnob. l. 3. c. 23.

⁵⁶¹ Catull. Carm. 66. v. 54.

⁵⁶² Ov. Met. xiv. 845.

The name Aur-Ora is either a repetition of the same word in two slightly varied dialectic forms, or as I rather suspect consists of two closely related words, the former nearly corresponding to *Light*, and the other to *Fire*; but it's meaning is the *Hour of Light*. Flora was otherwise Flaura. I know not whether it was from judicious analysis, or by good fortune, that Milton wrote

Zephyr with *Aurora* playing
As he met her once a *maying*.

Flora undoubtedly was the concubine of Tithonus, and the mother of the giant Memnon Zephyrus Orion, whom she loved incestuously when living, and was said to have removed when dead to her garden of delights. She declares, in Ovid's *Fasti*, that long before she was worshipped in Rome, she was the nymph of that fortunate plain, where mankind anciently dwelt in happiness,

Chloris eram, Nymphæ campi felicitis, ubi audis
Rem fortunatis ante fuisse viris.

But the fortunate plain is assuredly that of Shinar, where the tower and gardens of the Meropes ἐν πεδίῳ πεπολίστο, and the same which was called *Aurora*, and the Aiaia of Circe, of *Medæa*, and of Eerigenæa. Flora denominates her blissful domain, the Olenii Campi,

Quod petis Oleniis, inquam, mihi missus ab arvis
Flos dabit. Est hortis unicus ille meis ;

but Olenia was the she-goat (or chapel) by which Jove was nursed and preserved, in the time of the great rains,

Oleniæ signum pluviale capellæ,

and she was Themis Amalthea ⁵⁶³, to whom appertained the paradise of Jove and Bacchus, and the Horn of Hesperus or of Plenty which grew in the centre of it. Her declarations,

⁵⁶³ Schol. Germ. Cæs. v. 166.

in Ovid ⁵⁶⁴, shew that she was the goddess of all plenty, and of all increase. Comparing the following lines of Lucretius, with the commencement of his poem, I cannot satisfy myself whether he means literally to identify Flora with Venus or not,

It Ver, et Venus ; et Veris, prænuncius, ante ⁵⁶⁵
 Pennatus graditur Zephyrus, vestigia propter
 Flora quibus *mater* præspergens ante vici
 Cuncta coloribus egregieis, et odoribus, implet.

This only is plain, that she is the *mother* of that same giant, Ζεφύρου γιγαντος ⁵⁶⁶, whom she accuses of having made free with her person. Favonius is equivalent to Favnius, and means the son of Faunus and Fauna. The influence of the son of *Felora* upon the vernal flowers leads me to this observation that *felo*, *flo*, is the Latin verb for the moving of air, and that *below*, *blow*, is the English for that same ; but a rushing wind and an expanding flower are both said in the latter language to *below*. These are but forms of the Greek verb πελω, and are meant to ascribe all these energies to the Being who possesses and communicates existence. The uncontracted form is fel-ao, sum-spiro, and the analogous verbs fel-uo and pel-uo are sum-humeo. Flora or Pelora is the Earth, who is so called, and had some of her functions,

tibi Dædala Tellus
 Submittit flores,

but eros, divine love, is only the masculine form of era, the earth, and these two were the first progeny of Chaos,

Γαί' ἐρυσερνος παντων ἐδος ἀσφαλες αἰεὶ ⁵⁶⁷
 Ἀθανατων
 Ἡ' Ἔρος ὃς καλλιστος ἐν ἀθανάτοισι θεοῖσι.

⁵⁶⁴ Fast. 5. 261. etc.

⁵⁶⁵ Lucr. l. v. v. 736.

⁵⁶⁶ Æsch. Agam. v. 702.

⁵⁶⁷ Theog. 116.

Eros and Era among the Romans were Gaius and Gaia, and it was a ceremony of Roman marriages, for those who gave away the bride to say in her behalf *ἐπὶ σοὶ Γαίος, ἐγὼ Γαία* ⁵⁶⁸.

Eros no doubt agrees well with the general idea, that Human, Sacerdotal, and Regal expiation, was the secret of the Roman state; because the sacrifice of which the death of Antichrist was a simulation, is avowedly the great proof of divine love for the world, and *Anteros* is but the spirit of Antitheus or Antichrist.

That however seems of preference to be credited, which a much graver authority St. Augustine ⁵⁶⁹ delivers, that the true name of Rome was *Febris*, derived from Februa the mother of Mars. Mars ⁵⁷⁰, according to the Roman history of him, or Typhon ⁵⁷¹, according to the Greeks, was bred without a father, by Juno alone; and it seemeth from this, that in her character of self-sufficing mother she was Juno Februat^a ⁵⁷², Februalis, or Februtis. Juno the mother, and Flora who furnishes her with the means of self-impregnation, will clearly not admit of any essential distinction between them. This solution leads to the very goal to which all our indices have been pointing, because the Februation of the city is it's *Expiation*, from which Numa Pompilius is said to have called the second of the new months *Februarius*,

Februa Romani dixere piamina patres ⁵⁷³.

The additional months were introduced by Numa, as Ovid seems clearly to insinuate, with some reference to the doctrine of the resurrection,

⁵⁶⁸ Plut. Qu. Rom. p. 271. Xyland. see Pausan. l. vii. c. 25. s. 8.

⁵⁶⁹ Aug. C. D. l. 3. cit. Raleigh Hist. Part I. l. 2. c. 24. s. 5; but I do not find any such matter there. Major Wilford also asserts that this statement is to be found in Saint Augustine; and therefore I cannot doubt of it's being contained in some part of his voluminous works.

⁵⁷⁰ Ov. Fast. 5. v. 241, etc.

⁵⁷¹ Hom. Hym. Apoll. 340...352.

⁵⁷² Pomp. Fest. in *Februarius*. Arnob. adv. Gent. l. 3. c. 30.

⁵⁷³ Ov. Fast. l. 2. v. 19.

Sive hoc a Samio doctus, qui *posse renasci*
Nos putat, Egeriâ sive monente suâ.

The Februarian month was that of a solemn mass for the souls of all their ancestors,

At Numa nec Janum, nec *avitas* præterit *umbras* ⁵⁷⁴,
 Mensibus antiquis appositique duos ;

and another passage is to the same purpose,

Ipsè ego Flaminicam poscentem *Februa* vidi ⁵⁷⁵ ;
Februa poscenti pinea virga data est.
 Denique quodcunque est, quo pectora nostra piantur,
 Hoc apud intonsos nomen habebat avos.
 Mensis ab his dictus : sectâ quia pelle Luperci
 Omne solum lustrant ; idque piâmen habent :
 Aut quia *placatis* sunt tempora pura *sepulchris*
 Tunc cum ferales præteriere dies.

Macrobius ⁵⁷⁶ in bearing testimony to the same effect, adduces the other gender of the god Sive-deus-sive-dea, “ secundum dicavit *Februo Deo* qui lustrationum potens creditur ; lustrari autem eo mense civitatem necesse erat ; quo statuit ut justa Dis Manibus solverentur.” Laurentius Lydus ⁵⁷⁷, whom I lately quoted, says that *Februa* is a goddess *ἑφορος καθαριστικῆ των πραγμάτων*, and that Pluto is called *Februs* in the pontifical books, and *Februus*, in Anysius his treatise upon the months. Ab diis inferis *Februarius* ⁵⁷⁸ appellatus, quod tum his parentetur. The festival of Purification, had upon the second day of this month, may be thought to refer to the rites of the goddess *Februa* the miraculous mother of Mars ; but it appears to me much less doubtful, that the feast of the

⁵⁷⁴ Fast. l. 1. v. 43.

⁵⁷⁵ Fast. l. 2. v. 27.

⁵⁷⁶ Sat. l. 1. c. 13.

⁵⁷⁷ P. 68. ed. Schow.

⁵⁷⁸ Varro Ling. Lat. l. v. p. 60. Bip.

God of Love, Valentine, now celebrated on the 14th, being the eve of the Lupercals⁵⁷⁹ or dies februatæ, was in commemoration of the deity whom Cicero calls Valens, and of Valentia Roma. In the name Febris there appears to be a degree of studied deception, which lends a colour to the statement of Augustine, because the worship of Febris was a thing by no means secret or clandestine; *Publicè Febris*⁵⁸⁰ *fanum in palatio dicatum est*; but the public were given to understand that this worship related merely to the illness called a Fever, and was intended to deprecate that evil which was incident to the climate of Rome, in like manner as the worship of Robigo and other deprecatory rites were used. But every thing which hath transpired of the Pontifical learning on this subject evinces, that any such popular notion falls widely short of the truth, and that februation comprehended nothing less than the *missa omnium animarum*. All evil was exprest under the image of disease, all *piation* under that of medicine, and all *salvation* under that of health. But the deception of the people, and the wide difference between their view of *Febris* and that which the priests had, must tend to confirm the opinion of the Saint; for it is very difficult to keep a secret in pure ignorance, and the diffusion of some error [or false scent, which the French call *donner le change*] is necessary to avoid discovery. But although it is probable that *Febris* or *Februa* was the name which Valerius Soranus enounced and which his speedy punishment reconsigned to silence, it cannot be denied that the names we have alluded to, *Saïs*, *Roma*, *Valentia*, *Eros*, *Febris*, and also *Lua* and *Ioo*, are very much to the same effect: *Flora* alone has in the etymon of her name no similar sense, although her history be intimately connected with the anterotie februation. *Lua* was *Ops* wife of *Saturn*.

The secrets therefore of Athens and of Rome, of the Ἀγέτιος

⁵⁷⁹ Plut. Qu. Rom. 68. Varro L. L. 5. p. 54. Bip.

⁵⁸⁰ Cic. N. D. l. 3. c. 25. Plin. l. 2. c. 7. Ælian. V. H. l. 12. c. 11. Val. Max. l. 2. c. 5. s. 6.

Παγος, and the Ἀρειον Πεδιον, of the Βασιλευς, and of the Rex, of Triptolemus, and of Consivia, of the februa, and of the φαρμακοι, are the very same. I have still to add that the *ineffable name* of a tutelary being appertained also to the Athenian testaments, for when Paul was led into the middle of the Areopagus (which was the depositary of the said testaments) he addressed himself in these words to that council⁵⁸¹, “ Oh men of Athens, “ I look upon you as fearing the Daimones over much ; for as “ I came through, and contemplated the several things which “ you regard with awe, I noticed an altar with this superscription, Ἀγνώστῳ Θεῷ, *to the Unknown Deity*. Whom “ therefore not knowing ye highly reverence, him do I announce [καταγγελλῶ] unto you.” But Paul was sent to announce Christ crucified, and their februation through the offering of the body of Jesus Christ *once*, and how after offering *one* sacrifice for sins He *for ever* sate down on the right hand of God ; he was sent καταγγελλεῖν⁵⁸² ἐν τῷ Ἰησοῦ την ἀναστασιν την ἐκ των νεκρων. If then the ἀρρήτη διαθήκη of Areopagus was *not*, like the καινη διαθήκη, a mystery of the compurgation of souls by the blood of a victim both human and divine, and if the deity, whose name they could not or would not tell, was *not* their Æternal High-priest and King of Sacrifice, then I am unable to understand with what truth St. Paul could have averred that *He* of whom he brought tidings *was* the unknown spirit of Mars’ Hill. But these things *were* so, and I have shewn that they were. St. Paul observed that the purposes of Athenian worship were the same which his preaching had in view, but that it was directed to improper persons, that the antichrists and false impostors of the old time, otherwise called the dæmon gods, although just objects of some fear, as being powers, principalities, and rulers of darkness, were feared over much by the Athenians, and that they were all agreed in seeking their Nameless Saviour among the number of those reprobate spirits. An-

⁵⁸¹ Act. Apostol. cap. 17. v. 22, etc.

⁵⁸² Ib. cap. 4. v. 2.

other error lay in the frequent repetition of the high expiation, that is, of human sacrifice; which, besides it's atrocity, offends against the very nature of symbols, whose business it is to display the shadow, and not the substance, of the thing symbolized.

The nameless deity may be traced up from Athens of Greece to Saïs or Athens of Ægypt. Thoth oppidum condidit, quod etiam nunc Græcè vocatur Hermopolis; et Saïtæ colunt eum religiosè⁵⁸³. Qui tametsi homo, fuit tamen antiquissimus et instructissimus omni genere doctrinæ, adeo ut ei multarum rerum et artium scientia Trismegisto cognomen imponeret. Hic scripsit libros, et quidem multos, ad cognitionem divinarum rerum pertinentes, in quibus majestatem summi ac singularis Dei asserit, iisdemque nominibus appellat quibus nos, *Deum*, et *Patrem*; ac, ne quis nomen ejus requireret, ἀνωνυμον esse dixit. Ipsius hæc verba sunt, ὁ δὲ Θεὸς εἷς, ὁ δὲ εἷς ὀνόματος ἔ προσδεεται· ἐστὶ γὰρ ὁ ὦν ἀνωνυμος. Plato from the same source, for his esoteric learning was Saïtic, said that the demiurge was ἀρρήτος⁵⁸⁴, ἀκατανομαστος. Cicero, in his Platonic treatise called Timæus, says of the same power, illum quidem quasi parentem hujus universitatis invenire difficile; et cum jam inveneris⁵⁸⁵, *indicare in vulgus, nefas*. A prophet, by name Bitys, is reported to have discovered at Saïs in Ægypt the all-pervading name of God, το διηκον δι' ὅλου του κοσμου⁵⁸⁶, and to have imparted it to Ammon the king of that country. Gallæus in his commentary on Lactantius gives these other words out of Hermes Ægyptius, “Deus ἀνεκλαλητος, ἀρρήτος, σιωπη φωνοῦμενος,” and the two last of them, though hard to comprehend, are the very same which we meet with in the description of the Athenian Polymnia,

Νευματι φωνηεσσαν ἀπαγγελλεσα σιωπην.

⁵⁸³ Lactant. l. 1. c. 6.

⁵⁸⁴ Apul. de Dogm. Plat. l. 1. p. 190. Oudendorp.

⁵⁸⁵ Cic. Tim. tom. 12. Bipont. p. 330.

⁵⁸⁶ Iambl. Myst. p. 161. Gale.

It will result from inspecting these authorities that there was at Saïs the same god, both silens and silendus, who migrated in process of time to Athens, Aricia of Alba, and Rome; but whose history being delivered through channels of transcendental philosophy, and not of civil, religious, or mythic history, has been mixed up with the abstruse natures of number, unity, and entity, and all the dark theosophy of the *Philebus* and *Parmenides*. It is evident that the philosophic reasons why God *can* have no name *at all*, or *can* have no other name than *ὦν* or *εἷς*, are quite irrelevant to the warning which forbade the promulgation of a secret, and to the characters of Harpocrates, Polymnia, Tacita, Muta, and Anagerona. But the *history* of this philosophy will throw some light on that of the *secret name*; Moses of Saïs stood before the manifest aour, and said, "Behold, when I come unto the children of Israël, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say to me 'What is his name? what shall I say unto them?' And 'God said unto Moses, I am He who Am, 'Εγὼ εἰμι ὁ Ὄν.' Thus say to the children of Israël, He who Is sent me unto you." From hence the theosophists were led to argue with good reason that *Being* is in a peculiar sense the attribute of God, and, with less reason, that nothing else but simple entity could be prædicated of him. But the affair wore another aspect to those who were not simple theists, but deisidæmoniacs, those were, the priests and the people. The gods of Egypt had their several names, and the Hebrews, accustomed to hear them, would naturally ask Moses, what is the name of *your* God? This Being when asked refused to tell his name, and evaded the question by an answer of the vaguest description. But his success when opposed to the gods they all worshipped was marvellous and terrific, and the various generations of the sons of Cham were scattered before the followers of the Nameless. They might therefore have thought either of two things [and I believe both opinions co-existed], either that there was a spirit different from those

they worshipped, and Nameless, or that their own favourite deity would be more powerful or more propitious if worshipped under the seal of secrecy. Upon this latter principle the Cadmian refugees inscribed upon the Temple of Apollo Delphicus, 'ΕΙ, that is to say, "Thou art He who Is, Thy *real name* is the secret of secrets." His names Apollo, Phœbus, Python, or what others he might have, were immaterial, for even the spirit of Saïs in Goshen openly called himself *Jehorah*, and accordingly that name was as openly declared by the oracle of Apollo, and Fabius Pictor⁵⁸⁷ did not affect to make a mystery of it. The inscription at Delphi, and the ambiguity of gender at Rome, certainly dispose me to think that they did not worship the god of Moses, but thought they had made a great discovery in cloathing antichrist in the cloak of ineffability. Besides, had they really worshipped, however ignorantly, the Ω of mount Horeb, that would not have been, as Paul terms it, *dæmonworship*. Python was the son of Earth and Demogorgon; Orion was the son of Demogorgon; and these are names of Nimrod reputed son of Cham. Cham therefore is Demogorgon, and some how or other an idea has grown up, that *Demogorgon* was the name which none but the wickedest and the most daring of men would publish. I have little to remark on a supposition which I can neither disprove nor corroborate. But Cham was Demogorgon, only as he was Ophion, by being identified with his master, Satan. The very obscure word Demogorgon⁵⁸⁸, as

⁵⁸⁷ Ap. Aul. Gell. l. 1. c. 12. et vide Johan. Apoc. c. 3. v. 12.

⁵⁸⁸ The following passage of Placidus Lactantius appears worthy of insertion, and is no doubt an extract from the work which, in his commentary upon this line of Statius,

imane tellus,

An media et rursus mundo subcincta latenti,

he states himself to have composed ex libris ineffabilis doctrinæ Persei præceptoris. In Theb. l. vi. v. 364. Perseus was instructed in the Art Magic by his father Jupiter Picus, after which he became king of Assyria, and set up the worship of Fire. Johan. Antioch. p. 40. 44. It seems therefore that Lactantius had got hold of some books filled with abominations, and vended under the name of Picus. "The world is triple, according to

also the more famous Gorgons, are derived from a superstition as remotely old as the Homeric age, that of the Γοργειη Κεφαλη δεινοιο πελωρου, concerning which I shall treat some-

“ the form in which it was anciently depicted, in which the torments of
 “ the Dead, and their ascension unto God, are described. By the Head of
 “ the Triple World he means the supreme deity *Demogorgon*, whose name it
 “ is not lawful to know. Many of the magical philosophers, and among others
 “ the Persians, affirm, that besides the gods who are known in the Temples,
 “ there is one other, principally and chiefly god, who directs the other deities,
 “ of whom the Sun and the Moon only are generated, but the remainder of
 “ the revolving luminaries are called Stars, and borrow their brightness
 “ from his spirit; in which the greatest authors, Pythagoras, Plato, and
 “ even Tages, agree. But it is an accursed thought, to suppose that he
 “ takes any part in forbidden arts and magical operations. The poet indeed
 “ speaks of him as if Teiresias knew his name, but that is only said by way
 “ of menace, that he might be thought to know it; for if it cannot be
 “ known, the prophet Teiresias could not have learned it.” . . . [He pro-
 “ ceeds to explain that Orpheus, *Moses*, *Isaiah*, and others, knew certain
 “ names, but not this Great Name.] . . . “ The Hetruscans assert that Nym-
 “ pha,” [or, a bride, or a nymph ?] “ when she was unmarried, declared
 “ that a man by reason of his frail and polluted nature was unable to hear
 “ the name of the greatest God; the which in order to avouch by proof,
 “ she did in the presence of many others whisper the name of God into a
 “ bull’s ear, who being suddenly seized with madness, and hurried away,
 “ as it were, by a whirlwind, fell down lifeless. Some indeed make pre-
 “ tence that they privately know it, but it is a false name which they know,
 “ for a thing in it’s own nature ineffable cannot be comprehended.” Lact. in
 Stat. Thebaid. iv. v. 516. The like story of whispering in the Bull’s Ear is
 told of Simon Magus, and I suspect the whole of this story to belong to the
 Gnostical worship of Satan. Boccaccio was authour of a work entitled
Genealogy of the Gods in which he is perpetually citing one Theodontius,
come dice Theodontio, and from him, or rather from the protocosm of Pro-
 napides cited by him, he relates, that Demogorgon was the padre e principio
 de tutti i Dei Gentili, and when reposing in the Cave of Eternity heard a
 noise in the womb of Chaos, which he ripped open, and brought forth Dis-
 cord, Pan, and the Three Fates. He was also the father of Polus, Fiton or
 Python, Tellus, and Herebus, and was the Soul of the Earth. Pronapides
 et Theodontius ap. Boccac. p. 5 ad 25. ed. Venice, 1627. I am in possession
 of no other notice concerning Theodontius, than that which Boccaccio takes
 of him, but a grammarian lately published in Germany, Theodosius Alex-
 andrinus, makes mention of Pronapides, and some Genealogy of the Gods
 by him may possibly still exist in manuscript. It is much to be desired
 that it were printed in the original language. However I am not wholly
 without suspicion, that this was one amongst other books, of which that
 writer of mysterious blasphemy, Boccaccio, did not wish us to know too
 much.

what largely in a future volume. It may now be observed, as connected with the God of Moses, that the most terrific vision ever contemplated by human eyes was the ireful visage of the Lord looking through fire and clouds upon the host of Egypt⁵⁰⁰. This ostent could not fail to ally itself in the ideas of the heathens with the Gorgèan Head, or Ægis;

ipsum

Credunt se vidisse Jovem, cum fortè nigramtem
Ægida concuteret dextrâ!

The real reason of God's refusing to send his name when asked for it, which filled the heads of incorrigible fools with such a fresh supply of nonsense, is plain enough. The Philistines and Ægyptians had exhausted every imaginable attribute of divine wisdom, power, and goodness, in the titles of their myrionymous dæmons, and by consequence what name sœver the Demiurge had sent, it would have been either some name, or a synonyme, or else a translation of some name, in the endless heathen nomenclature of the three worlds. Had such an answer been returned, they would have exclaimed, Oh yes! Hercules! or Osiris, or Typhon, or, as the case might be, whatever was the corresponding appellation.

S. XXII. The ineffable name, Sive Deus, Sive Dea, belongs, as we have seen, to the rites of the Arval Brethren, a subject abundantly curious in itself, and not unconnected with the anterotic mystery of the First and the Second Babel. I will therefore digress into an investigation of the chaunt of the Arvales, of which a copy engraved in the reign of Heliogabalus is extant.

Sacerdotes *Januis clusis*, acceptis libellis, tripodaverunt in hæc:

⁵⁰⁰ Exod. 14. v. 24. φασι Πυρ αυτοις εκ των εμπροσθεν εκλαμψαι, την δε θαλασσαν παλιν την θβον επικλυσαι. Aristæas ap. Euseb. Præp. l. 9. p. 254. Paris, 1544. Which portentous flame made the *Sea* be *Red*, and be called *Red* from that time forth.

1. Enos Lases juvate !
2. Neve luer Vemarmar
Sins incorrer ein pleores !
Satur fufere Mars !
3. Lumen sali, sta Berber !
4. Semunes alternei
Ad vo capit cunctos !
5. Enos Mamor juvato !
Triompe ! Triompe ! Triompe !

The Arval Brothers ⁵⁹¹, saith Aulus Gellius, were the twelve sons of Acca Laurentia, one of whom being dead, Romulus agreed to supply his place. In this story we have the Ægyptian religion of the twelve Dii Consentes, and it might almost seem as if the Roman founders had got some inkling of the reprobation of Dan and consequent election of Ephraim. But that is much truer, which Pompeius Festus hath, Ambaruales hostiæ appellabantur quæ pro arvis a *duobus fratribus* sacrificabantur ⁵⁹². These Ambarval lustrations seem to have extended to the limits of the original territory ⁵⁹³, not exceeding five or six miles from the walls. The Amburbial was a procession exactly analogous, and solemnized in all probability by the same college of priests, but limited in its circumference to the City Walls; inspecti libri, proditi versus, lustrata urbs, cantata carmina, *amburbium* celebratum, ambarvalia promissa ⁵⁹⁴. Varro says, "Fratres Arvales dicti sunt, qui sacra publica faciunt propterea ut fruges ferant arva; a ferendo et arvis fratres arvales dicti sunt ⁵⁹⁵." These words seem very much corrupted: I think we ought to read, a ferendo aratra et arvis feratres arvales dicti sunt. In the founding of cities it was customary to mark their site or that of their purlieu, by drawing a furrow with a plough, which

⁵⁹¹ *L.* vi. c. 7.

⁵⁹² *De Verb. Sign.*

⁵⁹³ *Strab. l.* 5. p. 326.

⁵⁹⁴ *Vopisc. in Aurelian. p.* 215. *ed. Salmas. Paris. 1620.*

⁵⁹⁵ *Ling. Lat. l.* 4. p. 25. *Bip.*

was done with great solemnity by the founders of Rome, who, intending that city as a cosmical metropolis, called the trench around it *mundus* and *olympus*; and the like was performed by Constantine when he removed the seat of empire. There is an old custom in the north of England, about the beginning of Lent; "the Fool Plough goes about, a Pageant that consists " of a number of *sword dancers*, dragging a plough, with music, " and one, sometimes two, persons in a very antic dress, etc."⁵⁹⁵ The Author of the Popular Antiquities farther cites, from Du Cange, the title of one of the old laws, called Bajuvarian, *aratrum circumducere*. The fact is, that in their perambulations the brethren paraded a plough. Servius⁵⁹⁶ says that the *ambarval* victim was very often a pregnant sow; and I think this Roman custom may with certainty be referred to the rites of the "*unci monstrator aratri*" and his descendants the *Eumolpidæ* at Athens; *Ceres boves domare, et alumno suo Triptolemo fruges serere demonstravit; qui cum sevisset, et sus, quod severat, effodisset, suem comprehendit*⁵⁹⁷, et duxit ad aram Cereris, et frugibus super caput ejus positis, eidem Cereri immolavit. Our procession of the Fool Plough is the *Pyrrhic* dance of the *Arvales*, retained in form of ridicule, which was a device the Christian teachers often adopted, when they found custom too strong to permit of an absolute abolition.

The twelve *fratres arvales* are the twelve *Salii* or Dancing Priests. Learned men have spoken of this song, as of a specimen of Latinity more ancient than the *Saliaric* poems⁵⁹⁸, most strangely omitting to perceive that it is neither more nor less than a *Saliaric* poem. This appears from several things; 1. that the priests tripudiated as they sung it; 2. from the word *sali* in the third invocation; 3. from the address to *Mamurius Veturius* in the last; and 4. from the fourth

⁵⁹⁵ Brand. Pop. Antiq. p. 193.

⁵⁹⁶ In Virg. Georg. l. v. 345.

⁵⁹⁷ Hygin. Fab. ult. p. 399.

⁵⁹⁸ Schæll Lit. Rom. tom. 1. p. 42, 43.

and nameless Deity of the Arvales Fratres, being he unto whom the ancile or consecrated shield was dedicated. In commenting upon so old a poem, I hope I may escape the blame of him

Saliare Numæ carmen qui laudat, et illud
Quod tecum ignorat solus vult scire videri,

although such an high authority as Terentius Varro⁵⁹⁹ acknowledges his very imperfect understanding of them. He who knows any thing of ancient criticism, it's principles, and it's sources, will see no absurdity in the pretending to explain what even Varro did not understand.

But the *Two fratres* were widely different personages from the Twelve dancing clergymen of Numa, by whom their orgies were celebrated. These were two great dæmons and demi-gods. The Pelagic religion brought from Samothrace to Rome by Lucumon Tarquinius, or by Säon, was that of the three brothers Corybantes, Lares, Sanci, Cabeiri, Idæi Dactyli, or Palici. The three Corybantes were Castor and Polydeuces, and one called *ὁ Κορυβας* and *ὁ Σαταπηης*⁶⁰⁰. The one of these was *ὁ Δελφος*, the Brother, *ἐν Ἑλλαδι Δελφος Ἀπολλων*, and the other two were the fratres or Gemini. I have many times repeated that Cham was the Corybant, and that Japhet and Shem were the Gemini; a truth commemorated in the vulgar oath, *by Gemini, Jupiter Ammon*. But although Cham or Jupiter Enyalios was the Corybant, yet the *Magnum Jovis Incrementum*, who was Enyalios of Battles, did among the Cushim, even Pelasgic, often stand in his place; not as a different personage, but, by blending of divine natures, the same.

There were, by one account, three Dactyls of Ida, Damnameus and Celmis,

quondam fidissime parvo
Celmi Jovi,

and Acmon or Ammon;

⁵⁹⁹ De L. L. l. vi. p. 80.

⁶⁰⁰ Pausan. l. vi. c. 26. s. 5.

Κελμῖς, Δαμναμενεὺς τε μέγας, καὶ ὑπερβίος Ἀκμων⁶⁰¹,
 Ἐυπалаμοὶ θεραποντεὶς ὄρειης Ἀδρασειῆς.

The Lares were the same people; in diversis Nigidius⁶⁰² scriptis modo tectorum domuumque custodes, modo Curetas illos, qui occultasse perhibentur Jovis æribus aliquando vagitum, modo Digitos Samothracios, quos quinque indicant Græci Ἰδαῖος Dactylos nuncupari. Varro similiter hæsitans, nunc esse illos Manes, et ideo Maniam matrem esse cognominatam Larium; nunc aërios rursus Deos, et heroas pronunciat appellari: nunc antiquorum sententias sequens larvas esse dicit Lares, quasi quosdam genios, defunctorum animas mortuorum. The five fingers of the cheir-on were the five sons of Ham, namely, Cush, Misr the elder, Misr the younger, Phut, and Canaan. But the Lares were the *three* digits, and Diomedes⁶⁰³ the grammarian says, Damnameneus, Acmon, Celmon, qui Lares esse creduntur. But this triad was also divided into a duad and a monad; Lara brought forth the Gemini Lares,

Fitque gravis, Geminosque parit, qui compita servant⁶⁰⁴,
 Et vigilant nostrâ semper in urbe Lares.

They were, for that reason, Lares Compitales and Viales. However there was a Lar Vialis of the highest dignity, to whom the inscription was made, Lari Viali, Romæ Æternæ; he was the same Lar or Vulcan who begot Servius Tullius, and of whom Virgil says,

Pergameumque Larem, et canæ penetralia Vestæ.

The Lares were Manes and Larvæ, and they are assuredly the same beings as the Παλικοί or Comers-Back, les Revenans;

⁶⁰¹ Phoronis, cit. Sch. Apol. Rhod. l. 1. v. 1129.

⁶⁰² Arnobius, l. 3. c. 41. p. 133. for quos quinque read quos-cunque.

⁶⁰³ L. 3. p. 475. ed. Putsch.

⁶⁰⁴ Ov. Fast. l. 2. 615.

Ἡ καὶ Παλικῶν ἐυλογῶς μένει φατὶς ⁶⁰⁵,
 Παλιν γὰρ ἴκασ' ἐκ σκοτοῦς τοδ' εἰς φαιός.

There were two Palici, brothers, and as it appears *Arval Brothers*, for when an unfavourable season produced scarcity in Sicily, the Palici ordered the Sicilians to do *heroi cuidam certum sacrificium*, and so restored plenty ⁶⁰⁶; in acknowledgement of which the Sicilians were wont to bring all the fruits of the earth to the altar of the Palici. These dæmons had two Craters or boiling sulphureous springs, where oaths of the utmost inviolability were taken ⁶⁰⁷. It was also an inviolable asylum for slaves. The water boiled up from the springs for six cubits of perpendicular height, without overflowing, but standing in a column ⁶⁰⁸. The tablet of testimony was thrown into it, and if the truth was written upon it, it floated, if false it sunk, and flames consumed the perjurer. For which reason the priest would not administer the oath, till the parties had given surety for the expiation of the Temple. It is even said that in spite of it's violent ebullition ⁶⁰⁹ the water was cold; and that it's effluvia were deadly, if you sate down in the temple, but not if you walked about. In some of which particulars it resembles the Asbamæan ⁶¹⁰ fount of Jupiter, at Tyana in Cappadocia, which rages like a boiling cauldron, although the *water is cold*, and strikes with palsy and other grievous diseases all such as forswear it's inviolable oath. Those whose minds are set upon disbelieving all sorcery and dæmoniactal agency, in all times and ages, may find some trouble with the history of the Palici. Plato considered them of so much importance as to undertake a voyage on their account, *κατὰ θεαν τῆς νήσου καὶ τῶν κρᾶτῶν*. ⁶¹¹

⁶⁰⁵ Æschyl. *Ætna* ap. Macrob. *l. v. c. 19.*

⁶⁰⁶ Xenagoras ap. Macr. *ibid.*

⁶⁰⁷ Diod. *Sic. l. 4. c. 89. l. 36. p. 149. Bip.*

⁶⁰⁸ Aristot. *de Mirab. c. 58.*

⁶⁰⁹ Ant. Caryst. *c. 175.*

⁶¹⁰ Phil. Vit. Ap. Tyana. *l. 1. c. 6.*

⁶¹¹ Diog. Laert. Plato. *c. 14.*

unless the craters of the volcano are here meant, nor is it easy to determine which. I am not aware that the boiling cauldrons of the Palicians are described by any modern travellers, as now existing in the Leontine plains; but in Sir John Mandeville's ⁶¹² day there were seven places which cast out flames, and which seemed, like the cauldrons, to be under the influence of certain Arvales, because the inhabitants prognosticated the harvest and the seasons from the varying colour and appearance of the flames.

The Palicians were the twin sons of Jove and Thaleia or Thalæa, who hid herself under the earth, which in due time opened and gave them forth. Hesychius however terms their father Adranus, meaning as I apprehend the Virile Deity, from the Pamphylian word *ἀδρος, ἀδροτης*. The same is probably the root of the names Hadria, Hadrianus. The two craters of unfathomable depth were the *Δελλοι* ⁶¹³, and said to be *brothers* of the Palici. This is nonsense; but the confusion is easily explained; the dreadful oath by the boiling waters is evidently the Stygian oath,

Ὅρκε γὰρ δεινὸς Στυγὸς ὕδατος ἐστὶν ἀπορρώξ,

and for this reason the priests of the craters were *Ἐλλοι* and *Σελλοι*, for these pits which refused the plummet, were but vents or breathers to the abyss of the *ἀνιπτοπόδες*.

Et pede velato non adeunda palus;

but the similar word *Δελφοι*, which means the Gemini, mixing with the former, has engendered the strange story about the Brothers Delli.

Their shrine and fountains were situate in the Grove of Mars, otherwise called the Thalæan grove,

genitor quem miserat Arcens
Eductum *Martis luco* Symæthia circum
Flumina, pinguis ubi et placabilis ara Palici,

⁶¹² P. 67.

⁶¹³ Macrob. l. 5. c. 19.

and it appears to have been resorted to by litigants in order that the truth of causes might be ascertained, under the terrific sanction of the Stygian oath. Such at least is the very judicious explanation offered by Mr. Wernsdorf of those verses of Calphurnius Siculus,

Tu modo nos illis jam nunc, Mnasye, precamur ⁶¹⁴
 Auribus excipias, quibus hunc et Acanthida nuper
 Diceris in *sylvâ* iudex audisse *Thalêa*.

Thalêa mother of the Palici was Ætna, a nymph who, as Lactantius Placidus says ⁶¹⁵, was comprest by Jove, and bore to him the two bloody brothers called Palici or bisgeniti, humano sanguine placari consuetos, whom Statius himself classes with the horses of Diomedes and the altars of Busiris. Thalêa was daughter of *Vulcan* ⁶¹⁶; and Ætna ⁶¹⁷, on the other hand, was an arbitrix between litigating parties, and pronounced judgement when Vulcan and Ceres disputed for the land of Sicily. She was the daughter of Heaven and Earth, or, according to others, of Briareus the Cyclops. The Curetes were said by some to be the sons of Apollo and *Thalea* ⁶¹⁸, and the Corybantes, of Apollo and *Danaïs*, but these fraternities being indisputably the same, they both become identified with that of the Palicians; and, of course, the Palician Gemini with the *Δίδυμοι Κορυβάντες*, and Palicus with *ὁ Κορυβας*.

But, for all that is said of the Gemini Palici, it is evident from Virgil, and his commentator Servius, that there was a dæmon Palicus who was turned into an Eagle. This was the incremental Jove, and was the arval hero, to whom the Palici made the Sicilians do homage for their harvests.

In the same way, the God Hercules was worshipped by the

⁶¹⁴ Eclog. vi. v. 76.

⁶¹⁵ Lact. in Stat. Theb. xii. v. 156.

⁶¹⁶ Steph. Byz. in Palicê.

⁶¹⁷ Schol. in Theocr. Id. 1. v. 65.

⁶¹⁸ Tz. in Lycophr. v. 77.

title of Sancus or Sanctus, but his rites included two other spirits called the Semones Sanci.

Of the three Dii Samothrace, thus variously denominated, the *one* is invoked in the third, and the *two* in the fourth clause of the arval song; of which now more particularly.

S. XXIII. The first clause is Enos Lases juvate, and means "Oh ye Three Dii Lares help us!" Who they are we have just expounded.

The second is of more difficulty; the words are, Neve luer vemarmar Sins incorrer ein pleores! Satur fufere Mars; which means, "And thou, Oh Evil-Marmar, let not thy poison invade more; Be saturated Oh Mars!"

Marmar is essentially the same word as Mars, Mamers, Mamercus, Marcus, and Mermerus. Mermerus is named by Phlegon in his treatise of famous women as the husband of the heroine Zarinæa, and by Homer as the father of one Ilus the possessor of a deadly poison. The word in it's various forms is used to convey, the act of meditation, the quality of splendour, a stone, and marble; but it is also a proper name. Pliny⁶¹⁹ enumerates Marmarus of Babylon among the reputed founders of the art magic, and the name of the Marmaridæ of Lybia, being patronymic, implies their lineal descent from Marmar. From the peculiar immunities enjoyed by his descendants, we may understand that Marmar was the Old Libyan Serpent, Hammon,

gens unica terras⁶²⁰

Incolit a sævo serpentum innoxia morsu,

Marmaridæ Psylli: par lingua potentibus herbis:

Ipsæ crûor tutus, nullumque admittere virus,

Vel cantu cessante, potest.

Their country extended from the limits of the Cyrenaic to the oracle of Hammon⁶²¹,

⁶¹⁹ Plin. l. 30. c. 2. ed. Hardouin.

⁶²⁰ Lucan. Phars. l. ix. v. 891. etc. Sil. Ital. l. 3. v. 300. etc.

⁶²¹ Strab. l. xvii. p. 1184.

(nec corniger Hammon⁶²²)

Mittere Marmaricas cessavit in arma catervas)

and I conceive the name to have been equivalent to Hammonidæ, in Africa. Herodotus gives a strange account of the infatuation of these sorcerers, who being harassed by the burning South Wind, publicly declared war against it, and were utterly defeated in battle by their airy foe, and buried in the sand. Wherever the like faculty was found of charming serpents, we find the same root, Mar. The Marr-Obians [or people of the Serpent-Mar] worshipped Medea by the name of Anguitia, and had power over vipers⁶²³ and all venomous reptiles. The *Marsi*, of whom the former appear to have been a portion, were by some accounts descended from Circe, and by others from Medea⁶²⁴, [persons not really different] and were always exempt from the sting of serpents. Cornelius Fronto, so late as in the reign of Marcus Aurelius⁶²⁵, asks, Si Marso quis patre natus viperas, lacertas, et natrices timeret, nonne degenerare videretur? It is remarkable that the word *Murmur* is used for the low muttering of those who were wont, as we read in Isaiah, to converse with familiar serpents; so Statius, describing the ceremonies of the wizard Teiresias when raising spirits for Eteocles,

parat ante ducem, circumque bidentum

Visceribus laceris, et odori sulfuris aurâ,

Graminibusque novis, et longo murmure purgat⁶²⁶;

and it is yet more remarkable that Saladin, a chief of the Iobite Curds, people who trace their remote origin to infernal Jove, or as they now say, in their semi-christian state, from Satan, which occasions their country to be called in Purchas, Terra Diaboli, deduced his family from one Murmurænus;

⁶²² Lucan. l. 3. v. 292. Coripp. Johan. l. v. v. 147.⁶²³ Æneid. l. vii. v. 750. Serv. ibid.⁶²⁴ Solin. c. 2. p. 11. Salmas.⁶²⁵ De Bello Parthico, p. 302. Francof. 1816.⁶²⁶ Theb. l. iv. v. 418.

Saladin servitor duarum sanctarum domorum, et sanctæ domûs Jerusalem, patris victorum, Joseph filii Job, suscitatoris progeniei *Murmurani* ⁶²⁷. The Parthians were Curds, and this, I believe, is the same name, as that of *Mermerus the Parthian* ⁶²⁸, who was killed by the Amazon queen Zariuæa. From Mermerus of Parthia (or Nimrod son of Demogorgon) Saladin deduced the origin of his birth.

In fact Mar, of which Marmar is a repetition, means a serpent ⁶²⁹ in Persic, and the horrible Zohauk with two anthropophagous serpents, one on each shoulder, is Marmar. But Zohauk ⁶³⁰, otherwise called Azdahak Byrasp, or Prydes the Centaur, was the Zoroaster who built the Tower of Babel, and lived (most precisely, no doubt) *temporibus Nembrodis maximi*; his name denoted a *serpent*. Mar does not of necessity bear an *evil* sense, but was used in ancient British for any thing *Great* ⁶³¹, and therefore it has the damnatory prefix Ve; for such I conceive it to be, and that Δυσπαρι would be fairly rendered Vepari. I know Ovid argues, that Ve only means *small*, but his argument confesses the obscurity of the word in his time, and we cannot bow to that charming poet as a verbal critic, so far as to believe that Vejovis means the Infant Jove; almost unsupported as he is in his opinion; and more especially as Cicero, a profest critic, does not pretend to pronounce upon the etymology; Quid Vejovi facies ⁶³²? Quid Vulcano? where Ve or Whe means *little* in Latin [as it doth now in Scotch] it is in a *bad* sense, implying *defective* growth, because, as in every thing that regards our worldly substance, abundance is desired, so the evil alternative is associated with defect.

⁶²⁷ Galf. Vinis. It. Reg. Ric. l. 1. c. 18. Gesta Dei per Francos, p. 1151.

⁶²⁸ Tract. de Mulier. qu. b. c. in Bibl. Alten. Liter. tom. 3. p. 13.

⁶²⁹ Herbelot in Dhohak.

⁶³⁰ Herb. in Zerdascht. Moses Chorenensis, l. 1. p. 72. p. 78. ets.

⁶³¹ Sammes' Britain, p. 68. However, the verb "I mar" is now used for, "I destroy, I do mischief."

⁶³² Cic. de N. D. l. 3. c. 24.

vegrandia farra coloni

Quæ malè creverunt, vescaque, parva vocant.

Vegrandis indeed is *small*, but I do not believe Ovid himself would have ventured to use it in a good sense. Calves and lambs, when stunted, were *vegrandes*; but is a Fairy or a Sylph, beautifully little, *vegrandis*? You might say, *corpus nimium*, *anima vegrandis*; but could you say, *magna virtus in illo homine*, *vitia vegrandia*? What is *vecors*? and what are the odds betwixt *vesanus* and *malesanus*? The idea of evil has at all times been associated with those of night and darkness, and is not that, the distinction of Hesper and Vesper, the harbingers of morning and night respectively? Of all the horses of the gods, that of Vesta alone is devoid of wings⁶³³, μέγει δε κατα χωραν, χαλινον ἀδαμαντος ἐνδακον, but “Vesta [we know] *eadem est quæ Terra*,” and the earth, by reason of it’s stability in the centre of the revolving system, was called *ἔστια*, and considered as the *ara* of the gods; which double meaning belongs to the Teutonic name of this globe and its goddess, Hertha or Hearth, vulgarly corrupted into Earth. In this instance, the same happened which we have observed in Hesper and Vesper, and people called the Mount or Altare of the Rising Sun,

Τετμονα πρωτοβολον’ Αελιω,

simply Hestia or Heast, unto whom [being Matuta or Eos Erigenèa] the Vernal⁶³⁴ and Venereal month of the Romans was dedicated by the Germanic nations; Aprilis Aestemonath⁶³⁵, qui nunc Paschalis mensis interpretatur, quondam a Deâ illorum quæ Eostre vocabatur, et cui in illo festa celebrant, nomen habuit. But the Focus or Cavern of his setting, and apparent declining into Darkness, was Ve-Hestia or the West. Hesta and Vehesta agree with Astrum and Sidus, for

⁶³³ Dion. Chrys. Borysth. p. 450. Casaub.

⁶³⁴ Ovid. Fast. l. iv. v. l. v. 86.

⁶³⁵ Bede de Temp. Rat. c. 13. Cluver. Germ. p. 195.

the former is but the word Easter, [nor is Astræus⁶³⁶ an idle name for the husband of *Aurora*, or Astræa for the golden age in Paradise] and sidus is from sidere *to set*, nor would it [in times of analogy] have been used for an ascendant luminary; “suadentque cadentia sidera somnum” is correct. It may be suspected that *ve-hestio*, and *veh-alo*, *vestio*, *velo*, *I cover*, are derived from the occultation of the westering Sun, and from the wings of Νύξ ἡ μελανοπτερος. And also, that in some words, where an indifferent use of the strong and soft aspirates appears, there may in reality be both, as, that the Whelena⁶³⁷ of Dionysius is *Ve-Helena*.

Marcianus Felix Capella was at one time enthroned by the very side of Aristotle, yet (so passeth human glory) he now doth not retain, what the other does, even a *name* among men, but I think he is an authority of some value. In his romance, the nymph Philologia returns thanks to the Goddesses Apotheosis and Athanasia, that she had not followed the suggestions of the Thuscan sorcerers⁶³⁸, quod nec *Vedium* cum uxore conspexerit, upon which there is an old gloss or comment, *Vedius*, Pluto vel Orcus, id est, *malus divus*; and again, in the same book of the *Satyricon*⁶³⁹, we meet these words; *Hincque tractum Pyr Phlegethonta solertia poeticæ adumbrationis allusit, atque in eo perenni strepitu volutata colliditur animarum, quas Vedius judicârit, impietas, quem etiam Ditem Vejovemque dixere*. In Aulus Gellius [who distinguishes *Di-Jove* from *Ve-Jove*] Jupiter *Ve-jovis* is exhibited as a bloody and mischievous god; *Simulachrum igitur dei Vejovis, quod est in æde, de quâ supra dixi, sagittas tenet, quæ sunt videlicet paratæ ad nocendum*⁶⁴⁰, quapropter eum

⁶³⁶ She bore to him Zephyrus, Boreas, and Notus. Why not Eurus? Clearly, because he was himself the vectus eo is Eurus equis.

⁶³⁷ Ant. Rom. l. 1. c. 20.

⁶³⁸ L. 2. p. 120. ed. J. A. Goetz. Norimb. 1794.

⁶³⁹ L. 2. p. 133.

⁶⁴⁰ Noct. Att. l. v. c. 12. His arrows are here supposed to be the same as the ἀ-γανα βέλαια (or undelightful darts) of Apollo, the Homeric angel of death, who is upon no occasion identified by the Homeridæ with the Spirit of the Sun, but, in two instances at least, absolutely distinguished from him.

plerique esse Apollinem dixerunt, immolaturque illi, ritu humano, capra. A goat was the offering, but it was an *antandrous* goat, and the rites and ceremonies used were those appertaining to human sacrifice. But we discover the same Dæmon worshipped with a real sacrifice of human lives in Macrobius, who preserves a Roman formula⁶⁴¹ for the evocation of the tutelar gods from a besieged town, by which all it's inhabitants are devoted to Dis Pater Vejovis and the Dii Manes, as an offering piacular of Rome and her magistrates. Is, then, this bloody hecatomb offered to the Infant Jove, to the Wee Jove? No, assuredly to the Evil Jove whose rage they would glut with vicarious victims. With this devoting of the vanquished to Ve-Jove, agrees the cry Væ Victis! Ve and Væ, or to write more properly Whe and Whai, and the Greek *fa*! are the same with our Teutonic word Woe or Wac, which denotes *evil*, in the highest sense of the word, and therefore distinguishes that sex of man which

Brought death into the world and all our WO.

The Latin name for that aspiration, which is called by the Greek grammarians *digamma*, is Whau, and probably, a Lesbian of the age of Alcman called it so likewise. It's name was a sound of woe⁶⁴², as Ausonius says in his catalogue of letters,

The same author, Gellius, very justly cites the word *veh-emens*, but omits to explain its etymon. It signifies *rapacious*, or *taking by foul means*, *malè emens*. And here I must observe generally, that in simple times there was a distinction of words to express the difference between giving and taking, but without always defining the terms upon which such a transfer of possession was made, and whether it was gratuitous or venal. Two Latin words signifying *I kill*, *per-emo*, and *inter-emo*, are appropriate examples, for these mean, "I thoroughly *take away*," and, "I *take from among men*," not, "I *buy away*;" so *ad-emo* is, "I *take away*," and not, "I *buy*." In the Lord's prayer of the Anglo-Saxons the words, "*Give us to-day our daily bread*," are exprest, "*Uren hlaf oferwistlic sel us to daeg*." Henry, Hist. G. B. vol. 4. p. 432.

⁶⁴¹ Saturn. l. 3. c. 9.

⁶⁴² The Jewish Cabala were in this respect opposed to those of the Gentiles. Vau *sex* continet oracula—magnificentiam—pulchritudinem—

ferale sonans Vau.

This letter fell into disuse as a written character among the Pelasgi, and it's absence was early supplied with a dot, nor does it exceed possibility that this strange and unaccountable desuetude arose from the ominous nature of it's name. The unhappy children of the confusion might not have liked to meet at every turning the *Væ Victis*, and fully to pronounce the *κακο-φιλιον ουκ ονομασθην*. The secondary meaning, *little* or *puny*, is to be found in our Wee. The combination Ve-Mar-Mar is made, because that name does not of necessity imply any thing bad, which accounts for Ares and Mars being often used by later writers in a good sense. Ve-Mar-Mar therefore is *Δυς-Αρης*, as I suppose that name should be spelt which in Hesychius is *Δες-Αρης*. The Persian name of Mars is Beh-Ram⁶⁴³, meaning, as I apprehend, the Evil Great One, the Bad Chief; and Beh-Ram had a Pyræum, and a Sacred Fire formed by the mixture of *all the Fires in the World*. This name is analogous to Ve-Jovis and Ve-Marmar.

Mars, unto whom the second part of this deprecation is addressed, is, in Homer, the Devil. That poët extols the *Prince of Lies* as the Hero of a great poëm, but the God of War was abhorred by Jove, who seems to intimate to him that, however he might then stand before God, his place was prepared for him from of old, far below the dwelling of the Cœlestials,

Μητι μοι, 'Αλλοπροσαλλε, παρεζομενος μινυριζε⁶⁴⁴

'Εχθιστος δε μοι ἐσσι θεων οι 'Ολυμπον ἐχθρσι,

'Αiei γαρ τοι ἐρις τε φιλη, πολεμοι τε, μαχαι τε.

Μητρος τοι μενος ἐσιν ἀσχετον, ουκ ἐπιεικτον.

fortitudinem—victoriam—laudem—fundamentum. Paul. Ricus de Cœlest. Agricult. l. iv. p. 189. Vau is the numerical character for *six*.

⁶⁴³ Azur Beh-Ram, Ignis Martis. Hyde de Vet. Relig. c. 3. p. 105.

⁶⁴⁴ Iliad, l. 5. v. 889. ets. This speech has it's interpolations, calculated for the introduction of certain other lines at the end of the book.

ἼΕΙ θε τευ ἐξ ἄλλῃ γε θεων γενεῦ, ὡδ' αἰδηλος,
 Καὶ κεν δὴ παλαὶ ἦσθα ἐνεργετος ἐραγιωνων.

Mars was "the murderer from the beginning" and the first inquest of blood that was ever held, was that held upon Mars' Hill, in the sanctuary of the Wolf, for the death of Halirrhothius; in which Mars was the defendant and the gods were judges. Another thing that marks his diabolical character is his *indifferency*, his allopriosallous disposition, being a seeming friend to any, but equally hostile at heart to all. But Minerva reproaches him with another circumstance of greater moment. She, who was the spirit of divine wisdom and goodness, was born of her father Jove without mother, and was hated by Mars, as appears in his speech to Jove,

συ γὰρ τεκες ἀφ' ὧνα καρήν, etc.

but Mars on the contrary was conceived by Juno without father, which Jove retorts upon him in his above-cited rebuke. Juno conceived him, at the time when she culled a flower of unique growth in the fortunate plains, which means that the power of Satan upon earth was produced by the woman's act, when she gathered fruit from the Tree of the Knowledge of Final Causes. There was of old a great division of opinion among mankind concerning the first origin of Evil; some supposing it to have been unoriginal, self-existing, and Divine, and enthroned by the side of Divine Goodness, by which opposing power its ravages were checked and moderated; while others held that the Godhead was entire and unalloyed goodness, and that for some causes moving the divine wisdom, but utterly hidden from the eyes of subordinate beings, Evil was made and created by God, in such manner however, that free spirits might be taxed with the moral evil of their own malicious designs and actions, without detracting from the inscrutable but absolute goodness of the whole system. The former of these creeds existed in an unqualified shape in the oldest Magian religion of the arkite

Zoroaster, and is in fact a deification of the Old Serpent, and first gave to the art of witchcraft or sorcery that name which it has so long borne, in common discourse, without any sort of allusion to Zoroaster and the *Magi*. The Hellenic or Sabian religion did not, I believe, entertain these erroneous opinions, but admitted the supremacy of Good, while they asserted the necessity of deprecating and of satisfying by expiation the bad powers that were permitted to exist. The language of Plato in his *Politicus*⁶⁴⁵ is intended to contradict the opinion of the Magians; τον κόσμον μητε αυτον χρη φαναι σρεφειν εαυτον δει, μητ' αυ όλον αiei υπό θεου σρεφεσθαι, διττας και περιαγωγας, μητ' αυ δυο τινε θεω φροννιτε εαυτοις εναντιον σρεφειν αυτον. The sect of Ulysses, at least, were not Ditheists, but maintained that all Evil was either imaginary, and falsely so considered, or if really existing in the breast of any beings, it was of created beings. In this sense Minerva in the same book of the *Iliad* calls Mars the *Created Evil*,

μηδ' αζεο θυρον 'Αρηα⁶⁴⁶

Τουτον μαινομενον, τυκτον κακον, αλλοπροσαλλον,

a passage of supereminent importance, but which, like so much of Homer, hath lain ill-understood, by reason of the mass of forgeries with which that author is overloaded. Nothing could have been said in more strict accordance to the declarations made by God to the King of the Magi, when he called him by his name, and warned him to abjure the impieties of his own Persic church⁶⁴⁷. "I am the Lord and "there is none else, there is no God beside me. I girded "thee, though thou hast not known me. Let them know "from the rising of the sun, and from the west, that there is "none beside me. I am the Lord and there is none else. I "form the light, and I create darkness; I *make peace*, and "*create evil*. I the Lord do all these things . . . Woe unto

⁶⁴⁵ Vol. vi. p. 30. Bip.

⁶⁴⁶ V. 831.

⁶⁴⁷ Isaiah, c. 45. v. 5, ets.

"him that striveth with his Maker! Shall the clay say unto
 "him that fashioneth it, What makest thou? or thy work, He
 "hath no hands?" And this phrase, I form *light* and create
darkness, is not a metaphor of the inspired poet, but a
 direct contradiction of the dogma, in which Cyrus had been
 brought up, that, "Space, the first of intelligible things,
 "existed in unity, and was divided into Light and Dark-
 "ness⁶⁴⁸, from which proceeded two Deities, the Good, and
 "the Evil." In the like spirit Job answers to Bildad the
 Shuite⁶⁴⁹, "By His Spirit he hath garnished the heavens,
 "His hand hath formed the *crooked Serpent*. Lo these
 "are *parts of his ways*, but how little a portion is heard of
 "him? But the thunder of his power who can understand?"
 Minerva, it may be remarked, affects a great distinction be-
 tween herself, and the child of Juno, and treats the process
 by which the latter was brought into being as a mere *manu-*
facture, upon this ground no doubt that all *generation* resides
 essentially in the Great Father and that the Great Mother
 herself proceeded from him. We may judge of a doctrine, by the
 words used in order precisely to meet and refute it, and in the
 address of the Lord to Cyrus, we find that he does not oppose
Good in general, or *Truth* or any other good thing in par-
 ticular, to the broad term *Evil*; but he opposes *peace* to Evil.
 From which it would appear that *War* was the thing which
 Cyrus and his countrymen especially placed under the super-
 intendance of the supposed evil deity, in conformity with
 Homer's notion of the created evil; for he calls the divine
 principle which brings good out of ill The Evil-Good, and
 represents him as a being full of artifice and deceit, while the
 ruler of discords, wars, and battles, is Homer's *τυκτον κακων*.
 This agreement of opinion among different heathen sects may
 be accounted for; votaries alike of false religion, and under the
 influence of Satan, and observing the perfidy and corruption

⁶⁴⁸ Damasc. Orig. MS. excerpt. ap. J. C. Wolf Anecd. Gr. 3. p. 259.

⁶⁴⁹ Job, c. 26. vs. 13, 14. And see Wisdom, c. 16. v. 5.

of the very beings whom they worshipped as Gods, they were little disposed to deify the Spirit of Truth, and accordingly painted their gods, or many of them, as cunning and fallacious beings; but they had witnessed the disasters arising from the first wars and discords of the Noachidæ, and had traced them down to the final ruin and confusion of Babylon, Nineveh, and all the false theocracies of the East. They saw not the finger of the omnipotent demolishing the fabric of falsehood, but looked only to the ravages of Ares or War, and saw that it was the invention and past-time of their great antagonist Nimrod, who founded the Magic sect. However this might be, the antithesis in Isaiah, has a confirmation in the name of the Magian Evil-One, Areimanius. Modern orientalists may perhaps dispute the identity of Arimanes and Ares, but I am disposed to bow to the ancient authority of Plutarch⁶⁵⁰, who calls that god Ἀρειμανιος, and calls the Martial or Warlike Spirit ψυχή Ἀρειμανιος⁶⁵¹, or rather affirms that *it was so called*. Ἐνθεσιασμεν δὲ, μαντικὸν ἐξ Ἀπολλωνος ἐπιπνοίας καὶ κατοχῆς· το δὲ βακχεῖον ἐκ Διονύσου·

Κᾶπι Κορυβαντεσσι χορευσατε,

φασὶ Σοφοκλῆς, τὰ γὰρ μητρῶα καὶ πανικὰ κοινῶναι τοῖς βακχικοῖς ὀργιασμοῖς. Τριτὴ δὲ ἀπὸ Μουσῶν λαβέσα ἀπαλὴν καὶ ἄβαντον ψυχὴν τὸ ποιητικὸν καὶ μουσικὸν ἐξωρμήσε καὶ ἀνερεπίσεν· ἡ δὲ Ἀρειμανιος αὕτῃ λεγόμενῃ, καὶ πολεμικῇ, παντὶ δηλὸν ὡς Θεῷ ἀνίσταται καὶ βακχεύεται,

Ἀχαριν, ἀκίθαριν,
Δακρυογονὸν Ἄρη
Βοᾶν τε δῆμων ἐξοπλίζε-
σα.

This is what St. Gregory Nazianzen⁶⁵² means, when he calls the hæretic Arius, Ἀρειὸς ὁ τῆς μανίας ἐπωνυμῶς, Mars being

⁶⁵⁰ De Is. et Osir. p. 370, Xyland.

⁶⁵¹ Erot. p. 758. The verses are from Æsch. Supplic. 695, ets. where we read ἀχορος, ἀκίθαρις, in the editions.

⁶⁵² Orat. xx. p. 338. Bill.

as the scholiast says, *Δαιμων μανικος*. And Damascius⁶⁵³ in his book of Origins distinguishes the Magian sects from the Sabians, such as were the Egyptians and Babylonians, by their adoration of Mars, *Μαγοι δε και παν το Ἀρειον γενος*, etc. Mars it should farther be remembered was not merely the God of Evil as arising out of war; but all the ills incident to humanity, or that could fall upon the fields, or the cattle, pestilence, murrain, and mildew, were imputed to him, for which reasons Cato the Censor in his book upon Rustic Affairs⁶⁵⁴ prescribes a form of deprecation to be addressed to him, together with the triple sacrifice of Suovetaurilia; Mars was therefore *Arvalis*, but in the worse sense, that of marring the increase of the fields.

Eros or Heavenly Love was the first born of Night and Chaos, the loveliest of the Immortals, but Ant-Eros or Simulated Love was the son of Mars⁶⁵⁵ and the adulteress Venus. This, again, hath no relation to war in particular; but rather the contrary, and it relates to the general character of the Devil. The people of Messina were sometimes called Mamertines, of which appellation the most discordant accounts are given. Diodorus Siculus⁶⁵⁶ relates that when the rebellious troops under Mænon the catamite of Agathocles capitulated to the Syracusans, a part of them marched off to the straits of Messina, and being hospitably received into that city murdered the confiding citizens, married their widows, and named the city Mamertinè in honour of Mars whom they call Mamertus. But the narration of Pompeius Festus⁶⁵⁷ is different; Sthenius Mettius Prince of Samnium was ordered in a dream by Apollo, in a time of plague, ut ver sacrum voverent, which is to say, that they should immolate quæcunque vere proximo nata essent. In obedience to this they

⁶⁵³ Damasc. de Orig. ms. ap. Wolf Anecd. Gr. 3. p. 259.

⁶⁵⁴ Cat. c. 141.

⁶⁵⁵ Cic. N. D. l. 3. c. 23.

⁶⁵⁶ Bibl. l. 21. eclog. 13. Liv. l. 28. c. 28.

⁶⁵⁷ In vocab. Mamertini.

made sacrifices, and the plague ceased; but it returned again after twenty years. Apollo then declared to them *non per-solutum esse votum, quod homines non essent immolati, quos si expulissent certè fore ut eâ clade liberarentur*. Consequently all those young adults who had been born in the *ver sacrum* were sent into banishment and settled in Tauricana of Sicily, and having done good service to the Messinese were incorporated into their nation under the common name of Mamertines, because, when they threw in for lots the names of the twelve gods, that of Mars, *linguâ Oscorum Mamers*, came out first. These facts are most of them capable of being reconciled to each other; but the main point which they shew, is, that a man devoted to die as a sacrifice was called a *Mamertine* or sacred to Ma-Mers. The mode of *expiation* by *banishment* is clearly the same as was included in the Levitical law under the name of the scape⁶⁵⁸ or emissary goat. There were two goats, "one for the Lord, and the other for Azazel⁶⁵⁹;" which last personage is said by Bishop Newton in his notes upon Milton⁶⁶⁰ to be a *dæmon* or devil mentioned by several Jewish and Christian authors; and would seem to have been a name honoured in the mysteries of the Rosy Cross, for Postel⁶⁶¹ says that the Material Intelligences who are concealed in the elements are *potentiæ Azazelis ministræ*. This fugitive devotion was therefore a tribute to Satan, Ma-Mers, or Azazel. And the stigma clove to the Mamertines for ever, making them to be called Griffins or Monsters from Hell, and Gibellines or Goblins, as I shall hereafter shew. Marcus, the astrologer and cabalist, pretended to work marvels *δια τῆς ἀγγελικῆς*⁶⁶² *δυνάμεως* 'Αζαζήλ.

⁶⁵⁸ *Ἐπικαταράτος. St. Barnab. Epist. p. 22. ed. Cleric. 1698.

⁶⁵⁹ Levitic. c. 16. v. 8.

⁶⁶⁰ Par. Lost, B. 1. v. 534. The verbal root *Aazl* signifies, I go away, I go off. Park. Heb. Lex.

⁶⁶¹ Liber de Causis, c. x. Paris. 1552.

⁶⁶² Irenæus, p. 58. ed. Gallas. Mr. Faber has a general disputation to this effect in his *Horæ Mosaicæ*, vol. 2. p. 252, but without citing his authorities.

A German critic⁶⁶³ supposes Mars or Martis, Martis, to be closely allied to the Hebrew word *Mart*, a *Rebel*; as it also is with the Persic *Mar*, a *Serpent*. And as all *Evil* is to be figured as the Venom of the Serpent, and Mars was the evil power, he ought to be venomous, of which idea a trace exists in the poison solicited by Ulysses from Ilus *Mermerides* in order to poison his arrows. This is an account mysteriously given by Homer of the transaction of bringing from Lemnos the arrows of Philoctetes. I suspect that the Lemnium scelus (of which I have already said a little) may have consisted in the invention of the art of poisoning arrows with the venom of snakes, for which purpose an *Ophiusa* may really have been formed by some traders in those deadly weapons, and destroyed by some other persons; and a vestige of such an invention may be traced in the traditions of Byzantium, where it is said that Phidalia wife of Byzas the founder (who was the son of Ceroessa daughter of Io) defeated Odryses king of the Scythians *ex-cogitato draconum auxiliis*. She collected together into one place all the serpents of the neighbourhood, and shot them at the enemy⁶⁶⁴ *instead of arrows*, and so made a great slaughter of them: Æschylus also calls the arrows of Apollo *πτηγνους ὀφιας*: allusions, as I conceive, to the poisoning of arrows with serpents' virus. The hero Paris was slain by this murderous contrivance.

But there is another expression, in which war is more generally represented as being Serpents' Poison. Death was introduced by the Serpent, when his intrigues took away the tree of life, whose fruit was the elixir thereof; and therefore Artemis or Hecate, the angel of death, whose "unjoyful arrows" struck the patriarchs in their old age, was *Ιο-χραῖρα*, the Shedder of the Venom, and three of the common ills of mankind, war, old age, and death, are styled by Homer the *venom of the serpent common to all*, *ὁμοῖα πολέμοιο, γήρας ὁμοῖον*,

⁶⁶³ Glass Philolog. Sacr. tom. 1. p. 693.

⁶⁶⁴ Steph. Byz. in voc. *Byzant.* Hesych. Eclog. Byzant. cit. Stritter. Mem. Pop. Septentr. tom. iv. p. 532, 3.

ὁμοιῶς θανατοῖο. If any be disposed to think that Homer was acquainted with those perversions of words for metre's sake, called by the grammarians *poëtical*, he will yet be unable to account for this adjective being applied to no other nouns whatever, which I apprehend to be the case. Adonis was killed by Mars in the form of a boar, but that form was mere prestige or glamour, for under it he kept the deadly dragon tooth, which was his essential nature,

ἔπει σὺος εἰκονι μορφῆς⁶⁶⁵

Ἄρης καρκαρῶδων θανατηφόρον ἰὸν ἱαλλων

Ζηλομανῆς ἤμελλεν Ἀδωνιδι ποτμον ὑφαίνειν.

This line affords the best comment upon ὁμοι-ίου πολεμοῖο.

There is a power called Ἄτη, that is remarkably similar to the power by which Providence permits mankind to be tempted and tormented; it is evidently (as will appear from the Homeric and ancient Pseud-Homeric passages) that, by which the eyes of the wicked are blinded, and their hearts hardened, and by which those who reject the light and choose the darkness are made slaves unto the darkness; and it is also the avenging power that follows criminals with the sure foot of a Cuba hound, and overtakes them sooner or later. But Atè was a goddess hateful to Jove, who seized her by the hair of her head and hurled her

Sheer o'er the chrystal battlements

to sojourn upon earth. Now, Mars is continually termed Ἄτος πολεμοῖο, which is the masculine word corresponding to Ἄτη, as Furius Camillus does to Furia Camilla. I know not with what etymological propriety this word has been explained *insatiable*, but it is clearly just as much of a proper name, as the other is; and it is no objection that Hector is twice called the Atus or Fury of War, for in one moment of triumph it is even said that Mars entered or possessed him,

⁶⁶⁵ Nonnus, l. 41. v. 210.

Ἑκτορι δ' ἤρμωσε τευχέ' ἐπὶ χροῖ· οὐ δέ μιν Ἀρης·

to say nothing of Meriones. Probably in these horrid wars the heroes were animated with a Danish contempt of death, and in some instances with a sort of Berserkic fury; as I have heretofore observed in speaking of the Amitrochitones. This was the most dreadful afflatus of the *ψυχή* Ἀρειμανίος.

Very likely Paris or Dys-Paris is a name formed upon the same root as Ares and Dys-Ares. This hero was in mythology a *torch* or *firebrand*, and such was a symbol or sign of War in the earliest times. The origin of ensigns is lost in remote obscurity, but I believe that *fire* and the *serpent* were those originally employed. A prophecy is given by Bacchus to Cadmus, [who was himself a serpent; who slew the serpent of Mars; and married the daughter of Mars;] in which it appears clearly that he is identified with the Achæmenid kings, and with Xerxes in particular, upon the same principle which gives the Cathaian or Chinese kings the title of *Cham*;

Ὅχον δὲ μοσχων, χρησμος ὡς λέγει Διός ⁶⁶⁶,

Ἐλᾶς μετ' ἄλοχον βαρβαρὸν ἡγαμένος

Πολλὰς δὲ περσεῖς ἀναριθμῶ στρατευματι

Πολεῖς· ὅταν δὲ Λοξίον χρηστήριον

Διαρπασῶσι, νοσὸν ἀθλίον παλιν

Σχησέσι.

Æschylus confirms my idea in some measure by figuring Xerxes as a dark-eyed and bloody serpent,

Κυανέον δ' ὄμμασι λευσσών

Φονίον δαεργμα δρακόντος

Συρίον β' ἄρμα διωκῶν

Ἐπαγεί δερικλυτοῖς

Ἀνδράσι τοξοδαμνὸν Ἀχην.

The Dragon ⁶⁶⁷ was certainly the banner of the Parthians or

⁶⁶⁶ Eur. Bacch. 1331, etc.

⁶⁶⁷ Steph. Byz. p. 530.

Arsacidæ, who were ἔθνος παλαι μὲν Σκυθικόν, and the dragon ensigns are termed by Arrian Σκυθικά σημεῖα⁶⁶⁸. Lucian⁶⁶⁹, speaking of the Parthian armies, says that if he remembers right it was carried before each battalion of 1000 men; χίλις γὰρ, ὁμαι, ὁ Δρακὼν ἀγει. The Chinese⁶⁷⁰, who are among the greatest and oldest nations of Scythians or Cushatriyas, use, from immemorial ages, the dragon banner, as did also another famous tribe of Cushim, the Goths; it was therefore undoubtedly the ensign of the old magians, under the Chams or Lamas of Niniveh; although in the improved and very much qualified ditheism of the new, that is to say, of the Hostanean or Hystaspæan magi, the *eagle* would seem to have been also used. Count Vegetius, who wrote under Valentinian the second, [A. D. circiter 380] speaks of the dragon⁶⁷¹ or serpent as being the ensign of a Roman cohort or battalion in his time, as the Eagle certainly was of the entire legion:

Hi volucres tollunt aquilas, hi picta draconum⁶⁷²
 Colla levant, multusque tumet per nubila serpens
 Iratus stimulante Noto, vivitque receptis
 Flatibus, et vario mentitur sibila tractu.

There was however another ensign of a more general nature in the Iranian armies, which was not one of the *legionum numina*, but appertained to the entire host, I mean the Sacred Fire⁶⁷³ which was carried before the Great King. The Delphian god makes a plain allusion to it, in the line, which Æschylus has borrowed,

Πῦρ τε, καὶ ὄξυς Ἄρης Συριγγεὲς ἄρμα διωκῶν.

When battles were not had upon the spur of the moment, but

⁶⁶⁸ Tactic. c. 57.

⁶⁶⁹ De Hist. Conscrib. c. 29.

⁶⁷⁰ Sir W. Jones on the Chinese, As. Res. 2. p. 368.

⁶⁷¹ L. 1. c. 23.

⁶⁷² Claudian. de 3. Cons. Hon. v. 138. et vid. 2. in Ruf. 177.

⁶⁷³ Amm. Marc. l. 23. c. 6. s. 34. Quint. Curt. l. 3. c. 7.

were regularly pitched, the *firebrand* was the appropriate signal of old, before the Tyrsene Pelasgi had substituted trumpets; as we may learn from Euripides his account of the fratricidal duel,

Ἐπει δ' ἀφειθή πυρσος, [ὡς Τυρσηνικῆς⁶⁷⁴

Σαλπινγγος ἤχη] σημα φοινίς μαχῆς,

Ἦξαν δρομημα δεινον ἀλληλοῖς ἐπι.

The scholiast upon these lines gives us this additional and very curious information, that in distant antiquity, *κατα το παλαιον*, the Priests of *Mars* were wont to precede each of the contending armies with burning lamps, which they set down in the space between the two armies, and then retired unmolested. This was the signal for action, and the priests were called *οἱ πυρφοροί*. In so much, that every field, which was to be fought, was first and in due form converted into an *Areo-pagus* or *Campus Martius*.

But, in the same periods of antiquity, an opinion existed of fiery portents præternaturally displayed by the God of battles, and I can cite no better picture of *Ἀλλοπροσαλλος* in all his terrours, than that which Valerius gives;

At vigil isdem ardet furiis Gradivus, et acri⁶⁷⁵

Corde tumet, nec quas acies, quæ castra sequatur

Invenit: ire placet tandem, præsensque tueri:

Sternere si Minyas, magnoque, repandere luctu

Regis pacta queat, Graiamque absumere pubem.

Impulit hinc currus, monstrum irrevocabile belli

Concutiens, Scythiæque super tentoria sistit.

The idea is, however, Homeric. As *Mars* is the *Atus* of War, so *Atè* in her warlike character is also called *Eris*; and Homer describes her in words which Valerius seems to have imitated,

⁶⁷⁴ Eur. Phœn. 1386.

⁶⁷⁵ Argonaut. I. vi. v. 1, ets.

Ζεὺς δ' Ἐρίδα προΐαλλε θοας ἐπὶ νῆας Ἀχαιῶν ⁶⁷⁶
 Ἀργαλεήν, πολέμοιο τερας μετὰ χερσὶν ἔχουσάν.
 Στῆ δ' ἐφ' Ὀδυσσεὺς μεγακῆτ' ἠὲ νηὶ μελαίνῃ,
 Ἡρ' ἐν μεσσητῷ ἔσκε, γεγωνεμένη ἀμφοτέρωσθε.

Ἐνθα γὰρ ἦύσε θεὰ μέγα τε δεινὸν τε.

And although the nature of the *τερας* is not here expressed, Coluthus furnishes the commentary, who says, in describing the rage of Eris when bent upon exciting war in heaven,

Ἦθελε δ' ἡχχεντα πυρός πρῆσθ' ἡρῶν τινασσεῖν.

I think it is probable that such manner of signs and prestiges were really displayed by the false and göetic gods, in whom these Babel warriors put their trust, either to encourage or to appall;

Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰολὸν ὄφιν.

But whether this were so, or not, thus much is plain, that the Magic sect who symbolized all godhead by Fire, but acknowledged two rival godheads, dedicated to Oromazus the Jovial or Celestial Fire, and to Dys-Ares or Areimanius the Fire Infernal or Vulcanian; "*Mulciber*," saith Marcius ⁶⁷⁷ Capella, "*Lar cœlestis, necnon militaris.*" When, therefore, it is said that the mother of Dys-Paris conceived and brought forth a blazing brand ⁶⁷⁸, I understand it to mean that he was the *monstrum irrevocabile belli*, and it is singular, that the two notions of the firebrand and of the serpent are here united; *facem ardentem* ⁶⁷⁹, says Hyginus, *ex quâ serpentes plurimos exisse.* Paris was undoubtedly the *titio ardens* by whose means the death of the Mighty Hunter Meleager was occasioned, and his flagitious expedition from the Tower of Babel,

⁶⁷⁶ Hom. Iliad. xi. initio.

⁶⁷⁷ L. i. p. 16. ed. Grotii.

⁶⁷⁸ Virg. Æn. 10. v. 705.

⁶⁷⁹ Fab. 91. et vid. Fab. 111.

where his duties usually detained him, to the Therapna of the lesser Atreides, must be ⁶⁸⁰ the titio *ex arcâ prolatus* and in ignem conjectus.

Eris, the she Mars, and torch-bearer of war, culled a fruitful branch from the serpent-guarded apple-tree of the Hesperides ⁶⁸¹, *μοῦθε πρωτοσπορον ἄρχην*, to set the goddesses at strife, and Paris was the fatal judge who received the apple and gave it to Venus. I need not say that the branch of the Hesperian tree from which *war first began*, is the same as the flower from the Fortunate Plains by which *Mars was made*. But if the torch-bearing Ate was the female giver of the Apple, surely the man-torch and serpent who gave the same apple, was an *Ἄτος πολέμοιο*, and these fables [which are entirely Post-Homeric] are meant to impute to him a Diabolical Agency. The giving of the ruinous apple to the woman is, by excellence, the act of the devil. I will add that the particle prefixed to Dys-Ares and Dys-Paris, *ὁ Δυς*, has remained in our conversation [though seldom written] as a name of Satan, and from that name coupled with the supposed colour of the Evil One, many pious ladies at their cards have been led to affirm that *Luck lies under the black Deuce*, little dreaming that they propounded the abominations of Sorcery. Our name of the Dies *Martis*, Tues-day, would seem to signify *ἡμέρα τε Δυς*. The fiery nature of Mars or Satanus serves to explain the homonymes *Νεοπτολεμος* and *Πυρρός*, and the two names ⁶⁸² of the planet Mars *ὁ Πυροεις* and *ὁ Ξανθικός*. Mr. Sharon Turner thought that the expression Old Nick was from the name of a Saxon Deity, which may be so; I have sometimes been inclined to refer it to what God says to the bishop of Ephesus, “Thou hatest the deeds of the” ⁶⁸³ *Nico-*

⁶⁸⁰ Idem, Fab. 175.

⁶⁸¹ Coluth. v. 61.

⁶⁸² Lydus de Mens. p. 75. Schow. Ausonius Idyll. 13. v. 12.

⁶⁸³ The Nicolaitans followed the *Ophite* or Devil-worshipping heresy, and were infamous for their cynical orgies, *ἀναιδην ἐκπνευσαι*, [Const. Apost. Clementin. l. vi. c. 8. p. 336,] it being a doctrine of Nicolaus *ὅτι ἡ*

lailans, which I also hate ;" but a third opinion may be, that Nick is Νεικος, a name equivalent to Mars or Eris.

Having shown that Mars is the Devil, it will pretty readily be imagined by what means the priests of Numa sought to saturate him. And this leads me to another very important remark concerning aboriginal warfare, as connected with the Areimanian hæresy. All persons slain in battle, whether generally in the carnage, or by selection of a particular object, such as Hector was, were regarded as victims sacrificed to Ahriman and calculated to appease for the time his insatiable wrath,

Ἄιματος ἄσαι Ἄρηα ταλαυρινὸν πολεμιστήν.

This line, for ever repeated, is strikingly illustrated in the primitive custom above mentioned, of converting every field of blood into a priestly *τεμενος* of Mars. And in the superstition in question we may find much that will explain the unrelenting cruelty and indecorous exultation of conquerors, in an age of such high civility as was that of the Wars of Ilion. The vanquished was given up to Vejove, and the conqueror had obtained a vicar, for the time at least. *Ταλαυρινος* is a most obscure word, and clearly belonged to the sacred vocabulary: it means the Warrior of *the Passion of the Son who is the Cæstial Light*. Satan or Mars was very commonly represented as a wolf. In the Areopagus or Tribunal of Blood stood the statue of a wolf. Ascalaphus and Ialmenus were twin sons of Mars; but Ascalaphus seems to have been an incarnation of the Devil himself, for he was a son of Hell and Darkness, an accusing spirit, who watched Proserpina as she culled the fruit of the forbidden tree and denounced her, whereby she became subject unto Hades,

μη τις καθ' ἑκαστην ἡμεραν λαγνυει, ζων; οὐ δυναται μετεχειν της ἀιονι. Epiphân. adv. Hæret. l. i. p. 76. They worshipped the Goddesses Barbelo, and Nora. Epiphân. ibid. Philastrius de Hæres. p. 16. ed. Helmst. 1611.

Puniceum curvâ desumpserat arbore pomum
 Sumptaque pallenti septem de cortice grana
 Presserat ore suo, solusque ex omnibus illud
 Ascalaphus vidit, quem quondam dicitur Orphne
 Inter Avernales haud ignotissima nymphas
 Ex Acheronte suo furvis peperisse sub antris.

We shall farther see, in a little while, that Ascalaphus was a venomous serpent. But Ialmenus, son of Mars, was also son of the Wolf, Ialmenus ⁶⁸⁴ *Lyci et Pernidis filius*: Mars being the Wolf, the Lamb was peculiarly his victim, as it is read in the inscription [not the song] of the Fratres Arvales; Marti patri ultori, arnum. I believe that Mars, the *first murderer*, the Wolf of Areopagus, was Cain, ὁ ἐκ τοῦ Πονηροῦ, in concert with Satan, slaying Abel who was Halirrhothius and the anti-type of his own *lambs*. Albricus says ⁶⁸⁵ of the image of Mars, ante illum lupus ovem portans pingebatur, which will explain the particular force of the epithet in Virgil's lines,

Qualis ubi aut leporem, aut candenti corpore cycnum,
 Sustulit alta petens pedibus Jovis armiger uncis,
 Quæsitum aut matri multis balatibus agnum
 Martius a stabulis rapuit lupus.

Lycus, son of *Mars* ⁶⁸⁶, was king of Africa, and it was his custom to sacrifice strangers to his *father*. Menœceus, son of Creon, was a victim offered to the Serpent son of Mars, and his history so corresponds with that of the Roman Curtius, that it may illustrate the martial ceremonies of the Romans. Chaucer, in his curious and learned poem, the Knight's Tale, has thrown a strong light upon Mars and his friend *Lycus*,

⁶⁸⁴ Hyg. Fab. 97.

⁶⁸⁵ De Deor. Imag. 3. p. 899. Vincentius Beluacensis hath these singular expressions; Mars inducitur esse Deus Belligerator, et zelotes ovium et aliarum quarundam rerum. Speculum Doctrinæ, l. 19. c. 13. chart. 252. a. Venetiis, 1494.

⁶⁸⁶ Plut. Parall. p. 311. Xyl.

A wolfe ther stode before him at his feet
 With eyen red, and of a man he ete.

The song in question contains matter certainly of a secret kind, since it is expressly ordered to be sung *januis clusis*; and the words *Satur fufere Mars*, seem to be almost a translation of *Ἀιματος δσαι Ἀρηα*. And we know that the Athenians in order to avert pestilence and other calamities used to sacrifice human victims to the Gods, *τοῦτο δὲ ἔθος* ⁶⁸⁷ *καὶ παρὰ Ῥωμαίοις ἐπεκράτησε*.

Some observations must now be made upon the wording of this prayer. *Luer* is a nominative used where, in modern Latin, there would have been an accusative, and it shows the indifferent use ⁶⁸⁸ of *r* and *s*, for in the former line we have *Lases* for the modern *Lares*. *Sins* is a short form of *sinas*, and *incorrer* shows the everlasting perseverance of vulgar usage, which, though as old as the *Saliares*, yet survives in the Latin of the Gauls, who say in the infinitive *courir*. Upon *pleores* there is more to be said, as it involves a disputed sense. Some have said, in a peremptory way, that it must mean flowers, and certainly derive support from the very analogous nature of the Floral games. But I know of no satisfactory reason for thinking that the song of the *Arvales* belongs to the *Floralia*, and if it be not a separate concern altogether, I should rather ascribe it to the *Cercalia*. But the best answer is that, upon principles of orthography, *pleores* will not stand for an ancient spelling of *flores*: it would be *pelores* or *felores*. But *pleores* does well enough for an archaism of *plures*, and agrees with the Homeric *πλεονες* afterwards contracted into *πλεῦνες*. Besides, the sense is little better than laughable one way, but perfectly consistent the other, *ne incurras in plures*, sed *satur sis*. The words *satur fufere Mars* are strictly "Mars be made satisfied," for *fufere* [or rather *fuvere*] is the imperative passive of *φύω*,

⁶⁸⁷ Schol. Aristoph. Plut. v. 454.

⁶⁸⁸ Varro, *l. vi.* p. 86.

gigno, and it is obvious that *be-made* or *be-rendered* is equivalent to *be* or *be-come*. The meaning is, "Accept these devoted heads, and upon that condition shed not thy venom or contagion upon the rest of us." The idea of *contagion* or pestilence is a metaphorical one opposed to the similar one of *Salus*, *Valentia*, or *Roma*; it means the destruction and corruption of every thing that is left, unreclaimed, in the power of Original Evil; and is the *Febris* of the great Roman arcanum. The Goths had a lively representation of the Devil in their theology, and he was like to Mars, in several of the relations of his domestic life, being the father of the wolf Fenris, and of the serpent of Midgard; but the Goths, in a spirit different from that of the Sabians, Pelasgians, and Persian Magi, and which probably belonged always to the free and nomad Scythism, made their Satan no warrior, but a crafty and perfidious being, full of expedients and subtle disguises. Him they called *Loke*, which signifies infection or contagion; but in Greek it denotes a lying hid, or way-laying, an ambuscade, and enters into the composition of many heroic or fabulous names, as *Eurylochus*, *Archilochus*, *Amphilochus*, and others. From this metaphor of the corruption spread by the spiritual serpent, we must deduce the erroneous opinions so long and generally entertained concerning the poison of snakes, as that their *breath* was pestiferous, their *blood* venomous, and the like.

S. XXIV. The third clause of the song of the *Fratres Arvales* is, *Lumen sali! Sta Berber!*

I cannot among divers copies clearly make out whether *limen* or *lumen* is written upon the stone. Mr. Schoëll⁶⁸⁹ has it *lumen*, Mr. Eustace in his *Classical Tour*, and the learned reviewer of Mr. Schoëll at Edinburgh, *limen*. But these spellings are not essentially different, because the *i* in *limen* is long, and there was no way to express the length of a vowel

⁶⁸⁹ Lit. Rom. i. p. 41.

in writing, but by repeating it, and U might easily have been confounded with II, centuries before Heliogabalus.

"Stop the advancing edge, or threshold, of the sea," that is, "stay the inundation which threatens to overwhelm us," might serve for a repetition of *neve luer* etc: but I am not aware that there is any sort of authority for explaining *sta* as *siste* or *stare fac*. The sense is most plain; invoking a deity to stand fast in his place, while his wholesome light emanates from him.

The God Berber or Barbar is agreed to be a war god, but he appears to be totally opposed to Mars, this being a cruel dæmon and an object of deprecation, and that an object of prayer and an immoveable rock of salvation.

When Homer says ἀταλάντος Ἐνθαλίῳ ἀνδρείφοντι and θοῶ ἀταλάντος Ἄρηι in speaking of Meriones, whom the Cretans⁶⁹⁰ celebrated with divine honours and invoked as a genius of war in all military alarms, I cannot venture to pronounce whether he would assimilate him to two different spirits of war, or to one only. The former supposition is not improbable; especially if we reckon that Ἀνδρείφοντις means Rex Sacrificus, as Ἀργεῖφοντις means Priest of the Ark. The question must be solved, if at all, by the study of the genuine text of Homer, after rejecting the verses in which⁶⁹¹

⁶⁹⁰ Diod. Sicul. l. v. c. 79.

⁶⁹¹ As touching the etymon of this word, I conceive it to mean, *Dwelling in the Belly of a Fish*. This was an appellation given to Jove by reason of his having been in the Ark, the μεγακκητσεινη μελαινη. It was a symbol known to both sects in India; when the waters prevailed, *Vishnu* and the seven saints took refuge in the belly of a fish, and *Buddha* is entitled the King in the Fish's Belly. It was also well known at Ascalon, Ashdod, and Joppa, in the mysteries of the god Dagon and the goddess Ceto or Derceto, and gave rise to an appropriate miracle at the last-mentioned haven. Hence also, they called the Therapna of Helen and the Dioscuri (a type of the Ark) κοιλην Ἀκκεδαίμονα κητωεσσα. The most formidable warriors who came to Troy were the Cetean Heraclidae, the ἑταῖροι Κητῆες of Euryppylus, otherwise called Latinus or Aripphilis, who brought to the relief of Ilion, the tribes

qui frigidum

Septena Tanain ora pandentem bibunt,

'Ενφαλιος is put upon us for a word of five syllables. At all events, however, the ancients were well aware, that if the Dragon fights and his messengers, the Prince Michael also fights and his messengers, and is the best and greatest Lord of Armies. He is represented by the mystagogue Hercules Triptolemus, whose name is from *war*, and who is equally the patron of all the arts of peace and the cultivator of those very fields which Mars was thought to sterilize,

unci monstrator aratri,

and whom the Goths, and Mysians, or Mæsgoths, number among the most ancient of their kings. Pseud-Homer. in Od. xi. 520. Quint. Calab. vi. 168. Jornand. de Rebus Get. c. 4. Gobel. Person. Cosmodrom. Ætas, 3. p. 48. In all which there is something meant, more specific than the mere fact of the Goths being Cushim; it means that Κητιοι was a Gothic appellation. And so it was. The warlike Naharvali, or Narwhales, were called after the fiercest and most terribly armed of the cetean tribe, and they worshipped the two Dioscouri under the joint name of Alcis or Warlike Virtue, and their ancient grove was an hollow cetoean therapna of the brothers of Helen. Tacit. Germ. c. 43. Although there was an armed and violent whale, as well as the preserving and philanthropic Dolphin, an Enwhalius arbiter of war and battles, as well as a Jupiter Enwhalius whose reliques or hieromata were the palladium of the priests of Shinar [Histæus apud Josephum], yet we must infer from a consideration of all the ideas involved in this etymon, that he was rather the Divinity roused to arms, than Ahriman the remorseless authour of discord and confusion.

To assign the meaning of the name Enyo is less easy; but that word is not Homeric, being (by it's analogy to the quadrisyllable Enwhalius) a disyllable, and being used twice as a trisyllable in that grossly disfigured production, the fifth Iliad. One of those places is in other respects absurd; and the line of the ninth book, in which Enyeus occurs, is a most ignorant and gross interpolation, confounding both geography and metre. 'Ενω is a comparatively modern name formed out of the imaginary word of five syllables 'Ενυαλιος, but what little is recorded of her confirms, almost to demonstration, the hypothesis of this note, for she was herself a *Cetoean* from the deep. Pontus begat

Θαυμάστα μέγαν καὶ ἀγνοῖρα Φορκύν,
Γαίῃ μισγομένης, καὶ Κητῷ καλλιπαρήνῳ.

Φορκὺ δ' ἂν Κ η τ ω Γραιῶς τέκε καλλιπαρήνῳ,
Πεφρηδωτ' ἑνπεπλόν, 'Ε ν υ ω τε κροκοπεπλόν.

Theogon. v. 236. 270. Apollod. p. 137.

There were, according to the Cabalists, six kinds of Demons, of which the fourth was 'Γέραιον καὶ 'Ενυαλίον· Νυμφαί, τὰ ἐν γυναικίῳ σχήματι δαιμόνια. Scholiast ms. in Theocr. cit. Gaulmin. in Psell. de Oper. Demon. p. 115.

the true Frater Arvalis, the Warlike Γεωργος, Perseus, Zancus, or Siculus, the Oron [as Servius⁶⁹² saith] or Arator of the sphere, yet still the Belligerent Power who trains all his children to arms,

Και πολυς ἐνθα και ἐνθα σιδηρεα τευχεα παλλων⁶⁹³
 Παισι κορυσσομενοισι γερων ᾠρεζεν Ἀχαινευς.

These personages are most commonly distinguished as Mars and Enyalios or Enwhalios; and as the son of Juno was fickle and indiscriminately malignant, ἀλλοπροσαλλος, so the son of Enyalian Jove was the common friend of all who duly served, Ξυγος Ἐνυαλιος: and this is the meaning of Evander when he sings at the altar of Hercules,

Communemque vocate Deum!

These characters, corresponding in one point, have not been always kept distinct, but the weight of authority shews that they are so. Aristophanes absolutely distinguishes them, where Trygæus⁶⁹⁴ says that he will address himself

Ἐρμη, Χαρισιν, Ὀραισιν, Ἀφροδιτη, Παθω.

Chorus. Ἀρεῖ δε.

Tryg. Μη, Μη.

Chorus. μηδ' Ἐνυαλιω γε;

Tryg. μη.

And the scholiast on that passage mentions that there were various ideas concerning him, some making him the son of Mars and Enyo, but others of Saturn and Rhea; and Alcman, he adds, did sometimes confound them together and sometimes distinguish them. The Polemarch⁶⁹⁵ of Athens was priest of Enyalios, and received the military oath of the adults at the end of their eighteenth year, and the following Gods were

⁶⁹² In Georg. 1. v. 19. Nigidius, cit. ibid.

⁶⁹³ Nonn. Dion. 1. 13. v. 193.

⁶⁹⁴ Pac. v. 457.

⁶⁹⁵ Jul. Poll. Onom. 1. viii. s. 91. s. 105, 106.

Conusors, ἰσχυροί, of the oath, Agraulus or Aglaurus [that is, Minerva Poliuchus] Enyalius, Mars, and Jove, to whom were added the three Graces or Hours, Thallo, Auxo, and Hege-monè. How could this be, if Enyalius doth not differ from Mars? The following passage of Dionysius⁶⁹⁶ is of the first moment; "A certain noble virgin of Reate, at the time when the Aborigines held that city, led a sacred dance to the temple of Enyalius. Now, the Sabines, and from them the Romans, call Enyalius *Quirinus*; but they do not clearly explain whether he be Mars, or another having the like honours with Mars; for some think the two names are given to one god who presides over military contests; but others, that they are distributed unto two different warlike dæmons. However this may be, the maiden, whilst leading the dance in the Grove of the God, became suddenly fanatic, and leaving her dancing ran into the shrine of the deity. Presently afterwards she became pregnant, as all people supposed, by the God, and bore a child by name Modius, and Fabidius by surname, who, when he came to manhood, had not a merely human but rather a divine form, and became the most illustrious that ever was in feats of war." He shortly after adds⁶⁹⁷, "Porcius Cato saith that the name of the Sabine nation was called after Sabinus Sancus a dæmon of the country: and this Sancus was called by some Jupiter Fidius." In this narration we have the hundred times told tale of the conception of Antichrist, called among the Romans and Sabines⁶⁹⁸ Hercules Sancus, and Medius Fidius, that is to say, the Faithful Mediator⁶⁹⁹, also Di-Jove, which is the opposite of Ve-Jove. He was Hercules Enyalius, son of

⁶⁹⁶ Arch. Rom. l. 2. c. 48. The troops of Cyrus are said by Xenophon to have invoked Enyalius, not Ares, in the battle with Cræsus, Ἐνυαλίῳ ἱππυλάξαν, καὶ ἐξανίσταται ὁ Κύρος, which is worthy of notice after what we have said concerning that king and the god Arcimanius. Xen. Cyrop. l. vii. c. 1. s. 3.

⁶⁹⁷ Arch. Rom. l. 2. c. 49.

⁶⁹⁸ Propert. l. iv. El. 9. Varro de Ling. Lat. l. iv. p. 20. Bipont.

⁶⁹⁹ Varro, l. iv. p. 20.

Jupiter Enyalius, and the same who, in the inscription found in the province of Zealand, is distinguished as Hercules Marcusanus, or, Mars the son of Cush. Plutarch confirms that Romulus was surnamed Enyalius⁷⁰⁰; and the same was a title of the Mighty Hunter, as well as of the warrior,

ἐν ὀρειοτεροῖσι μοθοῖσιν

Ὀινειδῆς ἡς-ραψεν, Ἐνυαλῖος Μελεαγρός⁷⁰¹.

Meleager⁷⁰² was begotten (as Romulus was) by Mars, that is to say, by Picus or Enyalian Jove. Enyalius, according to the story which John Malalas⁷⁰³, has preserved for us, was the son of *Neptune* and married the daughter of Jupiter Picus: he conquered Africa and was the first who instituted Equestrian Games, those are the Pyrrhic dance; and his conquest of Africa is no light circumstance towards the identifying of the Arval Berber with Enyalius, since we have learned from the geographical treatise written by the now Sultan of Hoossa in Nigritia, that Africa was conquered by the Barbarians, subjects of king Africus, and descended from a grandson of *Ham*⁷⁰⁴, though others would believe that they were produced originally by the intercourse of the Jinn or Great Dæmon with human mothers. The Persians⁷⁰⁵ say that Cush was king of the Berbers. Jupiter Picus father of Enyalius is the Picus Martius who reared Romulus, and is confounded with the odious dæmon Mars for this reason, that *Mars* did not in itself imply the bad power, [even *Minerva*⁷⁰⁶ being ἡ Μαρμερσα] and the distinctive prefix *Ve-Mars* or *Ve-Jove* got nearly forgotten. But *Mars Ve-Mar-Mar* was

⁷⁰⁰ Vit. Rom. c. 28.

⁷⁰¹ Pseud-Oppian. Cyneget. l. 2. v. 22.

⁷⁰² Apollodorus, l. 1. p. 52. Heyne, Ovid. Met. viii. 437.

⁷⁰³ P. 220, 221. edit. Chilmead.

⁷⁰⁴ Denham's Travels, App. p. 159, 161. Concerning one tribe in Hoossa the Sultan saith expressly, that they are remnants of the posterity of *Nimrod*, p. 165.

⁷⁰⁵ Herbelot in the word Berber.

⁷⁰⁶ Lycophr. v. 1417.

in the Roman arcana a different person from Quirinus, for the latter was the husband of Hora, the former of Neriene,

Teque Quirine pater veneror Horamque Quirini,
Nerienen Mayortis——

The Lacedæmonians sacrificed a dog to Enyalios⁷⁰⁷ in the Phœbeium, which was close to the spot called the Therapna of Helen, and we know that this Deity of the Spartans was the God Liber, and was denominated *Bacchus Enyalios*⁷⁰⁸. But if one thing be more certain than another, it is, that Liber was not the hostile, but the conciliating and liberating power, the increment of Jove, the antitype of the Symbacchi, the victim who yielded the salutiferous wine, and the warrior who should tread the winepress of wrath. Johannes Tzetzes in his Chiliads enumerates the several opinions concerning them and concludes with that of Arrian, taken probably from his Bithynian history, a work of which we must greatly deplore the so recent loss. Arrian's authority is very grave; for Nicomedia, his native town, was full of abstruse heathen mysteries; it was named after the Naiad nymph Nicæa, daughter of Sangarius and Cybele⁷⁰⁹, an huntress virgin who repelled the amorous solicitations of Bacchus, until he turned into wine the fountain she was wont to drink at, and so triumphed over her sobriety and chastity at once. Satyrus and other sons sprung from their union. Arrian⁷¹⁰ moreover informs us, that he was *himself* the priest of Ceres and Proserpine, to whom the city was consecrated. I subjoin the lines of Tzetzes,

ἑσθῆμα Ἐνυάλιον⁷¹¹

Καβαδῆς, στρατιωτῶν εἶμα, ἀπὸ Καβαδῆ Περσε. [Cai-Cobad]

⁷⁰⁷ Paus. l. 3. Lacon. c. 14.

⁷⁰⁸ Macrob. Sat. l. 1. c. 19.

⁷⁰⁹ Memnon Heracleot. Excerpt. 41. edit. Orel. p. 61.

⁷¹⁰ Arrian. Bithyn. excerpt. Phot. p. xxxvi. edit. Raphael.

⁷¹¹ Tz. Chil. 13. v. 792. The Bisetian scholiast of Aristophanes has a story that Enyalios the Thracian was killed by Mars, because he refused to receive him into his house, in Pac. v. 458.

'Ο δ' Ἐνυαλιος θεος πολεμιος ὑπαρχει,
 Κατα τινας δ' Ἀρης μεν παῖς Ἐνυους ὦν Ἡρας,
 Ἄλλοις υἱος τοῦ Ἀρεος, ἑτέροις δὲ θεράπων,
 Ἀρρίανῳ δ' ἑτέρος τις τῷ Ἀρει ἐσφαγμένος.

Thus doth the priest of Proserpine conduct us to the very point at which we had hoped to arrive, and we find that the God Enyalius is a victim slaughtered and sacrificed to propitiate Mars. Nor do I want for collateral proofs of this. Adonis the Mighty Hunter, the dæmon of the Syro-Ægyptian mysteries, the God of the annual river of blood, was son of Cinyras king of Assyria and of Venus Myrrha but, although thus incestuously begotten, it was religiously pretended⁷¹², that he was the son of Jove without the accubitus of any woman; but this deity was killed by the venomous tooth of Mars⁷¹³ in the form of a wild hog, Mars in aprum transfiguratus occidit. Another says⁷¹⁴ that he was slain by Apollo to avenge the blindness of *Erymanth*, of which he had been the cause. In other words the boar that slew him was the Erymanthian boar, and the same destructive beast that strove with *Hercules*. But there was another boar, [or rather another legend of the same boar] the Calydonian, and by his moral causation, if not like Adonis by his instrumental, the soul of Enyalius Meleager was given up to the fates. He was no natural wild beast, but a direful portent and the precursor of impious and unnatural warfare,

Ἔειμι τέρας Καλυδωνος, ἀγῶδ' Αἰτωλὸν Ἀρηά⁷¹⁵,

an allegory in which, as in the dogs of Actæon, they figured the downfall of the Hunter by a metaphor borrowed from his own favourite pursuits. This boar therefore was also Mars,

⁷¹² Val. Prob. in Virg. Eclog. 10. v. 18.

⁷¹³ Nonn. 41. v. 209. Jul. Firmic. Matern. p. 22. Serv. in Ecl. 10. v. 18.

⁷¹⁴ Ptol. Heph. Phot. Bibl. vers. Schotti, p. 472.

⁷¹⁵ Callim. ap. Schol. Eur. Phœn. v. 136.

and we have already shewn that the firebrand of Meleager's death was either Mars or a supposed incarnation of him.

This conclusion, that Enyalios was Ἄρει ἐσφαγμένος, opens certain reflections upon the character of Quirinus. Romulus and Remus are clearly the same name, Remus being in Greek always Romus, and Romulus being also Remulus, and I therefore believe that they are not two brothers, but rather one person, who is distinguished from the other two, as *The Brother*. In which opinion I am strengthened by observing that the supposed murder of Remus was in truth a sacrifice of expiation and, what is more, a rural or *arval* one, ordained by the infernal Sibylla before the foundations of New Troy were laid,

Avernalis tremulæ cortina Sibyllæ
Dixit Aventino rura pianda Remo.

Quirinus had two characters of an apparently opposite kind, that of the conquering, deified, and preserving power, and that of the royal victim. In both characters united he was the great arval brother. If we needed any explanation of the functions of the Medius Fidius, Sallust the philosopher would furnish it in his chapter upon Sacrifice⁷¹⁶, ἐπει τοίνυν ζωη μὲν πρώτη ἡ τῶν Θεῶν ἐστὶ, ζωὴ δὲ τις καὶ ἡ ἀνθρώπων ἡ βελεται δὲ αὕτη συναφθῆναι ἐκείνῃ, μεσοτήτος δειται, etc. And we find from another fragment of the Saliaræ that their god himself assumed the character of a mediator or suppliant⁷¹⁷, "Oh ye "entrails of the victim reveal the will of God, reveal it at the "supplication of a God;" Divum exta canite, Divum Deo supplice canite. Cadmus when about to found Thebes received an oracle ordering him to follow one of the cows of the honey-fed Pelagon which had on each of her sides a white full-moon ;

⁷¹⁶ C. 16. p. 272. edit. Gale.

⁷¹⁷ Varro l. vi. p. 86.

Ἐνθα δὲ τοι πρῶτισ' αἶψα κερας ἀγραυλοῖο
 Ἰχθῆται, κλίνει δὲ πῆδ' ὄνον ποιηέντι·
 Καὶ τότε τὴν μὲν ἔπειτα μελαμφυλῶ χθονὶ ρέζειν
 Ἀγνώως καὶ καθαρώς. Γαίῃ δ' ὅταν ἱέρα ρέξης,
 Ὅχθῳ ἐπ' ἀκροτάτῳ κτιζέιν πόλιν ἑνυαγυῖαν
 Δεινὸν Ἐνυαλίου πεμψας φύλακ' Ἀἴδος εἰσω⁷¹⁸.

It is not easy to understand who is the guardian of Enyalius; but if we read, as I think we should, Ἐνυαλίον, we have an exact counterpart to the oracle of the *rura pianda Remo*. Martianus Capella⁷¹⁹, dividing heaven into sixteen imaginary compartments, and allotting certain gods to each, pointedly distinguishes the Arval or Prædial Quirinus from Mars; "in secundâ sede mansitabant, præter domum Jovis, . . prædiatus Quirinus Mars, Mars militaris, Juno quoque," etc.: and presently after, he saith, "Mars, Quirinus, et Genius, superius postulati sunt." There were two distinct pontificates, that of the Flamen Martialis, and the Flamen Quirinalis; and the commentary of Servius⁷²⁰ has these words, "Quirinus est Mars qui paci præest et intra civitatem colitur; nam belli Mars extra civitatem templum habuit." Nothing can be imagined, more plainly to distinguish the Flagellum Dei from the Deity in arms to protect the right cause, than this, for the final cause and essential character of all honourable and useful war is *pacific*; it is the character of that Power who "slew mighty kings, for his *mercy* endureth for ever." The remark, that Quirinus, as opposed to Mars, intra civitatem colitur, furnishes an explanation to the words of Cæsar Germanicus⁷²¹, "Orion, qui et *Incola* dicitur." The same two, are otherwise distinguished as Gra-Divus⁷²² [i. e. the Old God, ὁ ὄρις ὁ ἀρχαῖος] and Quirinus.

The God Berber is here described as one *standing fast*,

⁷¹⁸ Tzetz. in Homer. p. 16. ed. Herman.

⁷¹⁹ L. 1. p. 16. ed. Grotii, Lugd. Bat. 1599. p. 59. ed. Goetz.

⁷²⁰ In Æneid. l. vi. v. 860.

⁷²¹ Schol. in Phœn. v. 328.

⁷²² Serv. in Æn. 1. v. 296.

and earnestly exhorted so to continue, but, though he remains an immoveable centre, his virtuous energies radiate around him. *Lumen salit, stat Berber.* The action of the Salii in this matter was undoubtedly suited to the argument, and, while the emblem of the god was erected in the middle, they danced around it clashing their brazen ancilia,

Σκιρτῆται Κερετες ἐνοπλῖα βήματα θευτες ⁷²³,
Ποσσικροτοὶ, ῥομβηται,

or

Χαλκοκροτοὶ Κερετες ἀρῆμα τευχε' ἔχοντες ⁷²⁴.

The first Trophy was dedicated by Quirinus to Jupiter Feretrius, which means *Zeus Φρητριος*, Jove of the Brethren, and was only a tall post with a complete suit of armour hung upon it. The Greeks denominated it *prylis* * which is a foot soldier in complete armour, and it was no doubt the *standing Berber* of the Salii. For round such a centre the Curetes Corybantes of Samothrace used to dance, and I have identified them with the Salii. Jupiter Feretrius was the *prylis*, and it is said that he was so in his tenderest childhood, and that the Curetes clashed their weapons to drown his infant wailings,

Οὐλα δὲ Κερετες, σε περι σελιν, ἀρχήσαντο ⁷²⁵

Τευχέα πεπληγοντες, ἵνα Κρονος ὀυασιν ἡχην

'Ασπίδος ἑισαῖοι καὶ μὴ σεο κερύζοντος.

Καλα μὲν ἤεξευ, καλα δ' ἔτρεφες, 'Ουρανίε Ζεῦ.

In this legend two different things are confounded, and two different Joves, those whom the Druses, in their secret book, distinguish as Ham ibn Noah, and Ham ⁷²⁶ ibn Kusch. At the time of Saturn entering into the ark, Jupiter was in great danger of sharing the deglutition of his many brothers and sisters who perished, but the great father was deceived into

⁷²³ Orph. Hym. 30.

⁷²⁴ Orph. Hym. 37.

⁷²⁵ Callim. Hym. Jov. v. 52.

⁷²⁶ Niebuhr Voyage en Arabie, 2. p. 359.

* See above, vol. 1. p. 93. 94.

sparing the life of that bad man. The ark moreover was mystically a cradle, and the coming forth from it a new birth, but the patriarch was no child, but on the contrary numbered his years by the hundred. Nimrod however was condemned to death by his father in the first moments of his life, and exposed to perish either in the woods or on the water, as we have it recorded under the various heads of Perseus, Œdipus, Ion, Amphion, Romulus, and Cyrus; and he was the wailing babe whom the armed Cushim saved from death, and reared up to their own ambitious ends.

Cham, from the peculiar circumstances of his hæresy, was the god of virility; and the mailed pryis of the wardance, like the crowned maypole of the Floralia, was the orthophallic symbol. The pole was the symbol of the creator and his very nature, and the arms, hung upon it, only indicated that he was revered as god of armies; and in that sense Triptolemus, when worshipped in the eastern churches as the *Georgius*, is styled ὁ τροπαιοφορος. A simple spear stuck in the ground, typifying the hasta virilis, was sufficient to represent the Roman and Persian gods Berber and Acinaces, and a sword in like way stood for the Acinaces of the free Scythians. The religion of the Scythæ or Magi was the oldest of the corrupted creeds, and existed (as Epiphanius declares) between the flood and the tower-building; and, if the *origo rerum* be so modified as to mean the origin of the Gentile apostacy, the remark of Pompeius Trogus⁷²⁷ will be found very true. Per ea adhuc tempora (Numitoris) reges hastas pro diademate habebant, quas Græci sceptra dixere. Nam et ab origine rerum, pro Diis immortalibus veteres hastas coluere. Cæneus⁷²⁸ (whose mythology is remarkably obscure and perplexed) would neither sacrifice nor pray to any god, but his own spear. And by that, he commanded all his subjects to swear. The sceptre of Pelops which descended to Agamemnon was worshipped at

⁷²⁷ Just. Epit. l. 43. c. 3.

⁷²⁸ Schol. Apoll. Rhod. l. 1. v. 64.

Chæronæa⁷²⁹, above all other gods, and was called Δορυ, the Spear. There was a place in Argos called Triæna, near the swamp of Lerna, of which we have received the following account, Τριαίνα⁷³⁰ ἐστὶ τὸ δορυ· τὸ ἐν σιδήρον ὄρθον καὶ τὸ ἑτερον σρεβλον· ἐνταυθα καὶ τοπος Ἀργῆς ἐνθα τὴν τριαίναν ἐπήξεν ὁ Ποσειδων συγγενομενος τῇ Ἀμυμώνῃ. Ἐν ᾧ δὲ τοπῷ ἐμῆγη, τὴν τε τριαίναν ἐπήξε καὶ πῆγη ἀνεδοθη etc. In all which we may find an explanation of the customs of the Massagetæ, and of the Nasamones, who⁷³¹ τροπῷ παραπλησίῳ τῷ καὶ Μασσαγεται; ἔπεαν σκιπῶνα προσήσωνται, μισγονται. The δορυ of the Jupiters Pelops and Agamemnon is father Phallus, but the trident δορυ is Tri-Phallus;

At oh *Triphalle*⁷³²! sæpe floribus novis

Tuas sine arte deligavimus comas;

and the fuscina of Neptune is only a variation of the words fascinus and fascinum. Something might also be said of ὀρσοστριαίνης. Orion was the offspring of a triple power, and was also said to be son of Neptune, and the reason why the trinity, or complete fulness, of creative energy was centered in *Neptune or Maritime Jove* may be gathered from these remarks of Mr. Wilford; “during the flood Brahma or the “creating power was asleep at the bottom of the abyss: “the generative powers of nature, both male and female “were reduced to their simplest elements, the Linga and “the Yoni. The Yoni assumed the shape of the hull of a “ship, since typified by the Argha; whilst the Linga became the mast⁷³³. Maha-Deva is sometimes represented “standing erect in the middle of the Argha in the room “of the mast.” Enyalios also was son of *Neptune*. The spear of Cheiron⁷³⁴, the Saturnian Centaur and *Hand of God*,

⁷²⁹ Pausan. l. ix. c. 40.

⁷³⁰ Schol. Eur. Phœn. v. 195. p. 34. Valck. Hyg. Fab. 169.

⁷³¹ Herod. l. 4. c. 172.

⁷³² Tibullus in Priap. v. 9.

⁷³³ Wilford on Caucasus, p. 523, As. Res. vol. 6. 800.

⁷³⁴ Hyginus de Telepho. Fab. 101.

which could alone remedy the wounds which it inflicted, evidently belongs to the same superstition. Hercules Triptolemus Epimenides was killed by a serpent, or rather by one Ambas transformed into a serpent, as he approached the fount of Callichorus at Eleusin, as we read in Nicander⁷³⁵ and his interpreters, but the same writer informs us that *Asphodel*⁷³⁶ is a specific against serpent-poison. The discovery of this wonderful plant, which alone could remove from its base the Gigionian or Giant's Rock, and which alone could vegetate in the Valley of the Dead, was ascribed to *Epimenides*, and it was called the *Epimenidian*. It was also called *Hastula Regia*, the *Spear*, or what else you will, of the *King*, vocant asphodelum hastulam regiam⁷³⁷. The lines of old Hesiod,

Νηπιον· εἶδ' ἰσασιν ὅσω πλεον ἤμισυ παντος⁷³⁸,

Ὅουδ' ὅσον ἐν Μαλαχῇ τε καὶ Ἀσφοδεῶ μεγ' ὄνειαρ,

have been understood literally and in a sense contrary to the purpose of his work, as recommending men to graze like beasts, instead of labouring for the precious fruits of husbandry, but he doth here imply that as the ground is now accursed and yieldeth no longer it's increase with spontaneity, he that would reap it's abundance must earn the favour of Ceres and Triptolemus, the former of whom he designates by the old Pamphylian word *Μαλαχῇ*, the *Queen*, and the latter as the king *Asphodelus*. But to come directly to the point, *Quirinus* means no more, nor less, than *The Spear The Son*, and is fetched from an old word *Quiris*, a spear⁷³⁹,

Bellicus a telo venit in astra Deus.

Augustus affected to be a second Quirinus, both as a *founder*; and as a *God*, and a poet (especially one who affects learning)

⁷³⁵ Nic. Th. 485. schol. ib. Eutechn. ib.

⁷³⁶ Th. v. 73. 534.

⁷³⁷ Plin. l. xxi. c. 68. Franz.

⁷³⁸ V. 40. and Plutarch. Symp. edit. Oxon.

⁷³⁹ Plut. Vit. Rom. c. 28. Pomp. Fest. de V. S.

might think it complimentary to call the weapons he fought with after those of Romulus, therefore in Propertius⁷⁴⁰ his reply to Mæcenas, instead of

Non ego Titanas canerem
 Regnave prima Remi, aut animos Carthaginis altæ,
 Cimbrorumque minas, et benefacta Marî.
 Bellaque resque tui memorarem Cæsaris, et tu
 Cæsare sub magno cura secunda fores,

I would have you read, with scarce any change,

Bella quiresque tui memorarem Cæsaris.

Juno Quiritis⁷⁴¹ presided over marriages, and the most remarkable ceremony was dividing the hair of the bride with the point of a *spear*, called Celibaris, quæ in corpore gladiatoris stetisset occisi, a custom in which the warlike character of Quirine is superadded to the essential nature of Mahadeva. The mystery in question is one from Athens and Samothrace, and therefore one of those which the founders brought with them to Rome; ὄρθα ὡν ἔχειν τα δίδοια τᾶγαλματα του Ἑρμεω Ἀθηναῖοι πρῶτοι Ἑλλήνων, μαθόντες παρὰ Πελασγῶν, ἐποίησαντο· οἱ δὲ Πελασγοὶ ἴρον τινα λόγον⁷⁴² περὶ αὐτοῦ ἔλεξαν, τὰ ἐν τοῖσι ἐν Σαμοθρακικῇ μυστηριοῖσι δεδλωται.

The tropæophorous oak tree of Jupiter Feretrius [Ζεὺς Φρατρῖος] and also the immoveable stone of Terminus stood in the Capitolium, and I cannot but think that the *standing* of Berber in this song is conceived in the spirit of the Terminalia. The great danger of cities, which the Roman mystery was professedly made to guard against, was the evocation of the Tutelar; but Terminus was the only Deity who upon one occasion shewed himself proof against all the sollicitations of sorcery, nam quum omnium sacellorum ex-

⁷⁴⁰ L. 2. Eleg. 1. v. 19.

⁷⁴¹ Plutarch. Quæst. Rom. p. 285. Xyl. Pomp. Fest. de V. S.

⁷⁴² Herod. l. 2. c. 51.

augurationes admitterent aves, in Termini fano non addixere. Id omen auguriumque ita acceptum esse⁷⁴³; *non motam Termini sedem*, unumque eum Deorum non evocatum sacratis sibi finibus, firma stabiliaque cuncta portendere. He was either a stone, or the stem of a tree,

Termine sive lapis, sive es defossus in agro
Stipes ab antiquis, sic quoque numen habes,

and was in all essentials the same deity as Jupiter Terminalis, and Jupiter *Stator*⁷⁴⁴, the only god whom Romulus worshipped. In one of his titles he coincides remarkably with Enyalios and with Hercules,

Spargitur et caesâ communis Terminus agnâ⁷⁴⁵,

and what is yet more curious, the grammarian Nonius cites a passage from the poet Pomponius, in which *Terminus*⁷⁴⁶ is used for the virile member; it is unfit for insertion here. These notions may be farther established by calling to mind that, as Romulus was himself *the Spear*, so likewise the Spear of Romulus was the Sacred Tree in which, as Columella expresses himself,

Arboris antiquæ numen venerare Ithyphalli;

for when Romulus⁷⁴⁷ planted his Spear upon Mount Palatine [that is, in Roma Quadrata] it rooted downwards, and branched upwards, and became a Tree. Simon Magus, displaying himself in Rome as the Energy of God, or Βιη Ἑρακλῆειη, under the name of Simon Deus *Sancus*, particularly affected to qualify himself as the *Stator*, or Him who Standeth Fast, ὁ Ἐσως. Χριστὸν ἑαυτὸν ἀνισσομενος, Ἐσῶτα⁷⁴⁸ προσαγορεύει....ὡς δὴ σησομενος ζει. The Semones Sanci were [as we are about

⁷⁴³ Liv. l. 1. c. 55.

⁷⁴⁴ Dion. Hal. l. 2. c. 50.

⁷⁴⁵ Ov. Fast. l. 2. v. 655.

⁷⁴⁶ Non. in *Oequiniscere*, p. 70. b. ed. Paris. 1623.

⁷⁴⁷ Ovid. Metam. l. xv. v. 658.

⁷⁴⁸ Pseudo-Clem. Roman. Hom. 2. p. 626, 627. Hom. 18. p. 738. edit. Cleric. Antw. 1698.

to observe] the Arval Brethren, and Sancus confessedly was Hercules. Therefore I discern, in this account of Simon Magus his antitheism, the most lively proof and confirmation of the way in which I have explained, "Sta Berber!" The great Pyramid of Jupiter *Enyalius* in Shinar, the *Berber* or *Barbar* Stone by Euphratel, surrounded by the $\chi\omicron\rho\omicron\varsigma$ or *dance* of Aurora, was in like manner a type of the Divine Creative Virility.

In one of those obscure notes of Servius upon Virgil, to which various interpolatours seem to have contributed their mite, there occurs the monstrous name of Epivlostasterius⁷⁴⁹, father of a woman whom Adonis loved. Upon this name Peter Burman has not hazarded a remark, and it is indeed enough to frighten a bold man. As a desperate conjecture, I surmise that we should read Epivius Statorius, the former being a lost word for an *hawk*, [the bird of Adonis and Quirinus] but the etymon of the living word *èpervier*, and the latter a form of the same word of which we have just been treating. It is evident that the Arval Brothers could not have sung this song during their perambulation, because it is expressly said to be sung with the *doors closed*, but I rather believe that after parading their victims round the precincts of the city, they repaired to the capitolium, and there in the hypæthric temple of Terminus, containing either an erect stone or the oak stem of Jupiter Tropæoferus, they solemnized such orgies as the fates of Rome demanded at their hands. When absent on service, a pole surmounted with the Jovial Eagle was the Prylis, or God Militant, of the City of War, residing in the midst of each legion.

Berber, in short, is the Opican or Oscan name of Enyalius.

S. XXV. The fourth clause is, ye alternate Semigods receive us all unto yourselves!

This invocation is addressed to the two Arval Brothers or Gemini Lares. Sem-On may mean either an half God, or the

⁷⁴⁹ Serv. in Virg. Eclog. x. v. 18.

God Shem. Simon Magus affected to understand it in the latter sense, and to explain Semon Deus Sancus of the Hebrew Messiah, though perhaps the former is the right sense. It is also possible that they may be essentially the same, and that 'Hm and Semi may mean *half* only in reference to the half-godhead, which was all the Ammonizing Nations would allow to Shem, although the Song of Noah,

"Blessed is Jehovah of Shem, he shall aggrandize Japhet, but his dwelling shall be in the tabernacles of Shem,"

prevented them from denying to his seed some portion of inherent divinity. The Romans and Athenians at least, deriving from Egypt their worship of the *Twelve Gods*, could not deny it; and that was indeed the reason why *twelve* arval brothers were employed, in the stead of the two Semons, to minister unto their brother Berber, in as much as their number represented that of the twelve phylarchs, appointed from among the Semites, by the Enlarger of Japhet and Sojourner of Shem. The effigies of Castor and Pollux stood at the entrance of the port of Samothrace⁷⁵⁰, and persons who had escaped from shipwreck repaired thither to return thanks to the fratres Helenæ lucida sidera. These dæmons, having sailed in the ark through the ocean of darkness, were the peculiar arbiters of the fate of mariners. Orpheus styles them, "Curetes"⁷⁵¹, clashing their brazen arms, cœlestial, "earthly, and maritime, dwellers of Samothrace, saviours of the world, averters of danger from seafaring men, dancers in armour who shake the earth, who send the tempest in their wrath, Corybantes, Anactores, the heavenly Gemini of Olympus." I have said once and again that the Great Brother being bisexual, the triad consisted either of Hellen Corybas and the Gemini, or of Helena and the Gemini; now, these two latter used to appear in the shapes of meteors,

⁷⁵⁰ Serv. in *Æn.* 2. v. 12.

⁷⁵¹ Hym. 38.

fluttering like birds round the masts of ships, and portending an happy voyage, while the light of Helena was a baleful portent; Antennis navigantium aliisque navium partibus, ceu [cum?] vocali quodam sono insistent, ut volucres sedem ex sede mutantes; graves cum solitariae venere mergentesque navigia, et, si in carinae ima deciderint, exurentes; geminae autem salutares, et prosperi cursûs prænunciæ; quarum adventu fugari diram illam et minacem appellatamque *Helenam*. Et ob id, *Castori et Polluci*⁷⁵² id nomen assignant, eosque in mari Deos invocant. Statius⁷⁵³ says, to the same purpose,

Scit peritura ratis, cum jam damnata sororis
Igne Theramnæi fugerunt carbasa fratres.

Solinus⁷⁵⁴ mentions a superstition that the meteor of the whore of Babylon might be kept away by the hæmorrhage of women, Habet planè illud in se solum salutare, quod avertit sidus Helenæ perniciosissimum navigantibus, upon which passage Salmasius says not a word; but it will be remembered, that Helena was also *Selèna* among the Gnostics, who used the most shocking practises concerning *τα ἐμμηρία*. The rhythm of the Pyrrhic dance was called Castoræan because Castor and Pollux⁷⁵⁵ were the inventors of enoplian dancing. But we know that the Salii were Samothracian priests, called in that Island Soï; which shows that the twelve Salii were representatives of the two Semigod Brethren.

There must have been two triads of Deities in the Samothracian mysteries, the three Dii Magni, who were in the old Samian language, Axiocersus, Axierus, and Axiocersa, who were transferred to the Roman Capitolium under the better known appellations of Jove, Juno, and Minerva, and who at Eleusin were probably Jove, Ceres, and Proserpine [at least the scholiast of Apollonius Rhodius affirms that Axierus was

⁷⁵² Plin. N. H. l. 2. c. 37.

⁷⁵³ Theb. vii. v. 792.

⁷⁵⁴ C. 1. p. 4. Salm.

⁷⁵⁵ Schol. Pind. Pyth. 2. v. 127.

Ceres], and the three Dii Penates or Lares, who in the Thracian Samos were Celmis, Damnameneus, and Acmon, in Athens the two Anactes⁷⁵⁶, Anactores, or Anakes, and Triptolemus, but in Rome the two Semones, and Berber. The Dii Magni, and the Penates, are very often confounded together, but Virgil properly distinguishes them,

Hinc Augustus agens Italos in prælia Cæsar
Cum patribus, populoque, Penatibus, et Magnis Diis,

and may be regarded as a conclusive authority.

The Semons were *alternate* for this fabulous reason, founded however upon the Nöetic vaticination, and upon the prerogatives of Shem. Polydeuces of divine, and Castor of human seed, entered together into the waterfowl's egg and into the womb of Leda or Nemesis, and Castor by the infirmity of his birth was subject to death, and in process of time actually underwent that change, but Jove conferred immortality on Polydeuces, who in the perfection of his fraternal love resolved to communicate the enjoyment of it to Castor, and this he could only effect by taking upon himself a portion of his brother's infirm and mortal nature. He therefore consented to die every other day in his stead, and they lived day and day about;

Μεταμειβομενοι δ' ἐναλλαζ
Ἄμεραν ταν μιν παρα πατρι φιλω
Δι νεμονται, ταν' δ' ὑπο κευθεσι γαιας.

Neither was Castor able to escape the jaws of death by any

⁷⁵⁶ Castor and Pollux were said to have affixed their seal to all Attica, and to have been therefore worshipped as the Anactes. Lycophr. v. 508. Tz. ibid. Among the Athenian Eumolpidæ the Arval Warrior, Triptolemus, and among the Cretan Curetes the Huntsman and Charioteer, Iasion, was the Third Brother, which made some careless authors suppose that these were the names of the Twins; nonnulli etiam Triptoleum, quem supra diximus, et Iasiona a Cerere dilectos et ad sidera perlatos. Hyg. Poët. Astr. c. 22. Gemini. p. 472. Sunt qui dicant Herculem et Theseum, erring in like manner. Ampel. Lib. Mem. c. 2.

power or excellence of his own, nor would the gods suffer the body of Pollux to see corruption, but the matter was divided between them. They both tasted of the bitterness of death, and both of the joys of resurrection, but Pollux was himself alone the Life and the Resurrection. It is curious to observe with what prudence the redemptive virtue of Shem is recognized in this restricted and nugatory form, while the great mysteries of the world are transferred into the keeping of the house of Cham. The intimate connexion between the religion of Shem and that of Noah was known to the heathens, and gave rise to the notion of Saturn being the son of one Pollux [not, of course, of the Geminus], which is recorded by Fulgentius⁷⁵⁷, and by a Latin poet cited in Muncker's notes,

Pollucis proles ter denis volvitur annis.

This circumstance is not unconnected with the Arval Brothers, because Saturn was the Arval Father and god of harvests, and conciliated all men to himself by the free distribution of provisions⁷⁵⁸, *per annonæ prærogationem*; and there is extant an inscription to him *Deo Arvalo*⁷⁵⁹. Triptolemus (or Berber) who first sowed the earth with grain, was of course an Arval Spirit, and the name *Buzyges* [the first Yoker of Oxen to the Plough] was an homonyme⁷⁶⁰ alike for Triptolemus and for Hercules⁷⁶¹.

I do not know that the Greeks have any phrase, in speaking of the Anactores, equivalent to the Latin *alterni*, but I observe that Lycophron, in allusion to the building of Troy walls, calls Neptune the alternate wall-builder,

ΤΟΥ ΤΕΙΧΟΠΟΙΩ Δ' Ἀλτὲρων Ἄμωι βεω⁷⁶²,

⁷⁵⁷ Myth. l. i. c. 2.

⁷⁵⁸ Fulgent. *ibid.* He was worshipped as Stercutius, because he invented the manuring of land.

⁷⁵⁹ Lap. Antiq. cit. Munck. in eund. p. 628. 4to.

⁷⁶⁰ Auson. Ep. 22. v. 49.

⁷⁶¹ Suidas in vocab.

⁷⁶² Cassandra, v. 617.

and it is indisputable that Apollo must be the other ἀμοιβεύς. Arnobius observes, Nigidius Penates Deos ⁷⁶³ Neptunum esse et Apollinem prodidit, qui quondam muris urbem Ilium conditione adjunctâ cinxerunt; and Servius ⁷⁶⁴ speaks to the same effect. But if the ἀμοιβείς are to be *penates*, then can they hardly be differed from the *alterni arvales*. There is evidently a great confusion of ideas in all this. The true *alterni*, that is to say the great tribes of Japhet and Shem, were really the people set to work upon constructing and fortifying the tomb of Laomedon or Jupiter Agamemnon, the burthen of manual and mechanical labour being thrown upon them by their superiors the Cushim and others of the Jovial house. We must bear in mind that the three sons of Noah, Tres Ope progeniti fratres, were considered in two ways, namely, the natural way, as Japhet, Sham, and Cham, the three kings of the earth, and the theological which, giving to the latter all supreme worship in heaven, and on earth, and in the water, did resolve him into three hypostasies, Cœlestial, Oceanic, and Chthonian Jove; whereby as they departed farther into hæresy by heaping all honours upon the apostate only, so did they depart somewhat less far in that they restored to their doctrine the triunal nature of the Supreme. But even in this view, it may be wondered, by what possible means Apollo becomes one of the two alternates. This God I answer was by authours of good antiquity, yet more recent, not only than Homer, but also than him who introduced the song of Demodocus into the Odyssey, regarded as the spirit of the Sun, and the legend of Castor and Pollux, the ἑτερχήμεροι, seems evidently to be framed with reference to the alternation of night and day, or to the alternate prevalence of Apollo, and of Neptune, into whose waves he was figuratively said to sink. Heem-Era, Day, is, when literally rendered, *Half the Earth*, so that the Night is, in truth, just exactly as much

⁷⁶³ Arnob. adv. Gentes, l. 3. c. 40. p. 132.

⁷⁶⁴ In Æn. 2. v. 325. 3. v. 119.

an *Heemera* as the Day. So much, with respect to the reconciling of these discrepant mythologies.

We have seen that the stable god, Berber, or Quirinus, has an essential nature, by no means so decent as religious symbols ought to be; and we shall find the same to be the case as touching the Semones. Trimalchion⁷⁶⁵, in displaying his astrological learning, partly lets us into this secret, In *Geminis* nascuntur bigæ, et boves, et *colei*. By which I am led to treat of one of the most obscure places in Cicero⁷⁶⁶, where in discoursing what words were decent, and what were not, he saith, at honesti Colei Lanuvini, Cliternini non honesti. It has been surmised⁷⁶⁷ that there was familia Coleorum in Lanuvio, and such I believe to have been the case, but the reason of their name is matter of conjecture. At Lanuvium was the shrine of the Old Serpent who, as I shall shew, was not the malignant dragon, γηγενης δρακων, of Mars, but the good dragon Cadmus or Asclepius, his antagonist and destroyer;

Lanuvium annosi vetus est tutela Draconis.

He was Berber, and the Colei of that sanctuary were, what the twelve Arval Brothers or Salii were at Rome, priests and representatives of the *Gemini*. They were honesti because they were eminently sacred; colei elsewhere was an unclean word. But, why the little town of Cliternia is mentioned, will probably never be known to the moderns. Perhaps there was a trade in castoreum carried on from that town; or perhaps there was a family of Colei there, with no sanctity of character to embellish the coarseness of their name. When Jupiter Enwhalius [which, I believe, means Jupiter who was in the Whale's Belly] tainted with the antediluvian hæresies, and bent upon their restoration, entered the sanctuary, and contemplated the manifest energy of the Great Father unimpaired by years, he hailed the symbol of creation, and called

⁷⁶⁵ Petron. Sat. c. 39. s. 7.

⁷⁶⁶ Ep. Fam. l. ix. ep. 22.

⁷⁶⁷ Clavis Ciceron. in voc.

in the Gemini as witnesses of the mysterious truth he had resolved to promulgate; and therefore his two brothers or rather their symbols, were called the Witnesses, and in deference to the great founder of Paganism, who first discovered the prylis of late-reviving virility, the Lesser Witnesses. One of the Gemini was entitled Castor, and I believe that word to be a synonyme of coleus, because the verb *castoro* or by abbreviation *castro* hath reference to that noun, and because the animal, whose cods were so highly valued as an anti-spasmodic, is so called, and lastly because the Romans were wont to call the two brothers, the *Castores*, and Catullus also says

Gemelle Castor et gemelle Castoris,

notwithstanding that Pollux was the son of Jove, and by far the pre-eminent brother. Whether the same sense be given either to Castor's, or to his brother's name, in the vernacular tongue, we need not enquire, lest we should arrive at Cliternia rather than at Lanuvium. The Arabic appellation for the sign of Gemini⁷⁶⁸ in the zodiac means nucs or juglandes. I have explained in this volume the two fir-cones of Atys, and the *fir-cone* upon the thumb, is an hieroglyphic of Castor (the cone) and Pollux or Pollex (the thumb) for in the Dactylic mystery Pollux is the thumb; and although the name Πολυδευκης has nothing at all to do with it, yet the epithet πυξ ἀγαθος has every thing to do with it, because in that mode of fighting the thumb is of the first importance. The same allusion exists in the name of Πυγμαλιων who drove the Canaanites into Africa; and it signifies a power, imbecile in human warfare, and prevailing only by the *hand* of God. The *Etymon* of Pol-Lux is the Light of Heaven, and refers itself to the Lumen Sali! of the last clause, concerning which it is neither necessary nor expedient to offer any further illustration. It suffices to say, by way of recapitulation, that the Arval

⁷⁶⁸ Hyde Comm. in Ulugh Beigh de Stell. Fix. p. 33.

Brethren *περι Πρυλιν ὠρχήσαντο*, and invoked both the Salient Spirit which issues forth, and the Rock of Salvation which stands fast ⁷⁶⁹.

The two brethren were honoured with the peculiar appellation of *οἱ Σωτηρες*, but the Lampsacene symbol was inscribed *Σωτηρ Κοσμου* ⁷⁷⁰, which two and one again make up our Triad. In conclusion I must observe, that whatever human sacrifice was performed by the Arval Brethren (when they shut their doors) to saturate Mars, was a *quasi* sacrifice of Remus or Quirinus, the great Corybant;

Κικλησκη χθονος ἀέναου βασιλῆα μεγίστον,
Κυρβαντ' ὀλβιομοιρον, ἄρῃον, ἀπροσορατον,
Νυκτερινον Κουρητα, φοβων ἀποπαυσορα δεινων,
Φαντασιων ἐπαρωγον, ἐρημοπλανον Κορυβαντα,
Ἄιολομορφον ἀνακτα, θεον διφυη, πολυμορφον,
Φοινιον, ἀιμαχθεντα κασιγνητων ὑπο δισσων,
Δηοῦς ὃς γυνμησιν ἐνηλλαξας δεμας ἄγνον
Θηροτυπον θεμενός μορφην δνοφεροιο δρακόντος,

concerning which mysterious occurrence Eusebius ⁷⁷¹ furnishes thus much of additional detail, that “the Two Corybantes put to death the Third, and wrapped his head in a cloth of “Tyrian purple, and crowned it with a brazen shield” (the salian ancle) “and carried it to the foot of Mount Olympus, “and there interred it.”

S. XXVI. The fifth clause is, Assist us oh Mamor!

Having deprecated the Evil One, and prayed to Jupiter Nimrod the god of their salvation, and to the two semigods of the same, they either reinvoked the god by another name, or call upon that of his father Cush.

Cush the father of Nimrod immortalized himself by con-

⁷⁶⁹ 2 Sam. c. 23. v. 3. Deut. c. 32. v. 4, 15, 18, 31.

⁷⁷⁰ See the figure representing hominem, galli gallinacei capite cristato, rostro ithyphallico, with those words written under it; in Payne Knight, Preface to Progress of Society; and see Græv. Thes. Ant. Rom. tom. ult.

⁷⁷¹ Præp. Evang. p. 10. b. interpr. Geo. Trapezunt. Colon. 1539.

structing the famous and impenetrable Labyrinth of the harlot Venus Ariadne or Rosamonda, and by making the *Ark*, or *Cow*, or *Byrsa*, (which is a *cow's skin* ⁷⁷³) in which the lewd princess Pasiphaë was enclosed when Jupiter Taurus descended from the Moon to lie with her,

Taurus medio nam sidere lunæ ⁷⁷³

Progenitus Dictæa Jovis possederat arva.

To this Ausonius alludes in his elegant Crucifixion of Love,

Dædalæ pudet hanc latebras subiisse juvenæ.

The *Cow* is the Tower of Babel or Theba Heptapylus, and the Labyrinth has been before explained to be that City's self. The etymon of the word is unknown to me, but, in the first part of it, it agrees with Laby-Netus a title given by the Greeks to Nebuchadnezzar and Belshazzar kings of Babylon. In the Labyrinth of Babel we have an imitation, if I am not much deceived, of that in which Tubal-Cain kept his sister Naamah, and where by ingenious devices he made prisoner one of his brethren, whom his imprudent lust had betrayed into the trap. It was at times described as a brazen pot or vessel,

Τῇ μὲν Ἀρης, ὅτε μιν Ὠτός κρατερός τ' Ἐφιαλτής,

Παιδες Ἀλωγός, ἔθσαν κρατερῶ ἐνὶ δεσμῶν·

Χαλκῶ δ' ἐν κεραμῶ δεδετο τρεῖςκαιδεκα μῆνας, ⁷⁷⁴

but more commonly as a *brazen net* of the most subtle and inextricable texture,

Ἦὺτ' ἀραχνία λεπτά, τὰ κ' οὐ κέ τις εἶδε ἰδοίτο ⁷⁷⁵

Οὐδὲ θῶν μακάρων· περὶ γὰρ δολοῦντα τέτυκτο.

⁷⁷³ Vaccam ligneam, septam corio juvenæ pulcherrimæ. Serv. Æn. l. vi. v. 14. Sueton. Nero. c. 12.

⁷⁷³ Nemesian. Laud. Herc. v. 120.

⁷⁷⁴ Pseud-Homer, Il. 5. v. 367.

⁷⁷⁵ Odys. viii. v. 280.

The artifice of Tubal, executed at Enoch in Naïs, which I suspect to be the same place as Bel in Shinar, was the true Labyrinth,

Hic, labor ille domûs, et inextricabilis error,

and the Tower and City of Babel were compared to it in the general spirit of imitation, and not from being really a maze: unless it was in respect of their subterranean galleries. But the resemblances of history were great and studiously set forward, Cush was a second Tubal, Helena or Venus Hora a second Naamah or Venus Nerine, and Nimrod a second Mars entangled in the net of Babylonish whoredom. Dædalus the son of Eupalamus or Palamaon (names equivalent to Cheiron) was also the inventour of certain statues to which he could impart vision ⁷⁷⁶, locomotion, and most of the attributes of living creatures. These statues, works either of mechanical skill or of sorcery, were the origin of those romantic fables of brazen and iron giants, who with their swords or clubs guarded the approach of some enchanted sanctuary. To this family belongs the colossus entrusted by the dwarfs with Tifring, the sword of destiny,

In the full centre of the hall ⁷⁷⁷
 Stood a dark statue, huge and tall;
 It's form colossal seen from far
 Show'd like the thunderous God of war,
 The sinews strained for deadly strife
 The strong limbs starting into life:
 It's left hand grasp'd an iron shield,
 It's right a threatening falchion held:
 On the pure blade were written plain
 These fatal words " Angantyr's bane;"

and to the same, those charmed statues whose motions revealed to Don Roderick the visions of Spanish history,

⁷⁷⁶ Diod. Sic. l. iv. c. 76.

⁷⁷⁷ Helga, canto iv. p. 81.

Grim centinels, against the upper wall⁷⁷⁸,
 Of molten bronze two Statues held their place;
 Massive their naked limbs, their stature tall,
 Their frowning foreheads golden circles grace.
 Moulded they seemed for kings of *giant race*
 Who lived and sinned *before the avenging flood*;

and such no doubt were the Titanian heroes whose figures adorned the Labyrinth of the *Brazen Age*. It is impossible to read the Arabic legend of the Tower of Toledo, and the Writing on the Wall "By strange nations thou shalt be dis-
 "possessed, and thy subjects foully degraded," without seeing that the Tower of Babel and the fall of Belshazzar are here adumbrated. But, what soever these works of Cush were, they were but imitated from those of Tubal-Cain the *Illustrious Ambidexter*. Vulcan made for Jove a dog of brass called Lailaps⁷⁷⁹, [i. e. the Dark Tempest] animated and charmed with such a spell, that the prey which it pursued could never escape, and with this dog the Hunter, Cephalus, used to hunt. When Thetis visited the brazen starry palace of Vulcan,

Ἄφθιτον, ἀσεροεντα, μεταπρεπεῖ ἀθανάτοισι,
 Χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο Κυλλο-ποδ-Ἴων,

she found there twenty tripods upon golden wheels which came and went, like the wheels that Ezekiel saw upon the river Chebar, by their own living motion, and also divers golden statues which followed the lame god and ministered unto him,

Χρυσεῖαι, ζωῇσι νεγνῖσιν εἰοικυῖαι⁷⁸⁰.

Dædalus also made a golden honey-comb for Venus⁷⁸¹, which story alludes to the allegory of Semiramis being the Queen-

⁷⁷⁸ Vision of D. Rod. st. xiv.

⁷⁷⁹ Julius Pollux, Onom. l. v. c. 5.

⁷⁸⁰ Iliad. xviii. v. 418. et vid. Odyss. vii. v. 91.

⁷⁸¹ Diod. Sic. l. iv. c. 78.

Bee, but is probably founded upon some such real structure at Babylon. To his invention also are attributed ⁷⁸², the most necessary utensils of carpentry, the hatchet, line and plummet, and gimlet, and also the cements of glue and isinglass; with less probability, because many of them were indispensable to the simplest forms of patriarchal life, and yet more so to the great work of building the Ark; but the truth of the matter is, not that he first invented all the tools of architecture, but that he first consecrated them, and made them the insignia of the Tower-building rebellion, the badges of indissoluble union to those who said "Let us build a City, and a Tower whose top shall be for an Heaven, lest we be scattered abroad," and to whose keeping the antitypical and spiritual Fire of the Magi, that is, the ineffable doctrines of the worship of Ophion, was entrusted as a sacred deposit.

Dædalion was said to be the *Son of Lucifer* the morning Star, that is, of Aurora's husband the Aged Tithonus,

Acer erat, belloque ferox, ad vimque paratus ⁷⁸³,
 Nomine Dædalion, illo genitore creatus
 Qui vocat Auroram cœloque novissimus exit,

and præcipated himself from the summit of Parnassus, when Apollo changed him into an *hawk*, in which form he is, like Orion, the terrour of the Doves or Pleiades,

Illius virtus reges gentesque subegit
 Quæ nunc Thisbæas agitat mutata columbas,

but his name is neither more nor less than the *Son of Dædalus*. We have another tale of "the son of the morning falling from heaven" in Icarus son of Dædalus, who is the same person as Dædalion, and also as Phaethon, Bellerophon, and the rest of the *Heniochi*. Not contented with those more moderate counsels which preserved his father through so many ages of life and reign, he soared by false arts and upon wings of human handy-

⁷⁸² Plin. l. vii. c. 57.

⁷⁸³ Metam. l. xi. v. 294.

work to the perilous height of Anti-theism. But there was another youth, whom they do not indeed call son but nephew of Dædalus, by name Perdiccas, or Perdix. His history contains a variety of matters some purely Nimrodian, and others borrowed from the legends of Vulcan. He was, as the antiquarian Fenestella said, in his youth a fierce and wandering hunter, and as the story went he was consumed by an abominable passion for his own mother Polycaste, in consequence of which he went forth into the solitudes and occupied himself with the slaughter of wild beasts, in conjunction with Actæon, Adonis, and Hippolytus (other names of himself) whom Fulgentius Planciades⁷⁸⁴ terms his *contheroleta*, a proof that his narrative is taken from the Greek. But Polycastè (the Diana of Actæon, Venus Myrrha of Adonis, and Phædra of Hippolytus,) was by others said to be *Earth* the Magna Mater. This is a good fable of the Regifugium: but others pretend that he so closely rivalled Dædalus in mechanical inventions, and especially by inventing the *saw*⁷⁸⁵, the *compasses*⁷⁸⁶, and the turning lathe⁷⁸⁷, that the jealous old man hurled him headlong from the summit of the Acropolis; in allusion to the fate of Vulcan whom Jove

Ῥίψε ποδός, τεταγώς ἀπο Βῆλα θεσπεσιόιο.

The same Hero who, as a warrior, became the cruel hawk, when deified for the arts of peace, was turned into a partridge, reputed the most cunning of birds. He is the Perdiccas⁷⁸⁸, otherwise called Macedon or the *Giant*, and Caranus or the *Head*, and Cabyrus, from whom the kings of Macedonia justly deduced the origin of their family, and to whom the prior

⁷⁸⁴ L. 3. c. 2. p. 708.

⁷⁸⁵ Ovid. Ibis. v. 500. Hygin. Fab. 39. Serv. in Georg. 1. v. 143.

⁷⁸⁶ Ovid. Metam. viii. v. 247. This instrument was called circinus, that being one of the inventour's own names; but Circinus, is either Hawk-shaped, or else Circle-shaped, Cycl-Ops. Serv. in Æn. vi. 14.

⁷⁸⁷ Diod. Sicul. L. iv. c. 76.

⁷⁸⁸ Herod. viii. c. 137, 138.

king of those regions, when he sent him into banishment eastward, to the Rose-gardens or Gulisthan of Midas and Gordius, *gave the Sun* in pay for his services. But I can shew that both the Macedonian and Athenian Perdiccas are no other persons than *Orion* the Giant, the Huntsman, the wonderful Architect, and the model of Virile Beauty.

Otus Orion offered violence to the chastity of Diana, for which sin he was killed by a scorpion. But there is another more historical account of the same wicked calumny against Orion. Hæro, otherwise Merope⁷⁸⁹, was daughter of Oinopion king of Chios and the nymph Helice, and Orion, being enamoured of her, did on that account clear the island of the wild beasts that then filled it; and having driven a great deal of plunder from the neighbouring countries, offered it as a marriage gift. Oinopion however deferred the marriage from time to time, abhorring to have Orion for his son-in-law; and at length Orion, being one day out of his wits with drunkenness, forcibly broke open the chamber where the girl lay. But he was overpowered and had his eyes burned out by Oinopion. When blinded he was expelled from the country, and went forth to Lemnos where Vulcan furnished him with a guide belonging to his own family, Cedalion⁷⁹⁰ by name, who was carried upon the shoulders of Orion and shewed him the way. Directing his steps towards the *East* he arrived at *the Sun*, and so was cured of his blindness. His blindness was the loss of kingly or theocratic power, of which the *Eye* was the symbol, and it is the same as the *blindness* of Bellerophon when he wandered in the Aleian plains. But what I would most call into notice is, that this Cedalion was a boy stolen out of the Chalcæum or brass-workshop of Vulcan, and was in fact that brazen youth, Talos, whom Simonides called τὸν Ἡφαιστοτευκτόν⁷⁹¹.

⁷⁸⁹ Parthen. Erot. c. 20. Hygin. Poët. Astron. c. 34. Eratosth. Catast. 32.

⁷⁹⁰ Lucian. de Œco. s. 28. p. 111. Reitz.

⁷⁹¹ Suidas in Σαρδονίος γέλως.

Plato⁷⁹², endeavouring to form an allegory, pretends that the brazen giant who perambulated Crete, was only a law-giver who wrote upon brazen tablets. But this is a frigid conceit. Talos derives his name from the doctrine of the charmed body and vulnerable *heel*, which was derived from the primæval prophecy of God to the mother of mankind, and from thence naturally found its way into the mysteries of anti-christianism, but is most generally celebrated in the Achilleid, although it equally belonged to the stories of Cheiron⁷⁹³, Hercules, Philoctetes, Achilles, Œdipus, and Orion. Apollonius Rhodius relates that he was a surviving remnant of the brazen race who sprung, (as Hesiod saith) from the ash trees, but he had one vulnerable vein in his leg, and upon that hung his life or death ;

Τους δὲ Τάλως χαλκεῖος, ἀπὸ σιβαροῦ σκοπελοῖο⁷⁹⁴

Ρηγνυμένος πετρας, εἰργε χθονὶ πεισματ' ἀναΐαι,

Δικταίην ὄρμοιο κατερχόμενος ἐπιωγῆν.

Τὸν μὲν, χαλκεῖης μελιγγενεῶν ἀνθρώπων

ΡΙξῆς λοιπὸν ἔοντα μετ' ἀνδράσιν ἡμιθεοῖσιν,

Ἐυρώπῃ Κρονίδης νησοῦ πόρεν ἔμμεναι οὐρον

Τρεῖς περὶ χαλκεῖοις Κρήτην ποσὶ δινευσόντα.

Ἄλλ' ἦτοί το μὲν ἄλλο δέμας καὶ γυῖα τετυκτο

Χαλκεὸς ἢ δ' ἀρρήκτος· ὕπαι δὲ οἱ ἔσκε τέγοντος

Συριγῆς αἵματοςσσα κατὰ σφυρον· αὐτὰρ ὁ τῆς γῆ

Λεπτός ὕμην ζωῆς ἔχε πείρατα καὶ θάνατοιο.

The Μελιγ, or Δρυς Παλαιφάτος, alludes to the Ark of Noah, and so doth the Platanus so highly revered by Xerxes and invoked as an oath by Socrates. Herbelot mentions as an Asiatic tradition that Noah built his ark of Plane-tree timber. The first men, πρῶτον γένος, were said to have sprung from

⁷⁹² Minos, tom. vi. p. 139. Bip. It is however true that such tablets were called *Κυρβαντες* or Corybants; they were triangles of brass, and said to have been invented by the Corybantes. Tzetz. Chiliad. l. 12. v. 350, etc.

⁷⁹³ Hyg. Poët. Astr. c. 38. See Ptol. Heph. l. vi. in Phot. Bibl. p. 152. edit. 1824.

⁷⁹⁴ Apoll. Rhod. iv. v. 1638.

an Ash-tree ⁷⁹⁵ and were called The Meliæ, and according to the Goths the fatal meeting-place of the Gods is under the shade of an ancient ash tree, the Yggdrasills aski ⁷⁹⁶ or dew-dropping ash. When the last day arrives ⁷⁹⁷, ten horses shall bear the Asi to the meeting at the Yggdrasill tree, where judgment will be pronounced, and the sacred rivers will boil, and the rainbow-bridge of the Asi will be burned. It is the most excellent of all trees and has three roots, under one of which is Hela, and under a second are the Arimaspi, and, under the third, the men of true humanity. A squirrel runs up and down it's branches to bring the words of the eagle who sits at top, serpents lie underneath it, and the four stags browse its branches, "and the labour of the tree Yggdrasill "is greater than a man can understand." But the Cushim or Aethiopes claimed to be the oldest of men, not only as the depositaries of the oldest language and religion, but also because that Cush their father was begotten in the ark and, although not born, was actually alive, in that vessell before the beginning (if we may so say) of this present world. For this reason the first born of Cham was called ὁ Ἐὐμμελῆς,

Καὶ Πριαμος, καὶ λαὸς Ἐὐμμελῆς Πριαμοιο,

and Cham whose remains were the Palladium of Scythia, was himself also Φριξὸς Ἐὐμμελῆς ⁷⁹⁸. Among the Eummelians or Sons of Melia may also be numbered the Giant Amycus, and Teenerus, in whose oracle the ghost of Hector dwelt.

However these things may be, Talos who died by the magic arts of Medea ⁷⁹⁹, did not only resemble Orion in his fatal heel, but expressly receives from Dosiades an appellation which only designates Orion, ὁ Τριπατωρ. The same authour says that Vulcan made him ;

⁷⁹⁵ Palæph. de Incr. c. 36.

⁷⁹⁶ Corvicinium Odini, st. vi. in Sæm. Edda. 1. p. 211.

⁷⁹⁷ Grimnis-mal. st. xxix xxxv.

⁷⁹⁸ Orph. Argon. v. 864, 875.

⁷⁹⁹ See Ap. Rhod. ibid. Apollod. l. 1. c. 9. p. 104.

ἄμος ἐψανδρα

Τὸν γυιοχαλκὸν οὐρον ἐρραϊσεν

Ὅν ὠπατῶς δισευνοῖς

Μορῆσε μητρορωπιπτος.

Nothing however is more clear than that Talos, the man of brass, was the same person as Perdiccas the Hunter and Mechanic. Dædalus⁸⁰⁰, saith Apollodorus, hurled down Talos his pupil and the son of his sister *Perdix* from the Acropolis, being fearful that he would surpass him in genius, having invented the saw; and Diodorus calleth him likewise Talos. An altar was erected to him in Lemnos, and it seems that after his death he assumed the form and nature of a serpent, and that he was the snake⁸⁰¹ who bit Philoctetes, which Diodorus⁸⁰² corroborates, saying, that when Dædalus was burying his murdered body, some one asked him whom he buried, and he answered, "I erect a mound unto a Serpent." The character of Orion, when dead, seems to have had somewhat peculiarly awful,

*injustæ virginis armis*⁸⁰³

Concidit infelix et nunc Chaos implet Orion.

To *Perdix* the mother of Talos a temple was erected on the summit of the Acropolis, and he was himself occasionally denominated Calos⁸⁰⁴ by reason of his transcendant beauty. The same *Perdix* is called *Antheus* by Alexander *Ætolus*⁸⁰⁵, who says that he was lovelier than the Spring, and compares his beauty to that of the Hunter *Actæon*: his death is ascribed to the malicious arts of the Queen, whose adulterous solicitations he had rejected with abhorrence.

It may be wondered for what reason the antitheistic repre-

⁸⁰⁰ *L.* 3. c. 15. p. 379.

⁸⁰¹ Vide *Dosiadæ aras*.

⁸⁰² *L.* iv. c. 76.

⁸⁰³ Val. Flacc. *L.* iv. v. 123.

⁸⁰⁴ Suidas in *Περδικος Ἱερὸν*. Pausan. Attic. *l.* 1. c. 21. s. 6.

⁸⁰⁵ Ap. Parthen. *Erot.* c. 14.

sentative and imitator of the Lamechidæ should be described, not only as an architect and engineer, but as being himself a metallic, though animated, statue made by the hands of Tubal-Cain, thus appearing to confound the workman and the work together. But that will I think be explained, by considering that the Son of the Morning was cased from head to foot in brass of Vulcanian workmanship, a circumstance remarkable enough to be mentioned by Proclus in the very few words in which he gives an account of Arctinus his Æthiopsis; Μεμνων ὁ Ἡἱος υἱος ἔχων Ἡ φ α ι σ τ ο τ ε υ κ τ ο ν ⁸⁰⁶ πανοπλιαν παραγινεται τοις Τρωσι βοηθησων, and to be signalized by Virgil, as forming the one pre-eminently curious and interesting question, which an enquirer would put to those, who were come from the War, and had seen Lucifer fall from heaven,

Nunc, quibus Auroræ venisset filius armis.

The said armour being a thing sacred and a token of victory, as it's wearer was also the hope and safeguard of the monarchy, it came to be said that a *man of Vulcanian brass* perambulated and defended the same. The metaphor is fair enough, but yet it would never have suggested itself to people's minds, but for the memory of the Talismanic images of Vulcan. The Dive Argenk ⁸⁰⁷, against whom Thamurath made war, boasted that he had in his gallery the *statues* of the 72 præadamite Solimans or theocrators; which I doubt not to mean the antediluvian talismans made by the skill or by the sorcery of Tubal Cain. The oldest form in which dæmoniacal oracles were given, perhaps, was that of brazen images giving responses by their voice or rather by their actions; nor does our ignorance of efficient causes leave us any right to deny that whatever spirits could possess and animate a man, as happened to the Sibyls and Dæmoniacs, might also give significant motions to bodies naturally inanimate. The Cherubim placed by God at the gates of the Garden of Eden, were some-

⁸⁰⁶ Procl. Chrestom. p. x. edit. Bekker.

⁸⁰⁷ See Herbelot in *Soliman* and in *Thamurath*.

what similar, being fantastic and complicated forms, gifted with life and understanding, but created idol-wise, that is, for a symbolical purpose, and not like the animal tribes, to increase and multiply in their kind. In the imitation of these consisted the beginnings of pagan idolatry; and the great effort of sorcery, like that of Vulcan and the Cainites, was to form beings analogous to them and an infernal oracle in opposition to that of which the seat was between the Cherubim. The Cherubic forms were a Bull, a Lion, a Man, and an Eagle; but the idols at the time of the flood were those of Tubal, who was swallowed up in it, and they are said to have been a Horse⁸⁰⁸, a Lion, a Man, and a Vulture; upon which any comment would be superfluous. The notion of ascribing Roger Bacon's wisdom to the revelations of a brazen bust, is the same as that of Doctor Faustus's story, to wit, that his superior knowledge and ingenuity was gotten from the *Devil*, or if you would revert to the language of classical heathendom, as hereinbefore explained, from *Mars*,

Their fates were painted ere the men were born,
 All copied from the heavens, and ruling force
 Of the red star in his revolving course.
 The form of Mars high on a chariot stood
 All sheath'd in arms, and grimly look'd the god.
 Two *geomantic figures* were displayed
 Above his head, a warrior, and a maid,
 This when direct, and that when retrograde.

Nachash or *Nechesh* is the name used by Moses for the serpent who conversed with Eve, and in other scriptures for any other land or water snake, and the same word (probably

⁸⁰⁸ Alcoran ap. Hyde de Rel. Pers. c. 5. p. 132. Hellenicus said that Earth and Water were the two first origins of all things; but the *τρίτη ἀρχή* was a winged dragon, having three heads besides it's own, a bull's, a lion's, and in the middle of them all the face (*προσωπον*) of God. The compound being was named either Chthonus Agecratus or Hercules. In this scheme the flying serpent is substituted for the bird. See Hellenic. et Hieronym. cit. Damasc. de Origin. in Wolf Anecd. Gr. 3. p. 253, 4.

with some difference, either in the accent, or in the vocal powers used to connect the essential characters) signifies any thing that is made of *brass*. The name χαλκωδων or the Brazen Tooth [like that of Θερμωδων, the Burning Tooth, and the epithet of Mars, καρκαροδων,] relates to the tooth of that reptile, and his venom, both spiritual and natural. And it results from what Homer has handed down to us, that when the spirit whom they took to be Mars appeared in the battles of the heroes, his form was altogether brazen, and it would seem that his power was only to terrify, and not to hurt, [which in my former part I observed generally, as concerning the Daimones] and that the illusion might be rendered vain by any one who had enough of audacity to bandy blows with the Man of Brass. Diomede accordingly, being aided by the strength of Minerva, encountered the dæmon and hurled his spear against his zone or mitre about the groin.

Δευτερος ἀνὶ ὤματ' ἄγαθος Διομηδης ⁸⁰⁹
 Ἐγχεῖ χαλκείῳ, [ἐπερείσε δὲ Παλλὰς Ἀθηνῆ]
 Νειάτον ἐς κενεῶνα, ὅθι ζωννύσκειτο μίτρη.
 Τους δ' ἄρ' ὑπο τρομός ἐϊλεν, Ἀχαιῶς τε, Τρῶας τε,
 Δεισάντας· τόσον ἐβραχ' Ἀρης, Ἄτος πολέμοιο·
 Ὅη δ' ἐκ νεφελῶν ἐρεβεννῇ φαίνεται ἄηρ
 Καυμάτος ἐκ ἀνεμοῖο δυσσεὸς ὄρνυμενοιο,
 Τοῖος Τυδεΐδῃ Διομηδεῖ χαλκείος Ἀρης
 Φαίνεται ὅμου νεφεσσὶν ἰὼν εἰς ἄρανον ἔϋρυν·
 Καρπαλιμῶς δ' ἵκανε θεῶν ἑδος, αἰπὺν Ὀλύμπον,
 Παρ δὲ Διὶ Κρονίῳ καθεζέτο θυμὸν ἄχευον
 Καὶ ρ' ὀλοφύρομενος ἑπέα πτερόεντα προσηυδᾷ.

Him Diomedes voiceful in the fight
 (For Pallas lent him more than mortals' might)
 Struck with his spear, which lighted on his groin
 Where the zone's adamantine fastenings join.

⁸⁰⁹ L. v. v. 357. Mars was remarkable for this part of his dress, concerning which I have spoken in the chapter entitled Semiramis; see *Iliad* l. 2. v. 479: he was even said to wear two zones or mitres. Nicetæ Deorum Epitheta, ed. Creuzer. p. 35.

Fear fell on Greeks and Trojans from afar,
 So loud, resounding, rang the fiend of war.
 As when a mist with purpurescent gloom ⁸¹⁰
 Bespeaks the rising of the dread simoom,
 Such Tydeus' son that brazen form espied
 On clouds ascending to the Azure wide.
 Soon to the seat of Jove he wing'd his flight
 And sate him down, and spake, in sorrow and despight.

It is worthy of observation that the withering blast to which Mars is here compared was called *Typhon*, and also Περσηρ, and that περσηρ is the deadly animal called in Scripture a *fiery serpent*,

Nasidium Marsi cultorem torridus agri ⁸¹¹
 Percussit prester, illi rubor igneus ora
 Succendit etc.

and this fiery serpent is by excellence a brazen one, for when the Lord said, "Make thee a *fiery serpent*," Moses "made a *brazen serpent*." I believe, in the original Magic, or Magian worship of Satan, *brass* typified the fire of Areimanius and the evil serpent, and *gold* that of Oromasdes, the Serpent Agathodæmon, as Lucan has it ⁸¹²,

Et Vos qui cunctis innoxia numina terris
 Serpitis *aurato* nitidi fulgore Dracones.

Opposed to these was the χαλκεος Ἀρης, and those dragons who, as Philostratus ⁸¹³ reports, make a noise beneath the

⁸¹⁰ "I saw from the S. E. a haze come, in colour like the *purple* part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved *very rapidly*; for I scarce could turn to fall on the ground with my head to the northward, when "I felt the heat of it's current plainly upon my face." Such was the visible form of the Simoon, as it appeared to Mr. Bruce on his way from Chendi in Nubia to Syene. Bruce's Travels, iv. p. 557. London, 1790.

⁸¹¹ Lucan. Phars. l. ix. v. 791. et vid. Schleusner Lex. Nov. Test. in οφης.

⁸¹² Phars. l. ix. v. 727.

⁸¹³ Vit. Ap. Tyan. l. 3. c. 8. p. 100.

earth like the *rattling of brass*, and from whom conjurors and magicians by their enchantments procure the Ring of Invisibility. It is obvious enough to exclaim that χαλκεος doth simply signify *armed in brass*, Martem tunicâ tectum adamantinâ, and not a brazen man, but it is not thus obvious nor, I believe, any way possible, to answer my observation thereupon. There are few words in Homer of such frequent repetition as is χαλκεος, and it is in the majority of cases applied to the brazen utensils of war, which were worn by all the men of whom he treats, but in no instance whatever is any man so called; but Mars on the contrary is so designated in three distinct places⁸¹⁴. To suppose this accidental, would be a perfect outrage upon the law of chances, and to suppose it intentional is, I think, to admit my proposition. The infernal serpent Mars was therefore Nachash or the Brazen, for which reason he was not only πυροεις, the *fiery*, but ξανθικος, the *yellow*. However, the same idea is common to all spiritual serpents, good or bad, for the serpents sacred to Æsculapius (or Antichrist) were ἐς το ξανθοτερον ρεποντες⁸¹⁵, and Christ himself was symbolized by a *brazen* serpent. Talos or Orion, at some times and by some people regarded as the good, and by others as the bad principle, was made of brass and was also a serpent.

The most venerated works in metal, such as the armour of Memnon and Achilles, and the tripod of Helen, were reliques, or formed from the reliques, of Tubal-Cain, but Cush and Nimrod, Dædalus and Talos, were but imitators of his works. And the same is true of Mamurius Veturius, or (as Plutarch by very questionable etymology explains his name) Memoria Vetusta. One shield was of divine origin and the real talisman of the Saliar or Arval brethren, but, in order to prevent it's being purloined, others were made, in such nice imitation of it, that they could not be distinguished from it, in return for which he obtained the privilege that is here allowed him

⁸¹⁴ L. v. v. 366. vii. v. 146. xvi. v. 543.

⁸¹⁵ Paus. Corinth. l. 2. c. 28, s. 1.

of being the last person invoked in the saliaric songs, of which indeed he seems to have been the first composer,

Jam dederat Saliis [a saltu nomina ducunt]⁸¹⁶

Armaque et ad certos verba canenda modos.

Tum sic Mamurius, "merces mihi gloria detur

"Nominaque extremo carmine nostra sonent."

Inde sacerdotes operi promissa vetusto

Præmia persolvunt, Mamuriumque vocant.

It is evident that either Cush is invoked, or Nimrod reinvoked under the name of Mamor; but, I believe, the latter; whose fame in War, in Hunting, and in Civil Polity, scarcely surpassed his glory as an Architect and Engineer, in which he rivalled the antediluvian greatness of Tubal-Cain and the temples and palaces of the drowned Atlantidæ. One circumstance rather seems to shew, that the *engineer* of the Arvals was the same person as their *prylis* or *stator*. Simon Magus who unequivocally assumed to himself the character of Sancus and Stator, did also and at the same time affect, in his magical præstiges, all those things which belong to the Dædalæan fable⁸¹⁷; he undertook to fly through the air, in which attempt he approved himself a mere Icarus, to make statues that could walk, and household stuff of every sort, which would move and perform their respective functions automatically. Now if this extraordinary man and most consummate wizard had not understood that the Berberian and Mamorian Virtues were united in one person, he probably would not have sought to blend them together in his own personation of Sancus Stator.

"Peter Ramus⁸¹⁸ tells us of a wooden Eagle and an iron "fly made by" [Muller or] "Regiomontanus, the famous "mathematician of Norimberg, in imitation and emulation of

⁸¹⁶ Ov. Fast. iii. v. 336.

⁸¹⁷ Homil. Clementin. 2. p. 629. See Rev. c. 13. v. 15.

⁸¹⁸ Schol. Mat. l. 2. cit. Hakewill's Apologie, p. 1. p. 313. See Aulus Gellius, l. 10. c. 12.

“ Archytas his dove, whereof the first flew forth of the city
 “ aloft in the air, met the Emperour a good way off coming
 “ towards it, and having saluted him, returned again, waiting
 “ on him to the city gates; the second, at a feast, whereto he
 “ had invited his familiar friends, flew forth of his hand, and
 “ taking a round returned thither again to the great astonish-
 “ ment of the beholders.” These monstrous lies may serve
 the purpose of shewing, that the remembrances of Vulcan,
 Dædalus, and Simon, were kept alive in the societies of
 charlatans and pretenders to occult knowledge, in the
 fifteenth and sixteenth centuries.

The Buddhic church, driven from Babylon to Niniveh,
 from Niniveh to Bactra, and from Bactra to Thibet,
 has never yet ceased to militate on earth. Of the precise
 period of its establishment in the last-named province I am
 uninformed, but I have read some account of their religious
 opinions by a father of the Roman Church⁸¹⁹. The Lamas
 hold that God is *trin et un*, being firstly, Lama Conjoc,
 secondly Cho-conjoc, [explained to mean the *Great Book*],
 and thirdly, Sanguya Conjoc, which signifies *to see and love*
in glory. They also hold a transmigration of souls, and rely
 mainly for their salvation upon pronouncing the words Om
 mani patmeonri, which is explained (I know not how truly)
Lord pardon my sins. The Ilian doctrine of the divinity of
 primæval architecture, and the Mamorian rites, seem clearly
 to be still in vigour among that ancient people. Mr. Moor-
 croft in his journey through Thibet was visited by an officer of
 the government, called the Nerba, upon whose dress he makes
 the following observations; “ on the back of his habit⁸²⁰, and
 “ on the right shoulder, were sewed the saw, adze, chisel,
 “ rule, and all the insignia of free masonry in iron; the
 “ symbols of a fraternity of which he said he was a member.”

⁸¹⁹ Vitelleschi Histoire de ce qui s'est passé en Thibet. Paris, 1629.
 p. 46.

⁸²⁰ Moorcroft's Journey to Lake Manasarovara in Undes. Asiat. Res. xii.
 p. 461.

It is scarcely to be doubted that the societies now existing in Christendom, and pretending to deduce their origin from the Temple of Soliman ben Daoud, are really in commemoration of Nimrod (that elder *Soliman* or *Saheb-Keran*⁸²¹) and of the Tower-building, and that if they would fling aside the worse than unprofitable mask they wear, they might shed a great and living light upon the origins of paganism. The *Three Cyclopes* are the three *Lamechidæ* or those who built brazen towers before the flood, and the *Seven Cyclopes* are, like almost all hebdomads, the seven tribes of Cushim, their imitators. The Arabians have a tale that after mankind were expelled from Paradise they constructed a most astonishing palace and temple of rubies⁸²², the same which Ovid describes as situated in the East and belonging to Sol the father of Phaëthon, (*flammas imitante pyropo*,) and clearly alluding either to Enoch the city of the Cainites or to Babel, and this ædifice they denominate the *Beyt-ul-Mammour*. Major Price explains this in Arabic to mean *House of Frequentation*, but I cannot do otherwise than believe that it comes originally from the Vulcanian title *Mamor* or *Mamurius*, seeing that the aforesaid palace of rubies was the work of Vulcan,

nam Mulciber illic⁸²³

Æquora cœlârat medias cingentia terras,

Terrarumque orbem, cælumque quod imminet orbi.

The name of *Mamor* corresponds in its consonants, (which are the essentials of a word) with that of *Mimer*⁸²⁴, surnamed *Heidroppner* or the dropper of gold, a giant and wonderful smith, who forged the armour of Sigurd and his sword Gramur, and was renowned throughout all the world. *Mimer's* brother was the largest and most malignant of serpents⁸²⁵, with whose

⁸²¹ Lord of the Great Conjunctions of the Planets.

⁸²² Price Arab. p. 7.

⁸²³ *Ov. Met. l. 2. v. 5, 6, 7.*

⁸²⁴ *Peringskiöld, Wilkina Saga, p. 37. p. 230.*

⁸²⁵ *Wilk. Saga, p. 229, 230.*

blood Sigurd rubbed his skin and made it invulnerable, except in one place between the shoulders which he could not reach; and even Odin⁸²⁶ learned his wisdom from the blood, with which the amputated head of Mimer dripped, and from the oracles which it gave.

The song in question therefore is not only a Saliaric, but a Masonic chaunt. The exclamation *Triompe, Triompe, Triompe!* was fully illustrated in the former volume. The division of Tongues was Trinal in respect to the families of the Three Noachidæ, and the word means the Three Voices from God.

S. XXVII. Having discussed at a length almost excessive the Song of the Arvales, it is well to make a short recapitulation of circumstances connected with the arcanum of the City. It appears that the Romans came from Greece to Italy by order of an oracle, pointing out the spot, and enjoining human sacrifice. That a Prylis, or man in complete armour, was the victim sent down into the Crater of the Aborigines. That an human victim, and he a King and an High priest, was sacrificed at Aricia the grove of Numa's Egeria, Mania, or Tacita; and others at the grove of Anna Perenna. That such victims were called Argæans. That the sons of Lucius Junius Brutus and Vitellius sacrificed and ate a man, and that men were sacrificed at the funeral games of Lucius Junius Brutus. That Valerius Poplicola consecrated a fire to Hades in the field of Mars, and jugulated an human victim over his pœmandria. That the Homeric word for medicine, *φαρμακον*, was the Athenian word for piacular sacrifice. And lastly, that the ineffable name of the city was Febris or Expiation.

The sole end of religious expiation is an Happy Resurrection and a Life to Come, and the doctrine of resurrection was inseparable from that of expiation in the secret and conservative

⁸²⁶ Song of Brynhilda, st. xiii. in Sæm. Edda, vol. 2. p. 199.

religions of the Roman commonwealth. Numa's harlot, to whom these bloody institutes are in part ascribed was *Egeria*, the *Resurrection*, and her shrine was in the grove of Virbius Hippolytus, who was raised from the dead by the virtue of *Æsculapius*.

Æsculapius was according to some the son of *Leucippus* and *Arsinoë*, or according to others of *Apollo* and *Coronis*, and was a doctor god and patron of physicians. But his great power was that of raising the dead, for doing which he was doomed to die himself. On this account *Socrates* appeals to him in the article of his death, and orders a cock to be offered, as a symbol of him, whose crowing should one day awaken all the "fathers who have fallen on sleep." We have before observed that Expiation is called purgation, physic, and the like; that *Cybele* was the physician of the *Gods*,

(Τυπανοισι, και ῥομβοισι, και χαλκοκτυποις ⁸²⁷

Βομβοις βρεμουσας ἀντιχερσι κυμβαλων

Σοφον θεων ὑμνωδον ἱατρον θ' αμα,)

and of *mortals* likewise, as *Diodorus* saith ⁸²⁸; and that the tyrant *Apis*, who destroyed the serpent, and reigned in his stead, was a doctor. Upon this principle the Romans called the most common of infectious diseases *Febris*, and worshipped it with a studied concealment of the name's real meaning and importance, and we find something very similar mentioned with respect to the rites of the physician God; capra *Æsculapio*, qui est salutis Deus, quum capra nunquam sine *Febri* sit ⁸²⁹. Rome was even so dependent upon the virtues of *Æsculapius* as to be styled his daughter, by one of her ancient poets,

⁸²⁷ Diog. Trag. ap. Athen. l. xiv. s. 38. p. 306. Argent.

⁸²⁸ Bibl. Hist. l. iii. c. 57. The medical art of the *Corybantes* was practised by certain women duly initiated therein, αἱ περὶ τὰ τῶν Κορυβαντῶν ἰαμὰτα τελῶνσαι, who it seems had a way of curing diseases by keeping the body in constant motion. Plat. Leg. l. vii. c. 2. p. 244, Ast. The fable of the *Tarantula* and it's antidote is probably a relic of *Corybantic* medicine.

⁸²⁹ Serv. in Geo. l. v. 380.

Electrum. It seems to have been understood of old, that Amber was a new thing, unknown before the deluge, and engendered by the violent heats (called of Phaethon) at the time of Deucalion's flood, and it was said to have exsuded from certain trees called the Heliades or Daughters of the Sun, at that time. And as Alexander the Great found the Trees of the Sun and the Moon⁸³³, guarded by the giant Enoch, in a garden to the north of India; as the people who dwell around the fountain of the Ganges⁸³⁴ live not by food, but by the fragrance of certain apples to which they smell; and as we read in the Geographer of Ravenna that the Ganges ariseth in the garden of Eden, many thousand miles east of the *apparent* spring⁸³⁵ of the Euphrates in Armenia; it is plain that the substance in question was supposed by some ancient empyrics to flow from the lost source of vitality.

Cicero⁸³⁶ says of Æsculapius, as of several other deities, that there were *three* of that name; but independent of any thing he says, I think we may discover three persons unto whom the Greeks and Romans granted that name. One of them was a man who cultivated medicine⁸³⁷, that is, as I conceive, for the most part, *surgery*, the science of poisoning and giving *antidotes*, and alchemy or magic, at or before the time of the siege of Babel by the Danaens, at which two of his sons, doctors⁸³⁸ like himself, assisted, with no small reputation of skill and prowess, Podalirius and Machaon. The descendants of this person enjoyed in Greece such an hereditary privilege in Medicine, as those of Nimrod did in religious mysteries, and those of Ulysses in poetry, [to whose stock we must refer Arctinus the Milesian, son of Teles⁸³⁹, and a *descendant of the Saviour*,] and were established in the

⁸³³ Gobelin. Person. Cosmodr. Ætas, v. p. 104. Jul. Valer. l. 3. c. 39.

⁸³⁴ Solin. c. 52. p. 57. Salm.

⁸³⁵ L. 1. p. 12. see vol. 1. p. 55.

⁸³⁶ De Nat. Deor. l. 3. c. 22.

⁸³⁷ Iliad. l. xi. v. 518.

⁸³⁸ Iliad. l. 2. v. 732.

⁸³⁹ Suidas in Arctin.

isle of Cos, from whence they spread their fame and useful services all over Greece. If their monopoly of the art medical was not legal, custom and well earned reputation had nearly established it. And from this, as well as from prior probability, we may understand that the great institution of Lamech, revived by Nimrod, the Division of Castes, did not necessarily imply that decline and imperfection of the arts, which we are apt to infer from the examples of Egypt and India, but that it is consistent with their highest perfection. However, it is a system, which has not only as certain but a more rapid lapse into degeneracy, than most other systems of human invention. In the days of longevity, when the grandson in the fifteenth degree might practice his hæreditary trade under the eyes of his living progenitor, perhaps it's first inventour, the advance of the human faculties must have been wonderful, until the presumption of mankind became such as to demand from divine justice the extinction of almost all their race. But since the days of a man have been shortened,

Semotique prius tarda necessitas
Leti corripuit gradum,

the family system of trade can only flourish in the shape of an anomaly, that is, in a country whose general customs and laws are free, and where the privileged race obtain honour from the people, but obtain it only by means of their own emulous exertions. Such was the family of Asclepius and Machaon, who may certainly number among their lineal posterity⁸⁴⁰ Hippocrates of Cos and Aristotle of Stageira⁸⁴¹, men almost above our praise. Another Æsculapius or Asclepius was the son of Apollo and of Coronis (or the Raven) daughter of Phlegyas king of the Cushim; or otherwise of Venus Arsinoë, who is the Harlot Flora. Pliny⁸⁴² however styles him the son of Apollo and *Babylon*, and gives him the

⁸⁴⁰ Plat. Phædr. p. 371. Bipont. Protag. p. 88.

⁸⁴¹ Diog. Laërt. Aristot. c. 1.

⁸⁴² L. vii. c. 57.

name of Arabus. This personage was none other than the Anti-Christ of ancient Babylon, a character which, however affected by many, especially belongs to Nimrod, son of Cham and the Venus Meretrix, whose *fiery death* is signified by the fulmination of Asclepius, as also his fiery baptism and nutrition⁸⁴³ by the birth of Asclepius in the midst of flames,

καιομένα δ' ⁸⁴⁴

*Αὐτῷ διεφαινε πύρα.

He was suckled on the Titthèan Hill (or Mount of the *Breast*) by a *She-goat*⁸⁴⁵, and the lightnings that flashed from his eyes terrified the shepherd who found him. The history of this Æsculapius, strange as it is, exhibits features exclusively Nimrodian; he was an Huntsman, and of such marvellous beauty that he excited the desires of Astronoë the mother of the gods, but he fled from her pursuit with a chaste abhorrence⁸⁴⁶. Finding himself, however, unable to escape, ἀποτεμνει πελεκει την αὐτος αὐτου παιδοσπορον φυσιν. He afterwards recovered his virility in the *bath of life*, ζωγονω θερμη. The *amputation* of Æsculapius is of the same mythic value as the *blinding* of Orion. Like most of the names celebrated for extraordinary greatness among the Asi or Heroes, he derived his lore both musical and gymnastical from the Saturnian Hippo-cen-taur [that is, the *Man-Bull* or Cherub, scythistically changed into a *Man-Horse*] Cheir-On. Among these pupils of the Centaur were numbered Bacchus⁸⁴⁷, Telamon, Peleus, Theseus, Hercules, Palamedes⁸⁴⁸, Achilles, Ajax, and Jason⁸⁴⁹, nor without reason, seeing all their philosophy was deduced from the antediluvian learning of Cham, and all their jarring doctrines and heresies arose

⁸⁴³ See the first volume.

⁸⁴⁴ Pind. Pyth. 3. v. 75, ets.

⁸⁴⁵ Paus. l. 2. c. 26.

⁸⁴⁶ Damasc. Vit. Isidor. ap. Phot. p. 352, ed. Bekker.

⁸⁴⁷ Johan. Sar. Polycr. l. 1. p. 12. ed. Lugd. Bat. 1639.

⁸⁴⁸ See Philostrat. Heroica, p. 140, ed. Boissonade. Hygin. Poët. Astron. c. 38.

⁸⁴⁹ Theon in Arat. Phæn. v. 436.

out of his apostacy. The god Asclepius, whose history so plainly bespeaks the great Jovial increment, was not so much a doctor of sick people, as a raiser of the dead unto new life. Various accounts⁸⁵⁰ describe him as having raised from the dead various individuals, as Orion, Hippolytus, Tyndarus, Glaucus son of Minos, (who⁸⁵¹ was drowned in *honey*) Capaneus, Lycurgus, Eriphyle, and Ascles tyrant of Epidaurus. Also, the sons of Phineus, and the daughters of Proetus ;

Et Deus extinctum Cressis Epidaurius⁸⁵² herbis
Restituit patriis Androgeona focis.

Pherecydes said that he died, for having raised up all those who had *died at Delphi*, that is to say, in the *bosom of the Church*, being initiated and faithful. But the Orphic Mysteries⁸⁵³ taught that Hymenæus was the person whom he raised from death, and this indeed goes up to the fountain head, for Hymenæus is the founder of marriage, who brought forth from his ribs the mother of all mortality ;

Ὀυρανὸς δ' ἐφρίξε νιν καὶ Γαῖα μητῆρ.

It appears that the death of Hymenæus was the consequence of his ill-omened wedding ; ὃν φασὶ γημᾶν τὰ ἀφανῆ γενεσθαι⁸⁵⁴. It is worthy of remark that some of these legends express or imply a general resurrection, but that by far the most of them represent him as losing his own life to raise up one man, and that *one* is in many instances, (as Orion, Hippolytus, Lycurgus, and Ascles,) his own self ; and the meaning of this self-resuscitation is, that his own apotheosis was the *first fruit of those who slept*, and the first crowing of his cock.

⁸⁵⁰ Schol. Pind. Pyth. 3. v. 96. Tz. in Lyc. 1054. Apollod. l. 3. c. 10. p. 317. Schol. Eur. Alcest. v. 1. et auctores ib. cit.

⁸⁵¹ Vide Lucian. Salt. s. 49. Disput. cum Hesiod. c. 7. Apollod. l. 3. c. 3. p. 250. Heyne.

⁸⁵² Prop. l. 2. El. 1. v. 61.

⁸⁵³ Apollod. ubi supra.

⁸⁵⁴ Procl. Chrestom. ap. Phot. Bibl. p. 321. ed. Berol. 1824.

For in truth, there are three resurrections⁸⁵⁵, the *first*, when He arose who is the life and the resurrection, the *second*, which is the "first resurrection" of created men, in which "blessed and holy is he who hath part," and the *third*, when all "the dead, great and small, shall stand before God." I speak not of the resurrection of the saints, of Lazarus, of the young man, and of the daughter of Jairus, seeing that these were not final, but only temporary revivals of men who were presently again to die, and were no more than miracles displaying the power of God over nature and death. The *apparitions* of Samuel and Moses are equally distinct in their kind.

Events occurred at a period vastly remote from that of Nimrod, in which so great a resemblance to the antichristian legend of Æsculapius was observed, as to give the idea of another appearance of that divine principle, and to make the celebrity of his name greater in the latter, than it had been in the early days of paganism; so great indeed, as to be well nigh universal, in Bœotiâ Amphiaræus, in Africâ Mopsus, in Ægypto Osiris, alius aliubi gentium, Æsculapius⁸⁵⁶ *ubique*. I refer to the adventures of Elijah and of that other man, Elisha, who having (as John the Baptist afterwards did) received his *Spirit*⁸⁵⁷, was therefore spiritually the same man. Elijah was born at *Thisba*, the sanctuary of the *Dove*, but he was fed by *Ravens*. He raised⁸⁵⁸ an youth from the dead and "the soul of the child came into him again." Elisha⁸⁵⁹ also raised *an youth from the dead*; he *healed* the waters that were naught; he *healed* the poisonous herbs, when the men cried out that "there was death in the pot;" and lastly he *healed* Naaman, the Captain of the Host and mighty man of valour. Elijah was Ἀσκληπιός, ὁ ἐκ Ἑλλήνων, εἰδὲ Ἀργυπτιός,

⁸⁵⁵ See Revel. 20. v. 6. v. 12.

⁸⁵⁶ Apuleius de Deo Socratis, p. 154. vol. 2. Oudendorp. et vide Lucan. ix. v. 727.

⁸⁵⁷ 2 Kings, c. 2. v. 9. etc.

⁸⁵⁸ 1 Kings, c. 17. v. 22.

⁸⁵⁹ 2 Kings, c. 2. v. 21. c. 4. v. 40. c. 5. v. 14.

ἀλλὰ τῆς⁸⁶⁰ ἐπιχωρίως Φοινίξ, and he disappeared from the eyes of men, in a chariot of fire, with horses of fire. In all these particulars we recognize the nurseling of the nymph *Coronis*, the raising of a dead man, the divine gift of medicine, and the fulmination or fiery aphanism. The miracles recorded in scripture were generally adapted to the place wherein they were exhibited, and so contrived as to be a derision and a rebuke of the profane superstitions of the country, an observation for which I believe we are indebted to the piercing intellect of Mr. Bryant, in his dissertations, upon the plagues of Ægypt, upon Jonas, Balaam, and Sampson. The same observation is applicable to many other instances, and to this in particular. Because, upon the river Thamyras in Phœnicia stood a famous Grove⁸⁶¹ of Æsculapius, which, if the said river be the modern Casimer between Sidon and Tyre, (as Reland seems to think, and as the map in the Oxford Strabo represents it) must have been either at or quite close to *Sarepta*; or, if there be no error in Strabo's statement, nor inversion of the words in his text, would, even so, be only five hours' journey from *Sarepta*.

Notwithstanding the tartarosis of Æsculapius, Jupiter did not suffer him to remain in hell, but permitted Apollo by his medical⁸⁶² power to revive him and place him in the heavens, as Ophiuchus;

gnati reparans solatia Phœbo
Asperaque⁸⁶³ extincti miseratus fata nepotis
Surgere nocturno jubet inter sidera motu.

His effigy is that of a man grasping in both hands, and overpowering, an enormous serpent, while a scorpion from beneath darts his poisoned tail⁸⁶⁴ at the leg of Ophiuchus. When

⁸⁶⁰ Damasc. ap. Phot. p. 352.

⁸⁶¹ Strabo l. xvi. p. 1074. chart. p. 1045. Reland. Palæst. 1. p. 291. chart. p. 320.

⁸⁶² Germanic. Cæsar. Schol. in Phænôm. v. 74.

⁸⁶³ Avienus Phænôm. v. 223.

⁸⁶⁴ Figur. in Hyg. Poët. Astron. l. 3. c. 13.

Hercules was in the act of killing the Hydra, a crab bit him in the foot,

all' improvviso ⁸⁶⁵

Laddove il Cancro il piè d'Alcide abbranca,

and the great serpent-slayer of Chios, Talos Orion, was stung to death by a scorpion in his vulnerable heel. Others say that Ophiuchus ⁸⁶⁶ is Prometheus, and indeed I reckon that the punishment of Æsculapius for breathing the spirit of life into a man, is the very same thing as the binding or crucifixion of Prometheus for stealing and giving to man the particle of divine fire. But this unhappy Titan expected his liberation from the son of Jove, whose name was ineffable, but who as he assures Iö was destined to be *her seed*. Iö, by that error of which Eve set the first example, expected immediate fulfilment, and exclaimed "How? My son!" But he replied, "the thirteenth in descent from you, by a descent divided into *ten* and *three*."

Pr. Τῶν σὺν τιν' αὐτὸν ἐκγονῶν εἶναι χρεῶν. ⁸⁶⁷

Io. Πῶς εἶπας; ἡ' μὲν παῖς σ' ἀπαλλαξεί κακῶν;

Pr. Τρίτος γέ γεννᾷν πρὸς δεκ' ἀλλαισιν γοναῖς.

This must be understood as addressed to the *first* Iö, or Magna Mater, when expelled as a wanderer from the *first* Holy Land. The generations are as follow:

Antediluvian and in the order of primogeniture from Seth,

1. Eve
2. Seth
3. Enos
4. Cainan
5. Malaleel
6. Jared
7. Enoch

⁸⁶⁵ Monti Basvill. c. 4. p. 48. Schol. Germanic. v. 146. Ampelius. c. 2.

⁸⁶⁶ Theon. in Arat. Phæn. v. 75.

⁸⁶⁷ Æsch. Prom. 778.

8. Methuselah

9. Lamech

10. Noah.

Postdiluvian, and by usurpation of the youngest of the three brothers,

11. Cham

12. Cush

13. Nimrod.

The *numbers* found in heathen mythology are often strictly correct, but the mythic genealogies are mostly vain, and full of iteration, for the mere purpose of clothing the chronological skeleton of dates and numbers.

S. XXVIII. Rome we have seen was the daughter of Æsculapius, and Numa's rites were celebrated in his grove at Aricia, where Hippolytus was arisen from the dead. But we shall see reason to believe that Æsculapius was the tutelar and the spiritual founder of Rome.

His miraculous voyage to Rome is placed by historians as late as U. C. 461. But, like all the mythi introduced into historical æras, it is falsely dated by substituting the object of comparison for the thing compared; as may be observed of the fable of Cippus (or the Collatine Tar-Quinius) which Ovid has likewise placed in the commonwealth time.

The vessel which he steered to Lavinium was that hamadryad or nymph ship in which Æneas brought Ilion to Italy.

sacrasque

Lavini sedes Tiberinaque ad ostia venit.

Jamque ⁸⁶⁸, caput rerum, Romanam intraverat urbem.

Erigitur serpens; summoque acclivia malo

Colla movet sedesque sibi circumspicit aptas.

Scinditur in geminas partes circumfluus amnis.

Insula nomen habet, laterumque a parte duorum

⁸⁶⁸ Ov. Met. l. 15. v. 736.

Porrigit æquales mediâ tellure lacertos.
 Huc se de Latiâ pinu Phœbeius augur
 Contulit, et finem specie cœleste resumptâ
 Luctibus imposuit venitque *salutifer urbi*.

It would even seem that Æsculapius was that very King, Giant, and Huntsman ⁸⁶⁹, Thybris or Thyberinus,

asper immani corpore Thybris,

who descending into the stream of Albula, (as Æneas did into the Lavinian river) changed it's name; for Theon in speaking of Ophiuchus, and of who he was, says, *ἄλλοι Θυβρίν⁸⁷⁰ λεγούσι*. And the coming of Æsculapius to Rome, is the same metaphor as that of Cecrops coming to Athens, for not only both were serpents, but the sacrifice of a cock was the peculiar oblation to both. The island in question is at some times called simply *Insula*, at some times *Insula Tiberina*, and at others *Insula Æsculapii*;

Acceptit ⁸⁷¹ Phæbo nymphâque Coronide natum
Insula, dividuâ quam premit amnis aquâ.

But this island is the very one which was formed when the god *Vertumnus* made the stream to turn it's course, and the Aborigines to withdraw to Reate; it is the very same *floating island*, at which the oracle commanded the *Æneadæ* to do human sacrifice; and the convulsion of the river, the very same which formed the Curtian lake, and was expiated by the self-devotion of Curtius. The fabulous origin of the floating isle should not be forgotten. Tarquin the Superb had desecrated and tilled the *πεδιον ἄλγιον, ἱερὸν πεδιον*, or *ὄργας*, of *Mars*, but it was re-afforested by Valerius Poplicola, who mowed the standing crops of corn and hay and flung them into the river, where, meeting some obstruction, they formed this island; and it was in the *Field of Mars* that the same Poplicola sacrificed a man to the infernal gods.

⁸⁶⁹ Serv. in Virg. *Æn.* viii. v. 330.

⁸⁷⁰ Theon. in Arat. *Ph.* v. 75.

⁸⁷¹ Ov. *Fast.* l. 1. v. 291.

But notwithstanding all that is said of the Insula, the Serpent was thought to reside, where he first landed, at Lavinium, and to receive in his cavern⁸⁷² the offerings of pure virgins; whereas he devoured all unchaste lasses who presumed to approach him; it was a sort of ordeal. This, I should suppose, must be the allusion contained in the obscure passage of Plautus in the *Truculentus* or *Crabbed Servant*,

*Strat.*⁸⁷³ Tu verò, clurinum pecus,

Advenisti huc te ostentatum cum exornatis ossibus,

Quia tibi insuaso infecisti, propudiosa, pallulam.

An eò bella es, quia accepisti? ar me advenias. *Ast.* Nunc places.

Strat. Quam me illi velim. *Ast.* Mentiri. *Strat.* Dicis quod te rogo?

Mancupium quì accipias? gestas tecum penos annuos.

Ast. Dignis dant. *Strat.* Lavinia hic sunt, quas habes, victoriae?

Ast. Ne attigas me, etc.

Crab. But you, wanton, are you come hither to shew yourself off for a tawdry bag of bones, now that your fine gown's come home from the dyer's, you slut! Are you the handsomer for receiving gifts, think you? Come hither to me.

Girl. Now you please me. *Crab.* Would, I could him! (i. e. please my master, to such good profit as you do.) *Girl.* Could cheat him, you mean.

Crab. Answer me this. Why do you come for livery and seizin? (i. e. why do you come to take possession of this house?) You have got the yearly rents upon your back.

Girl. What is given, is given for worth enough. *Crab.* What! are these (*handling her finery*) the trophies of Lavinian victories?

Girl. Hands off, if you please, sir, etc.: He affects to misunderstand *dignis* for *worthy*, *honourable*, instead of *ἀξίους*, *money's worth*, *quid pro quo*; and he says, "*honourable* indeed! do they come then from "the ordeal of chastity, have you been in the dragon's cave

⁸⁷² Ælian. Hist. Anim. l. xi. c. 16.

⁸⁷³ Act 2. Scen. 2. v. 14, etc.

"at Lavinium?" Laurolavinium⁸⁷⁴ was the first resting place of the wandering Penates, and the very cradle of the Roman religion and empire. Thither did the Flamens annually repair to do sacrifice, bearing on their pilei tufts of wool, Lanigeros apices, the mystery of which, I suppose, was the same as that of the scarlet wool⁸⁷⁵ employed by Moses when he sprinkled the people, and the book, and all the vessels, with the blood of the testament.

But there was another town, sacred to Juno Sospita, as Aricia was to Jupiter Albanus, and called Lanuvium or Lanovium, (which means, literally, the wool of sheep) and where the dragon also had a pit and an ordeal minutely corresponding with that of Lavinium.

Lanuvium annosi vetus est tutela Draconis,

saith Propertius in his famous elegy, where he relates his unsuccessful attempt to be revenged of Cynthia. Lanuvium was the seat of the fraternal triad, the Dragon, and the Coli Lanuvini, and some have thought that the city of Juno did of itself represent her Mystical Hortus, and have given that construction, very probably in my judgment, to the lines

⁸⁷⁴ Serv. in *Æn.* viii. v. 664. The names Lav-Inia and Laurus are both alike derived from the verb *luo* or *lavo*, *I wash*, alluding to the expiation by which the most impure things might be made as white as snow. After Apollo had slain Python he was purified in the waters of the Peneus, and brought a laurel branch from thence to Delphi. *Ælian.* V. H. l. 3. c. 1. And therefore branches of laurel were used for lustration or aspersion with water. Serv. in *Æn.* vi. v. 230. Hence also *Laura*, a paradise or garden of delights. Ops or Rhea the wife of Saturn, was in the language of the old pontifical books *Lua*, as Aulus Gellius shews in his very curious and difficult citation from them; in iis scriptum est, *Luam Saturni*, *Salaciam Neptuni*, *Horam Quirini*, *Juritem Quirini*, *Naiam Volcani*, *Heriem Junonis* (read Jovis or Juvis), *Molas Martis*, *Nerienemque Martis*. From two several instances recorded by Livy it seems to have been the custom, *jus fasque*, to consecrate the arms and personal spoils of a vanquished enemy to *Lua Mater*. Aul. Gel. l. 13. c. 22. Liv. l. 8. c. 1. l. 45. c. 33. *Laverna*, the goddess of thieves, has the same etymology.

⁸⁷⁵ Hebrews, c. ix. v. 19. St. Barnabas in his Catholic Epistle says that the Scape-Goat was crowned with Scarlet Wool, p. 23. ed. 1698.

Cantabant⁸⁷⁶ surdo, nudabant pectora cæcò,
Lanuvii ad portas, hei mihi, solus eram.

However this may be, the Dragon of Lanuvium was undoubtedly Æsculapius, for the Romans had a priest of the highest class to officiate at the altars of Hippolytus in Aricia, called the *Flamen Virbialis*, who was proclaimed from time to time by a dictator appointed for that sole end, and entitled *Dictator Lanuvinus*. Perhaps we might not have known this, had not Milo happened to be Lanuvine⁸⁷⁷ Dictator at the very time he killed Clodius.

The whole of these matters arose thus. The founders settled in Lavinium, and there fixed the seat of their *Saite* or salutiferous mystery. Soon after they removed to Alba Longa, and the kings of Alba had their bloody altars, and their serpent, at Lanuvium and Aricia. Lastly, and when they settled in the prophesied land, they established their fortunes and religions upon the Roman capitol and the floating isle of the Aborigins. But superstition knoweth no desuetude, she rejoiceth in antiquity, and is therefore in her nature cumulative. The pious Albans honoured the Lavinian altars of their fathers, and the waters of Numicius, and the Romans faithfully discharged their duties at the obsolete sanctuaries of both the parent kingdoms, of Lavinium, and that other,

ubi quamquam diruta servat
Igнем Trojanum et Vestam colit Alba minorem,

notwithstanding that sacred rites, the very same in essence, were solemnized with higher authority, and on the Capitol's immoveable rock, by Tacita and the king.

Something I should say, concerning Æsculapius being a snake. Æsculapius or Polyidus⁸⁷⁸ learned the art of bringing

⁸⁷⁶ Prop. iv. El. 3. v. 47. Lanuvium non modo urbem significat sed eam quoque corporis partem, quo sita sunt pudenda. Simeon Bosius cit. Taubman. in Plaut. Truc. 2. 2. 20.

⁸⁷⁷ Cic. pro Mil. s. 17.

⁸⁷⁸ Apollod. l. 3. c. 3. p. 252.

Glaucus to life from two serpents, one of whom brought an herb and laid it on the other, who was dead, but instantly revived upon being touched by that plant. What the plant was doth not appear; but it was probably the Asphodel or some other of those plants which symbolized the *spear* of Cheiron or Epimenides. However Æsculapius imitating the serpent recalled the departed soul of Glaucus;

Dulcia mella necem⁸⁷⁹, vitam dedit horridus anguis.

The idea of two opposing Dragon Powers, the one benign, and the other malignant, is of unassignable antiquity. *Seraphim* or *Teraphim*, a word symbolical of divine attributes, is understood to mean *Dragons*; and *wisdom* I believe is the attribute symbolized. Τερα-Οφίς or Teraaph, is the *Portentous*, that is, the *Significant*, or *Symbolical*, Serpent;

Τρωες δ' ἐρρίγησαν, ὅπως ἴδον Διολον Ὀφιν
Κείμενον ἐν μεσσοισι, Διὸς τερας ἀνιόχοιο.

The Teraphim are represented in Calmet and elsewhere to have been oracular heads, like that of Mimer, or the one which friar Bacon consulted; which, I have said, was a notion deduced from the brazen Vulcanian man, Cedalion, Orion, or Talos: but Talos, though a man, was in his proper nature a *serpent*. It appears that teraphim had become a general name of any symbolical images⁸⁸⁰ used in matters of religion, whether for the worship of God or of the deasters; but I should think they were in their origin similar to the Hermetical Caduceus, and to that image which Hezekiah⁸⁸¹ demolished. The latter was of a *fiery* serpent, but the word Seraphim (the same which in the Chaldee fashion is Tera-phim) is interpreted to mean, *Burning*⁸⁸², *Fiery*; add to which, that the *teraphim* made by Micah is expressly distin-

⁸⁷⁹ Claud. de Bell. Get. v. 446.

⁸⁸⁰ See 1 Sam. c. xix. v. 13.

⁸⁸¹ 2 Kings, c. 18. v. 4.

⁸⁸² Oliver Scrip. Lexic. in Seraphim.

guished from the images which he made, a demonstration, that the former word, in it's strict use, is of a narrower signification than *image*. Philon Juif dit ⁸⁸³, que Michas fit de fin or et argent trois statues de jeunes garçons, et trois de jeunes veaux, et un lion, une aigle, un *dragon*, et une colombe, de facon que si quelqu'un vouloit scavoir quelque secret touchant sa femme il l'alloit trouver, et on l'interrogeait par le figure de la Colombe, si touchant ses enfans, par la statue des garçons, si pour des richesses, par celle de l'aigle, si pour la force et puissance, par celle du lion, si c'étoit pour fils ou filles, par celle des veaux, et si pour la longueur des ans et des jours, par celle du dragon. Such was the tradition concerning these celebrated implements, at the time of the Christian epocha. That Ἀσκληπιός, or in its uncontracted spelling, Ἀσκελ-Ἡπιός, is the *Legless* or *Belly-going Creature*, Συργασρός, not venomous however, but *Healing*, is to my mind indubitable. The word ἥπιος, sometimes used for mental benignity ⁸⁸⁴, is in a peculiar way applied to the healing and emollient properties of medicines,

Ἰητρος γὰρ ἀνὴρ πολλῶν ἀνταξίος ἄλλων
 Ἰες τ' ἐκταμνείν ἐπὶ δ' ἥπια φάρμακα πασσεῖν.

Lycophron's Cassandra, predicting the worship of Podalirius by the Daunians, says

⁸⁸³ Biblic. Antiq. cit. Gaffarel Curios. Inouies. p. 54. Mactabant hominem *primogenitum* et avellebant caput ejus, et saliebant illud sale et oleo, scribebantque super laminam auream nomen spiritus cujusdam immundi et ponebant illud sub linguâ ejus. . . et sic loquutum est simulacrum illud cum illis. Rabbi Eliesar, scriptor antiquissimus, cit. Buxtorf. Lexic. in Teraphim. Elias Levita cit Gaffarel. p. 53. And these atrocious practices are by no means a mere Talmudistic fiction, but have confirmation in history. Zingis Khan amputated the head of Auwak, Khan of the Caraites, had it set in silver, and placed upon his throne, with the face turned towards the door. And, long after it was dried and shrivelled up, it's tongue used to move and dart out of the mouth. Abul Gazi Khan. Hist. Tatar. pt. 2. p. 192. It would appear from this account, that the head of the Khan was expected to keep watch upon the entrance of the jealous tyrant's apartment and give notice of an approaching enemy.

⁸⁸⁴ Iliad. xvi. v. 73.

Ἄρωγον⁸⁸⁵ ἀνδρῶσιν Ἡπιοῦ γόνον,

and Isaac Tzetzes thereupon observes that he was called Ascl-Epius from his having restored to life Ascles tyrant of Epidaurus. His wife⁸⁸⁶ was Ἡπιογή.

It is very curious, that, from the atrocity of Satan's old serpent, the words ἀσκελής and ἀσκαλής, *having no legs*, have been brought to signify *cruel, hard, harsh*⁸⁸⁷, the very contrary of ἡπιός, although ἀσκαλιάζω retains it's true sense, *I halt, I am lame*. But this is a corrupt use, and the word anciently stood indifferent, so that there were two, Askel-Epius, the Legless Healer, and Askal-Haphus, the Legless Wounder, from ἀπτω, *tango*, and ἀφή a wound. Ascalaphus we have seen was an infernal being, son of Mars and As-tyocha, of *Lycus* and Pernis, or else of Acheron and Orphnè, and he was the accusing spirit who betrayed Proserpine when she plucked the forbidden fruit. But Ascalaphus was also the hateful reptile whose form one Ambas assumed, by the decree of Ceres, for having slain *Triptolemus*,

Ἐνθα καὶ ἑτιδανού περ ἀπεχθεᾶ βρυγματ' ἔασιν⁸⁸⁸
 Ἀσκαλαβού, τὸν μὲν τ' ἔρρει φατίς, ὅνεκ' Ἀχαιῇ
 Δημήτρῃ ἐβλάψεν, ὃν' αἴψα σινατο παῖδος
 Καλλιχόρον περὶ φρεῖαρ, ὅτ' ἐν Κελεοῖο θεραπναις
 Ἀρχαίῃ Μετανεῖρα θεὸν δεϊδῖκτο περίφρων.

From these etymologies we may clearly understand that famous curse pronounced upon the Paradisaical Dragon, of which Dr. Adam Clarke and Mr. Bellamy⁸⁸⁹ have treated with such rabbinical infatuation, and Sir William Drummond with such scornful incredulity. The Dragon, who guarded the Golden-fruited Tree, was of that kind so famous in the

⁸⁸⁵ v. 1054.

⁸⁸⁶ Paus. Lacon. c. 27. s. 6.

⁸⁸⁷ Nicand. Theriac. v. 278.

⁸⁸⁸ Nicand. Theriac. 483 et Schol.

⁸⁸⁹ See Bellamy on Gen. c. 3. v. 1. and Sir W. Drummond in I forget which number of the Classical Journal.

romances and superstitions of almost every country, having both legs to walk, and wings to fly withal; and if either of those learned Hebraists will feel in his pocket for a *sovereign*, as it is called, he may see on it's reverse, the hero Hercules Perseus contending with the bestial bird, for the liberation of Hesiona Andromeda, and the possession of the Fortunate Garden, even Triptolemus the dæmon of Antioch to whom Richard Cœur de Lion when in Syria superstitiously dedicated this island. When Satan had effected his mischief, the animal whose form he had worn, and which is some one of the reptiles proper, or serpents, now crawling upon the earth, was deprived of his legs, and was reduced to the necessity of going or moving by the muscular action of his belly against the ground, by which means his mouth came in contact with the earth, and, in a sandy place, he could not avoid eating dust if he opened it. It would seem that he was one of those snakes who affect arid and sandy regions, but he need not be supposed a venomous one, for the metaphour of moral poison and corruption will account for that idea. Previous to Satan's entering into him the Serpent is described, by the historian of Arabia, Abi Jauffer Mahommed⁸⁹⁰, to have had four legs, and wings, and to have been in other respects of a form so glorious, that nothing more beautiful was ever seen.

The mode in which Askel-Epius conducted the ship of Æneas to Italy, is very remarkable,

innixus⁸⁹¹ *moderamine* navis, in altâ
Puppe caput posuit, donec Castrumque, sacrasque
Lavinî sedes, Tiberinaque adostia venit.

This vessell, as we may clearly collect from Virgil, was not a mere ship, but an Argo, Isis, or Danaïs, the naviform Magna Mater, and I remember to have read in Mr. Maurice's History of Ancient Hindostan, that in the deluge Vishnu assumed the shape of a serpent, and coiling himself round the Ark of the

⁸⁹⁰ Cit. Price Hist. Arab. p. 2. Sanctus Benedictus. . . . amputavit Serpentis pedes. Rabbi Elieser in Pirke, p. 30. Lugd. Bat. 1644.

⁸⁹¹ Ovid. l. 15. v. 726.

wise man Satyaurath steered it with his tail, as with a rudder. Tiphys, seemingly another⁸⁹² serpent name, steered the Argo to Aiaia, to attack the *Winged Serpent of Medea*, and the Guarded Tree. But Homer himself was not ignorant of this mystery, and puts in the mouth of Proteus this solemn prophecy,

Σοι δ' οὐ θεσφατον ἔστι, διοτρεφες ὦ Μενελαε,
 Ἄρχει ἐν ἵπποβοτῶν θάνατον καὶ μοῖραν ἐπισπείν.
 Ἄλλα σ' ἐς Ἥλυσιον πεδὶον καὶ πειρατὰ γαίης
 Ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδαμανθὺς (rather, ῥα
 Δαμανθὺς)

Τῇ περ ῥῆισι βίωτι πέλει ἀνθρωποῖσιν·
 Οὐ νίφετος, οὐτ' ἄρ' χειμῶν πολὺς, οὔτε πῶτ' ὄμβρος·
 Ἄλλ' αἰεὶ Ζεφυροῖο λιγυπνειοντὸς ἀήτας
 Ὠκεανὸς ἀνιήσιν ἀναψύχειν ἀνθρώπους.
 Οὐνεκ' ἔχεις Ἑλεην καὶ Ὀφιν, γαμβρὸς Διὸς ἔσσι.

Blest Menelaus, thine are not the fates
 Of death, in Argos thee no grave awaits.
 The Gods shall speed thee to the Elysian plain
 Of utmost earth, where free from toil and pain
 Yellow Damanthys holds his happy reign.
 There never snows nor chilling rains were pour'd,
 Never have winds tempestuously roar'd,
 But Zephyr, singing from the Hoary Deep,
 New life inspires into the souls that sleep.
 Thine is the mystic bride, the serpent thine,
 Therefore Jove's son, by marriage made divine!

It is assumed arbitrarily, as is our fashion when entirely ignorant, that ξανθός means *having yellow hair*, but I do not believe any such thing. I observe that, (with the exception of one passage which is not genuine, and in which it is annexed to a name of the Mighty Hunter which was unknown to Homer, *Meleager*,) Homer confines that epithet exclusively

⁸⁹² Iphis, in the feminine, means one of those women, who had a familiar *οὐβ* or serpent. See 1 Sam. xxviii. v. 7. Isai. lviii. v. 19. Ἰφὶν τὰν κρυφα λαλοῦσαν ἀνιγμάτωνως. Hesychius.

to Menelæus, but rarely mentions *him* without it. The Image of Æsculapius was brazen, and the live serpents sacred to him were ξανθοτέροι, and I conceive that Menelaus, the possessour of the Serpent, (*Xanthus* himself, and the destined inmate of the paradise of the great *Xanthus*,) is spoken of under that allusion. But I shall be asked; What Serpent had Menelaus? Certainly his Serpent (like those of Satyaurath and Æneas,) was the pilot of his ship, Canopus. When he sailed with Helena to Ægypt, (as the priests of that country would have it,) he was steered by Canopus, who, disembarking and falling asleep, was stung to death by the she-serpent Hæmorrhoids⁸⁹³, but Helena trampled upon the venomous beast, and from that time forth,

Ἐξ ὅθεν αἰμορροὶ σκολιοπλάνεες τε κερᾶσαι
 Ὅιοι χωλευεῖσι κακηπέλιγ βαρυθόντες,

he moved with a lame and tortuous motion, rubbing his belly against the ground,

βαιον πλοον αἰεν ὀκέλλων
 Γαῖη ὑπόλιβων νηδυν.

Canopus was a deity, whom some appeared to confound with Neptune, and called his temple Ἱερον Ποσειδωνος Κανωβη⁸⁹⁴. But he was certainly the same being as the Vishnu of the Argha, the Asclepius of Æneas, and the Tiphys of Argo, because not only was Canopus a pilot, but his star, one of the first magnitude, is placed at the extremity of the rudder of Argo, ἐγγιζει τῷ πηδαλιῷ⁸⁹⁵ τῆς Ἀργούης. As the progress of Christianity gradually compelled the pagans to adopt a more spiritual language, and to throw into their popular doctrine much of that recondite lore, which had formerly been locked up in the mysteries, (for that was the spirit both of Gnosticism and of Alexandrianism,) the less popular names of the Deity were put forward in the place of those common

⁸⁹³ See Nicand. Theriac. v. 282 to 349.

⁸⁹⁴ Steph. Byz. in Κανωβησα.

⁸⁹⁵ Eratosth. Catast. 37.

ones, *Neptune* and the like, which all the poets had prostituted, and covered with immeasurable infamy and ridicule by their mythologies; and such was the fortune of the Pilot Spirit, Canopus, in the latter days of heathendom. In the reign of Theodosius, and episcopate of Theophilus bishop of Alexandria, the famous iconoclast, Canopus appears to have been in great vogue, and Rufinus of Aquileia the continuator of Eusebius tells this story about him. Certain jugglers from Chaldaea, of the Magian sect, carried Fire about, and challenged all other gods to contend with their's, in which they were always successful, because all the idols were either consumed, melted or cracked, by the Fire. But the priests of Canopus imagined this device. They made an earthenware barrel full of very small holes which they stopped up with wax, and then they filled it with water, and placed on the top of it an head of Canopus, the pilot of Menelaus, which they cut off from an old statue; and the consequence was, that as the wax melted the water trickled out and extinguished the god of the Chaldees. This imposture (it is added) was the less difficult, because Canopus was figured as a man with short legs and neck, an huge projecting paunch, and a corresponding back, so as to resemble a barrel. Canopus was one of those⁸⁹⁶ idols which Theophilus demolished. Canef or Canouph is the Ægyptian name for the beneficent winged serpent, who is opposed to the crawling Typhon whom the primæval curse had robbed of his wings. Greek writers more commonly call him Jupiter the Saviour, and Agathodæmon, to whose name a cup of unmixed wine was drunk at the close of banquets, the said cup being formed as a *ship*,

παιαν ἦδετο⁸⁹⁷,

Μεγαλὴν Διὸς Σωτηρὸς ἀκρον ἦρε τις.

And from another passage it appears that the ἀκρατον Ἀγαθου

⁸⁹⁶ Rufin. Suppl. Euseb. Hist. Eccl. l. xi. c. 26. edit. 1506. *black letter*. Suidas in *Canopo*.

⁸⁹⁷ Antiphanes ap. Athen. l. xv. s. 47. p. 530. Argent.

Δαιμονος⁸⁹⁸ was drunk to *Æsculapius* by the Sicilians, he being the pilot of the ruddy *acatus* or *ναυς μιλτοπαζης*. Houf Canef is an expression used more than once by Moses⁸⁹⁹, it has been doubted in what sense, but the younger Olaus Rudbeck⁹⁰⁰, a very acute and learned man, has shewn that it denoted all volatile creatures not being birds, such as are flying serpents, flying fishes, bats, and the like; and at the same time he has made it apparent that the flying fish, and not the quail, was the food sent into the wilderness. Can-Ouph (the Serpent-priest) is the Canopus who piloted Menelaus into Elysium, and the reader will remember my having explained⁹⁰¹ that the Argo of the Colchic Argonauts was a story combined of Noah's Ark, and of *Menelaus* his Ark, the Dura-tean Horse, by which the Pitante Embuscade, and through them all the Noachidæ or Minyæ, triumphed over the Scythians.

It is much to our purpose to enquire what prescription this doctor of dead men, *Æsculapius*, used for bringing them to life, and causing their "*souls to enter into them again*," which is the *δναψυχειν* of the island of Menelaus, corresponding with the Homeric description of death; for, suppose that Hector was admitted into this happy isle, whose

ψυχῇ ἐκ ῥεθρων πταμενῇ αἰδοσδε βεβηκει,

it is evident what manner of anaptychosis he must have required. When Ulysses went to the shades below, he gave the souls of the dead a momentary life by administering the blood of victims, and Hercules did the same⁹⁰², for which purpose he slew one of the bulls of Hades. In Hungary, if we were willing to believe, the dead arise from their graves to drink human blood, and go about like living folks so long as they are supplied with that beverage; a vestige of very ancient

⁸⁹⁸ Ibid. s. 48.

⁸⁹⁹ Lev. xi. 13, 20. Deut. xiv. 19.

⁹⁰⁰ De Ave Selau. p. 74, etc. Upsal. 1725.

⁹⁰¹ See vol. 2.

⁹⁰² Apollod. l. 2. c. 5. p. 201.

superstition brought, I believe, by the Turks out of Scythia. But Æsculapius received from Minerva blood from the right side⁹⁰³ of the Gorgon Medusa by which he resuscitated the dead, whereas the blood from the left side was deadly. Æsculapius himself delighted in the sacrifice of the Cock, that being especially the bird of Resurrection, from which circumstance it may be inferred that Æsculapius is essentially the same person as his brother serpent, Cecrops. "Certain Greek authours," saith Hesselius⁹⁰⁴, "deliver, that the soul of Cecrops, which they held to be transformed into the shape of a lion, might be evoked and rendered visible, according to the Ægyptian and Chaldee necromancy, by the sacrifice of *Cocks* upon which certain signs or figures, called "Characters, were impressed." The idea of placing New Rome under the immediate tutelage of this Serpent, Asclepius or Cecrops, was immediately derived from the contest of the Two Serpents in Egypt, and the erecting of the Brazen⁹⁰⁵ Ἀσκαλ-Ἡπίος in the wilderness, in which healing and yellow snake they thought, and with good reason, that they observed a symbol of the Great Expiation; and they worshipped it, as the apostate subjects of Ahaz king of Judah did, for an image of Antichrist. Hezekiah⁹⁰⁶ the son of Ahaz removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it *Nehushtan*, a piece of brass.

The serpent of Æsculapius, which Pausanias describes as being a tame and gentle sort, found *only* in Epidaurus, is thought nevertheless by Mons. de la Cépède to be the *Roman Viper*⁹⁰⁷, an animal so mild and domestic, that it allows itself to be caressed and handled by children. Probably the Epi-

⁹⁰³ Apollod. l. 3. c. 10. p. 316.

⁹⁰⁴ In Ennii Fragment. p. 309.

⁹⁰⁵ Numbers, c. xxi. v. 9. Deut. c. viii. v. 15. John, c. 3. v. 14.

⁹⁰⁶ 2 Kings, c. 18. v. 4.

⁹⁰⁷ La Cépède Ovip. Quadr. vol. 3. p. 363. Edinburgh, 1802.

daurian was a different species, but the Romans dedicated to the god their own philanthropic snake.

S. XXIX. We have made it our endeavour to unravel the fabulous parts of Roman History, or at least to evince that they are borrowed from the primitive kingdom of the East, and to illustrate the subjects of the founding, and the re-founding, of Rome, and to point out (as far as in us lies) the real authours of both. At the same time we have not omitted to investigate the secret principle which animated this undertaking, so studiously compared with the building of Ilion by the admiring heathens, and with that of Babylon in the denunciations of the faithful. And it has appeared that the bloody law of salvation was the secret of Rome, as it had been of Babylon, celebrated according to the false dogmas which Antichrist had set up in that eastern capital, and which upon the division of the nations and countries, *μερισθμενων βασιλγων*, became *ethnic* or *pagan*.

We have moreover seen that prophecies had predicted this establishment in the western parts, and had contributed to bring about their own fulfilment; and it therefore becomes an interesting topic, to point out what prophecy may declare concerning the ultimate fate of Rome.

Among those pagans who adopted some leaven of Christianity, and mixed it up with their own superstitions, there were two main divisions, that of the Hellenizing Gnostics who adapted the revelations of Christ to the errours of Helena the Harlot of Ilion, and that of the Manichees or Scythizing Gnostics who endeavoured to adapt the same to the religion of Nimrod and the doctrines of the Magi. Each of these had their prophets and oracles in former times, from which they framed systems of prophecy suitable to the hybrid faith they professed; of one whereof, the Poëms of the Babylonian Sibyl, daughter of Gnostus and Circe, nine books are extant; but the effusions of the Magian Hæretics, the Visions of Hydaspes first king of the Medes, or the books of Hystaspes the father

of Darius, have not hitherto been discovered. However it is certain that Hydaspes and the Sibyl did equally predict the total ruin and abolition of Rome. Sibyllæ tamen apertè interituram esse Romam loquuntur, et quidem iudicio Dei; quod nomen ejus habuerit invisum, et inimica justitiæ alumnum veritatis populum trucidârît. Hystaspes⁹⁰⁸ quoque, (read Hydaspes) qui fuit Medorum rex antiquissimus, a quo annis quoque nomen accepit qui nunc Hydaspes dicitur, admirabile somnium, sub interpretatione vaticinantis pueri, ad memoriam posteris tradidit, sublaturum iri ex orbe imperium nomenque Romanum; multo ante præfatus, quam illa Trojana gens conderetur. The same authour is called Hystaspes by Clement of Alexandria, it having apparently been a matter of doubt among the fathers which name this prophetic work ought to bear, and it is evident that they both describe one and the same book, borrowed from the dream of Nebuchadnezzar, and the prophecies of Daniel and John, concerning the ruin of the fourth monarchy, the ten horns, and the little horn which consumed the three horns, the reign and cruelties of the future antichrist, his destruction, and the coming of a king from heaven. I have conclusive reason for thinking that the following very obscure passage of the third Sibylline book foretells the swallowing up of Rome by an earthquake and deluge, under the assumed names of Rhea, Phrygia, Antandros, and Dorylæum; and that reason is, that, it mentions Antichrist, the ten horns, and the little horn, a prophecy which those gnostical writers, as we have just observed, very well knew to relate to the *Fourth Monarchy* and the *Seven Hills*, and not to the Old Troy.

Ἡξει καὶ τοτ' ἀπὶς' εἰς Ἀσιδος ὀλβιον ἑδας⁹⁰⁹

Ἀνηρ πορφυρεὴν λαπην ἐπιειμένος ὤμοις,

Ἄγριος, ἀλλοδικῆς, φλογοῖς, ἡγεῖε γὰρ αὐτον

Προσθε κεραυνος φωτα. Κακον δ' Ἀσιη ζυγον ἔξει

⁹⁰⁸ Lactant. Inst. l. vii. c. 15, 16. p. 704, ed. Gallæi.

⁹⁰⁹ Orac. Sib. l. 3. p. 247, 248. ed. Obsop.

Πασα, πολυν δε χθων πιεται φονον ὄμβρηθεισα.
 Ἐκ των δη γενεης κεινου γενος ἔξαπολειται
 Ὡν δη περ γενεην αὐτος θελει ἔξαπολεσσαι,
 Ριζαν ιαν γε διδες, ἦν και κοφει Βροτολοιγος·
 Κοφει ποσφυρης γενεης γενετηρα μαχητην.
 Ἐκ δε κα δη κερατων και δη φυτον ἄλλο φυτευσει.
 Ἀλλα και ὡς παναῖσον ἀπανταῖδης θεραπευσει,
 Ἐσαι και Φρυγιῇ τε φερεσβιῶ αὐτικα τεκμαρ·
 Ὅπποτε και Ῥειης μιaron γενος, ἐν χθονι ρευμα
 Ἀεναον ριζησιν ἀδιψητοισι τεθῆλος,
 Ἀυτοπρεμνον αἶσον ἰη ἐν νυκτί γενηται
 Ἐν πολει ἀντανδρω σεισιχθονος Ἐννοσιγαιω·
 Ἦν τοτε φημιξβσιν ἐπωνυμιην Δορυλαιον
 Ἀρχαιης Φρυγιης, πολυδακρυτοιο, κελαινης.
 Ἐς ἀρα καιρος ἐκεινος ἐπωνυμιην ἐνοσιχθων.

Phrygia is *New Troy*, the foul race of *Rhea* are the *Romulean* race from *Rhea Sylvia*, and the enquiries contained in this volume abundantly shew why *Rome* hath the epithet *antandrous*; but the reason is far less apparent, why *Dorylæum* will be a peculiarly appropriate name for that city. When we remember what *Justin Martyr* relates, that it was in his time a capital crime even to *read* these *Sibylline* books, we cannot be surprised to find them *written* in an oblique and ænigmatical style. The *Sybil* in another book foretels that *Rome* will be destroyed by *lightnings* and *fire* from *heaven*;

Ἡξει σοι ποτ' ἀνωθεν ἰση, ὕψαυχενε Ρωμη,
 Ὅυρα νιος πλῆγη, και καμφσεις αὐχένα πρωτη⁹¹⁰
 Κῆξεδαφισθηση, και πυρ σε ὅλην δαπανησει
 Κεκλιμενην ἐδαφισσιν ἑοις, και πλωτος ὀλειται·
 Και σα θεμεθλα λυκοι και ἀλωπεκες ὀκησθσι,
 Και ποτ' ἔση πανερημος ὕλως, ὡς μη γεγαυια,

and elsewhere again,

Ρωμῶν δ' οὐκετι ἔστιν ἰδεῖν, οὐδ' ἔστιν ἀκουσαί⁹¹¹,
 'Οἶαν περ πρῶην εἶδεν, τοῖαν περ ὀδίτη·
 Πάντα γὰρ ἐν σποδίῃ ταδὲ κείσεται, οὐδὲ τις ἐργῶν
 Ἑσάι φειδῶλη· Ὀυλὸς γὰρ ἔλευσεται αὐτός.
 'Ουρανοθεν πρῆσηρας ἀπ' αἰθέρος ἦδε κεραυνούς
 Ἀνθρώποις πεμψεί θεὸς ἀμβροτός· ὅς μιν ὀλεσσει
 Σκηπτῶν αἰθομένους, ὅς δ' αὖ κρυεροῖσι κεραυνοῖς.

Dorylæum is a most insignificant place, of which little is known (to me at least) either in history or in fable, but it would seem to have stood in, or contiguous to, the district called Κατακεκαυμένη⁹¹², which has furnished to the Gnostic Sibyl her allusion, and which she calls the deplorable black Phrygia. Κελαιναι was the capital of black Phrygia and anciently (as some say) of all Phrygia; and the city of Noah's Ark, Apamèa Κιβωτός, where those medals were struck which the disquisitions of Jacob Bryant have rendered so famous, was built upon the site of the old Celænæ; in Phrygiâ⁹¹³ Celæne antè, in Apamèam conversa. But it must be borne in mind that the Sibyl (looking to the etymology of Phrygia, which is *the burnt*) calls Armenia and Mount Ararat *Phrygia*; and that was the country in which the two elements of wrath were first displayed, and the deluge⁹¹⁴ broke out with "hailstones" (the κρυερός κεραυνός) "and coals of fire." In these vaticinations the false Sibyl has clearly an eye to the diluvial eruption from beneath, and fiery tempest from above, which destroyed Sodom and Gomorrah, and threatens the æternal city with the like catastrophe. This allusion may be proved more clearly by adverting to one of the most remarkable Hebrew prophecies⁹¹⁵, in which the Lord promises that at the same time

⁹¹¹ Orac. Sib. l. xiv. v. 32. ed. Maio. Mediol. 1817.

⁹¹² Strabo, l. xii. p. 833. Dorylæum was an episcopal see under the Byzantine emperours, and the scene of some hard fighting between the crusaders and the Turks.

⁹¹³ Martian. Capell. l. vi. p. 221.

⁹¹⁴ Psalm xviii. v. 13, 14, 15. Rev. c. xvi. v. 21.

⁹¹⁵ Ezekiel, c. 16. v. 53. ets.

when he comes to restore the scattered from Jerusalem, and those more early led captive from Samaria, he will also restore to light the hidden cities of Sodom, Gomorra, Adamah, and Zebaiim. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride." The authour of the Sibylline verses observed that at the coming of the Cœlestial King the Pentapolis of Siddim was to be restored, and that the sovereign power (at least) of Rome was to be destroyed; but he also observed that Rome was figured under the name of a more ancient city,

"Babylon is fallen, is fallen, that Great City,"

the entire destruction of which had been expressly compared to that of Sodom and Gomorrah,

"And Babylon⁹¹⁶ the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Nor could it escape his penetration that, except in the general circumstance of ceasing to exist, the decay and disappearance of Babylon had no manner of resemblance to the swallowing up of Sodom and her daughters, whereas the great city [for the *empire* was that of the *City*] in which the Lord was crucified is "spiritually called Sodom⁹¹⁷," a symbol which in the absence of any other appropriate signification he understood of its sudden destruction; and the

⁹¹⁶ Isaiah, c. 13. v. 19.

⁹¹⁷ Rev. c. xi. v. 2.

more so when he had read, that "a mighty angel took up a stone like a great millstone, and cast it *into the sea*"⁹¹⁸, "saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." A knowledge, did he possess it, of the volcanic site of Rome, and of the ancient convulsions which this Crater of the Aborigines had undergone, would strongly confirm the impression on his mind. For all these reasons, he has ventured to predict that when the Omniscient shall restore that which he has hidden from sight, *παναῖςον θεραπείσει*, He shall at the same time swallow up and render *αἶςον* the race of Rhea.

So much is said in the Hebrew prophecies of the total desolation of Babylon, and Rome is so studiously identified with Babylon in the Greek prophecies, that it is difficult to believe, but that a similar desolation will be to some distant posterity a testimony of divine wrath against the crimes which shall have been committed in Rome, or by certain authorities therein to be established. For it is clearly apparent that some abominable power will one day spring up in Rome, and pollute the earth with the foulest crimes and impieties. Whether or not the gnostical propheciers be correct in their expectation of a violent end, it appears even to the eye of our generation, that any change of affairs which annihilated the political importance of Rome would in short process of time convert it into a Solitude, a consummation towards which a surprising progress was made during the short absence of the Holy Father, when a captive in Buonaparté's hands, as any one may read in the instructive work of Mr. Lullin de Chateauvieux upon the Agriculture of Italy. And such a depopulation would probably increase the distemperature of the air, which has already made the *Æternal City* but precariously habitable, a plague of whose encroachments there is a striking image in the works of a living poet:

⁹¹⁸ Rev. c. 18. v. 21.

Sure as the shaft that slayeth in the night⁹¹⁹,
 The Pestilence glides slowly, robed in light.
 All-glorious Italy, o'er thy fair champaign
 The smiling fiend extends her silent reign,
 And desolation follows. Lo! she stands
 On the proud Capitol, with noiseless hands
 Showering the secret ruin on the dome
 Of thy great temple, everlasting Rome!

It is now amply time to close this chapter which, contrary to my purpose, has swelled nearly to the measure of a volume.

⁹¹⁹ Herbert's *Pia della Pietra*, p. 12.

ANTICHRIST.

I will put enmity between his seed and thy seed.

S. I. IT would be very interesting to all inquisitive minds, to know wherein did properly consist the distinction between true and false religion, under the two first dispensations. And to this end it is necessary, that we should consider the two first laws of the Decalogue. The first says, "Thou shalt have none other Gods but me." The second says, "Thou shalt not make to thyself any graven image, or any likeness; thou shalt not bow down to them, nor worship them." It is evident, that, if worshipping unlawful images be the offence forbidden in the first commandment, there is no essential difference between the first and second commandments, and they must unite themselves into one law, expressed, like the fourth, in several clauses. And that solution will be fatal to the general and immemorial opinion, that the laws of the two tables were ten in number.

But we shall not want for other and stronger arguments to refute this construction. There are limits to the folly of men, and certain opinions may be named which people of all ages are alike incapable of entertaining. The belief that a man can *make* his own *maker*, and that a piece of hewn stone or wood, can be endowed by him with power and divinity, is not an erroneous, but an absurd, fatuous, and impossible opinion, which never could have been received simpliciter by any race of intelligent people. The cases of Tubal-Cain, Dædalus, and Simon Magus, are different, for that was magic either real or pretended. It is therefore manifest that idols were symbolical, and intended to represent the nature and attributes of certain powers to whom worship was really addressed. *Graven* images of that description were made in pursuance of

a divine commandment given to Moses, by inspired artificers of God's own choosing, the principal of which were the Cherubim¹, likenesses of those multiform living creatures who used to stand before the gate of Paradise; being Bulls, with the heads of Bulls, representing the stability of the Supreme; the heads of Lions and of Men, representing the Divinity of the Lord of Hosts, the Devouring Lion of Judah, coupled with his Humanity; and the heads of Eagles, to signify the Spirit who soars upon the winds of heaven, and no man knows whence he cometh nor whither he goeth. We may collect, from an attentive comparison of the texts of Ezekiel, that such was the form of them, and it's mysterious and strictly esoterical signification will appear from the circumstance of that form being entirely unknown, even to the most learned antiquarians among the Jewish laity; ² τὰς δὲ Χερουβείμους οὐδεὶς ὅποιαι τινες ἦσαν εἰπεῖν ἐδ' εἰκασταὶ δυνατόναι. So very far are the Israelites from being forbidden to make graven images for the purposes of worship, that the making of such was the prominent feature in their system of shadows and similitudes; but they were forbidden to make any such *for themselves*, lest in the exercise of their unbridled fancy they might corrupt religion, or even imitate the foul and disgusting symbols of the surrounding nations. But there was yet another reason, equally strong; in the patriarchal dispensation every tribe, or as many as lived together under one *father* or prince, had their own Lares, and Images of the Divine Excellence, in the presence of which they celebrated the highest mysteries of religion; but when the same religion was in consequence of general apostacy restricted to one family, and a law was given to that family prescribing the celebration of supreme worship in one exclusive sanctuary, it was no longer permissible for any families or tribes to have graven similitudes of *their own*, even although they might be

¹ Exod. xiv. v. 18. xxxvii. v. 7. Ezek. c. i. v. 10. c. x. v. 14. 1 Kings, v. 23. Rev. iv. v. 7. v. v. 5. Ezek. c. xli. v. 19.

² Joseph. Ant. viii. c. 3. s. 3. p. 343. Hudson.

exact and faithful copies of the images in the Holy of Holies. Therefore it is by no means to be thought that the Teraphim of Laban³, the son of Nahor, were of the same illicit and sinful character, as the ephod of gold which Gideon made, and all Israël went a-whoring after it⁴, which thing became a snare unto Gideon and his house; or, the ephod, and teraphim, and graven image, and molten image, which Micah the Ephraimite⁵ caused to be made, and consecrated one of his own sons, who became his priest, in the days when there was no king in Israël, but every man did that which was right in his own eyes; or the golden calves which Jeroboam set up in Bethel and in Dan. It might have been thought that when the Levitical system was broken up by the dispersion of the Jews, they would revert to patriarchal manners, and solemnize the peculiar rites of their religion in their several families, having no longer a common centre of worship to which they might repair. But this is denied, as I understand him, by the prophet Hosea declaring that they should abide "without an Ephod and without Teraphim." This constitutes the grand distinction between the moderns who are of the Jewish nation and religion, and the ancients, such as Hezekias and Josias, who were of the Jewish nation, but of the Christian religion.

I believe that images bearing a resemblance to the Cherubim, or Man-Bulls of Paradise, were called either Teraphim, as in the case of Michal⁶, wife of David, or Calves, as in that of Jeroboam⁷, if people made them, not under sanction of the Levitical Law, but *unto themselves*; but that such were not *properly* called Cherubim, although the prophet Hosea⁸ says in derision "The workman made it, and therefore it is not god: but the *Cherubim* of Samaria shall be broken in pieces." And this very phrase evinces that the Samaritan

³ Gen. c. xxxi. v. 19.

⁴ Judges, c. viii. v. 27.

⁵ Judges, c. xvii. v. 5, etc. c. xviii. v. 14, etc.

⁶ 1 Sam. c. xix. v. 13.

⁷ 1 Kings, c. xii. v. 28.

⁸ Hos. viii. v. 6. Reland Antiq. Hebr. p. 45.

images were imitative of those at Jerusalem. My opinion is just the same, concerning the golden calf Elohim, which Aaron made upon Mount Horeb, to which the people exclaimed, "These⁹ be thy Gods, O Israel, which brought thee up out of the land of Ægypt." They well knew who had brought them up out of Ægypt, and Aaron knew all those things even better than they; nor is it less than a shocking enormity to suppose, that he, unto whom the High-priesthood "was given by reason of the anointing, and to his sons, by an ordinance for ever," and from whose beard the ointment of peace and brotherly love dropped like the dew of Hermon, became (even in the very hour of the law-giving) an image-maker and a priest to the obscene and impious wretch, who was worshipped as a God in "the Land of Cham." What happened was this. The children of Israel, perceiving that the Cloud and the Glory (which two constituted the *Presence* of Him who "forms the light, and creates darkness, who makes peace, and creates evil;" and by which they had been conducted through the Red Sea) continued to abide aloof upon the top of Sinai, and that Moses did not return to them by the space of forty days and nights, became fearful, and impatient for the return of the Presence of the Lord which should go before them, and for the formation of Cherubim according to the instructions given by God to Bezaleel, knowing that when that work was duly completed "the Glory and the Cloud¹⁰ would fill the house of the Lord." This did not come to pass until after Moses's return, but the human frailty of Aaron (judging to do for the best, where he should have been simply obedient) gave way to their clamour, which he sought to appease, by furnishing them with those insignia of theocracy, Ephod and Teraphim. By consequence of which, the people bowed down before "what the workman had made, which *was not God*," being a lifeless body, without either the Light or the Darkness of God, or his Oracle,

⁹ Exod. c. xxxii. v. 4.

¹⁰ See 1 Kings, c. viii. v. 6 to 11.

and thus exchanged the visible Glory for the mere similitude "of an ox that eateth grass." I must farther observe, that the offending congregation were ordered to draw their swords "and smite every man his brother, his companion, and his "neighbour," and the day was consecrated in memory that every man had borne arms against his brother. This punishment is a mystery of prophecy, shewing that the sin of Aaron was not the abomination of desolation and captivity, but the abomination of schism and civil war. It foreshadowed the days of Micah and of the son of Nebat.

Somewhat remains to be said in explanation of the extraordinary business of Micah¹¹ of Ephraim, the Levite, and the Danites. Micah made Teraphim and Images, that is, as I understand it, Seraphim and Cherubim; which he did in a spirit, at the worst, only schismatic, because when Jonathan ben Gershon, the Levite of Bethlehem-Judah, came and joined him, he exclaimed, "Now know I that the Lord will "do me good, seeing I have a Levite for my priest." But the tribe of Dan going to settle themselves at Laish, afterwards called *Dan*, passed by the house of Micah and carried away with them his Ephod, his Teraphim, his Images, and the Levite priest; and that priest and his sons officiated in Dan till the house of God was removed from Shiloh and the territory conquered by the Philistines. We naturally ask, how came the Danites to be so desirous of the Levite and of his Teraphim, and Images; and how came Micah, who worshipped the Lord, and seems to have had no views of political ambition, to make such things? Was there "no God in "Israel?" I answer, No, there was none. After the death of Samson, the Lord "forsook¹² the tabernacle of Shiloh, the "tent which he had placed among men," and by consequence, (as no hereditary order of government existed in the pure theocracy before Saul) there was "no king in Israel in those "days," no oracle by Urim and Thummim, nor even any divine

¹¹ Judges, xvii. xviii.

¹² Ps. 78. v. 60.

authority for the setting up of a new judge, but every man was left to do that which was right in his own eyes. This circumstance emboldened the family of Eli to remove the ark of the covenant into the camp, which they would not have dared to do, had the Presence of God been at that particular time residing between the Cherubim; for no man could think to remove the Lord out of his house. But the Glory returned to the Ark in the hands of the Philistines, in order that both Jew and Gentile might know, that the God of Israel was only unwilling and not unable in the battle of Ebenezer, and that the God of Ashdod might be confounded in his own sanctuary. After seven months the ark was miraculously brought back to Bethshemesh, and carried by the people from thence to Kiriath Jeharim, where it remained for twenty years; yet Kiriath Jeharim was never the oracle or house of God, but Shiloh was still his empty and deserted house, and "while the ark abode in Kiriath Jeharim all Israel *lamented after the Lord*." The House of God was in Shiloh (that is to say, his tabernacle stood there and no where else) until David had removed the ark to mount Zion; and so long, therefore, did the sons of Jonathan the Gershonite officiate in Dan. It was in the early part of this interregnum in Israel, that Micah made his symbolical images, and during the continuance of it they were used as the medium of worship by the tribe of Dan. But this was a violation of the *second* commandment, no more justified by the temporary absence of the Deity, than the making of Aaron's calf was, by the withdrawing of the Lord unto the top of Sinai. And accordingly the curse of Horeb, the arming of brother against brother, fell upon Israel for the second time; for, in those same days, when there was no king in the land, a Levite (probably the same Jonathan son of Gershon) went to Gibeon with his concubine wife, a woman of Bethlehem-Judah, whom the Gibeonites abused to death in the way of ravishment; and the Levite divided the body into twelve portions and sent them to the twelve tribes of Israel, demanding vengeance. By this means the most dreadful civil

war was kindled, that Israel ever saw. However, the sin of Micah and the Danites was only in the nature of schism, as of that nature also were it's penalties; and there is nothing in this transaction, that can account for the rejection of Dan in the sealing of the tribes, or for the language of the prophets Jacob and Moses; there is here, no Lion leaping from Bashan, no Serpent making the Rider fall backwards, no cause to exclaim, "I have waited for thy salvation, O Lord!" There is nothing more than the history of a man "doing right in his own eyes," and trying to revert to the rites of patriarchal religion, while those of the Levitical were interrupted; a culpable disobedience, but not an apostacy. Jeroboam was a political, and only by consequence thereof a religious, schismatic, because he feared that if "the people went up to do sacrifice in the house of the Lord at Jerusalem, the heart of the people would have turned again unto their lord, unto Rehoboam king of Judah;" but there is in no part of scripture, that has fallen under my notice, any distinct intimation of his being an hæretic, from which it seems to follow, that the temples of Bethel and Dan, their images of gold, and sacred rites, were faithful and close imitations of the Cherubic mysteries of Solomon's temple, which were however improperly solemnized with respect to the persons¹³, the places, and the times¹⁴. Every probability is at war with the idea of his being given to dæmonolatry, for, firstly, when the ends of a man's conduct are ascertained, we should assume that the nature of it is such as tends unto the attainment of them, and we should not suppose a supererogation of crime unrequired by those ends; and secondly, because the separation of the crowns (though not of the churches) was decreed by God himself, and he was guilty of rebellion only against the *Pontificate*, and not against the *Court* of Jerusalem, being chosen to the kingdom of Israel by the word of God through the mouth of Ahijah the Shilonite, which could never have

¹³ 1 Kings, c. xii. v. 32. c. xiii. v. 33.

¹⁴ 1 Kings, c. xii. v. 33.

been, had he been a votary of Satan and the deified impostours, and not of God. Such, I say, was the sin of Jeroboam son of Nebat, who made Israël to sin, and in which all his successors persevered until the time of Ahab the son of Omri, who embarked upon a new and more desperate course. "It came to pass, *as if it had been a light thing* for him to walk in the sins of Jeroboam son of Nebat, that he took to wife Jezebel the daughter of Ethbaal, king of the Zidonians, and went, and served Baal and worshipped *him*." If what are called the "other Elohims"¹⁵ and molten images of Jeroboam were really different Deities, and not merely illicit symbols of the God of Israel, the names of those deities are, at least, a profound secret throughout Holy Scripture; but as the sin of Ahab was one in comparison whereof that of Jeroboam was a light thing, and as it seems absurd to argue that worshipping Baal is a worse violation of the first commandment, than worshipping Moloch, Astoreth, or Chemosh, it follows logically that the sin of Ahab was "having an other God than Him," and that the sin of Jeroboam when he set up the calves was not of that description; or, in other words, that the two first commandments are essentially distinct, and prohibit two crimes of very different magnitude. This will assume the shape of a more overwhelming demonstration when we regard the characters of two other persons, Jehu and Jehoram. In the reign of Jehoram son of Ahab, the prophet Elisha caused Jehu the son of Jehoshaphat to be anointed king of Israel, an honour which was not conferred upon Jeroboam, although he too had a divine call unto the crown, nor upon any king except David, whose case is exactly like to this. Jehu was the most ardent zealot of the Lord of whom we have any record, and he destroyed not only all the family of Ahab, but all the worshippers of Baal throughout Israël, and broke down the house of Baal, and made it a draught house. And Jehu destroyed Baal out of Israël. Such, I say, was the anointed of the Lord in Ra-

¹⁵ 1 Kings, c. xiv. v. 9. when the people mutinied against Aaron, their cry was "Up! make us Elohims!" in obedience to which he made the Calf.

moth Gilead ; “ howbeit¹⁶ from the sins of Jeroboam the son of Nebat, who made Israël to sin, Jehu *departed not* from after *them*, to wit, the golden calves which were in Bethel and which were in Dan. And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart, thy children in the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the God of Israel with *all his heart*, for he departed not from the sins of Jeroboam, which made Israël to sin.” Here then we behold an ardent upholder of the *faith* of God trespassing against his *law*, and not serving him with all his heart, in as much as he served him at the forbidden sanctuaries of Bethel and Dan ; yet do we behold the same person commended by God as an upright servant, and rewarded for his zeal by the utmost latitude of remuneration that the irrevocable decree of the decalogue would allow, for the visitation of the sins of those who “ made images unto themselves and bowed to them ” might not be procrastinated beyond the children of the *third* and *fourth generations*. Accordingly Jehoahaz, Jehoash, and Jeroboam the second, all flourished like Jehu their ancestor, although they were all schismatics like the son of Nebat, but Zachariah son of Jeroboam was cut off suddenly¹⁷, and “ this was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.”

The grand distinction between the sin of Ahab, and that of the son of Nebat, will further appear by examining another passage of Jehu’s life. When Ahab was dead, his son Jehoram reigned ; “ and he wrought evil¹⁸ in the sight of the Lord ; but not like his father and like his mother, for he put away the image of Baal which his father had made.

¹⁶ 2 Kings, c. x. v. 29.

¹⁷ 2 Kings, c. xv. v. 12.

¹⁸ 2 Kings, c. iii. v. 2.

“ Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat which made Israel to sin ; he departed not therefrom.” Thus are we explicitly told that Jehoram’s principles were those of Jehu and all Jehu’s family, and totally distinct from those of Ahab and Jezebel, yet he was slain without mercy by Jehu, in whose mouth and in whose heart there could not be a word against him. Nor was Jehu herein to be regarded as cutting his own way to the throne, in spite of reason and consistency, because God commended without reservation, *all* that he had done to the house of Ahab. But he declares the reason himself ; when Jehoram¹⁹ saw Jehu, he said, Is it peace, Jehu ? And he answered, What peace, so long as the *whoredoms* of thy mother Jezebel and her *witchcrafts* are so many ? Any man reflecting upon the nature of symbolical language will see, that no degree of schismatical disobedience can amount to *whoredom*, any more than the disobedient conduct of a wife can constitute adultery, while she knows no other man than her husband. Whoredom therefore is the violation of the first commandment, “ having other husbands,” that is “ other Gods ;” but *witchcraft* is a direct and positive term, signifying a resort unto Satan, or at least unto some real person and efficacious power other than God, in order to obtain either help or information. The sin of Jeroboam and Jehu consisted in this, that after God had called them by name to fill the throne of Israel, they had so little faith as to doubt his power of upholding that throne, and fearing the posterity of Rehoboam more than the Lord, they altered the ordained formalities of worship according to their own calculations of political chances. The moral relation in which that orthodox schismatic, Henry the Eighth of England, stood towards the Sovereign Pontiff, was, as nearly as may be, that of Jeroboam towards the High Priest of the Temple.

Having thus demonstrated, that there were three sorts of

¹⁹ 2 Kings, c. ix. v. 22.

Idolatry, the first, enjoined and lawful, the second, unlawful accidentally, and the third, unlawful substantially, we have placed those who deny the real existence and power of the heathen gods under great disadvantage. But there are many other proofs of the reality of such agency. The transaction between Elijah and the priests of Bäl is in itself conclusive of the point, to all reasonable minds; and the same Elijah implies that if there had been no God in Israel to enquire of, there might have been some rational motive to enquire of Baalzebub god of Ekron, and Jesus fully admits that the god of Ekron was prince of the Daimones, which having admitted, he proceeds to shew that his own miracles were opposed to the interest of Baalzebub and therefore could not be his.

It is the business of this chapter to illustrate the origin and nature of that Heterotheism, which the first commandment forbids, which all the gentiles and many of the kings of Israel embraced, and into which it is predicted that all the kings and nations will again relapse, at an unknown period, probably neither immediately at hand, nor exceedingly remote.

S. II. In the first volume of this work²⁰ mention was made of the person who is hereafter to spring up under the name of Antichrist; and it was then explained, that Antichrist signifies any one personating and pretending to be the Messiah, not being so; and that it is a word analogous to *Antianeira* and *Antandros*, and exactly corresponding with *Antitheos*. In the Homeric age the word ἀντιθεός was not used in a bad sense, or as implying a false pretender, but for any person who, being in all appearance a man, was given out and received for a divine incarnation. But after the Christian æra, when the heathens began to revise and reduce into system their effete and declining creeds, with obvious imitation of that to which they were opposed, they affected to distinguish the Antithei, false and wicked simulatours of

²⁰ P. 22, 23.

godship, from the real and holy gods. The theurgic sophist Iamblichus says ²¹, ποτε δ' αὖ δαιμονας ποιηρες αντι των θεων εισκρινονται, ες δε και καλῶσιν αντιθεες, and Arnobius, who wrote his book *Against the Gentiles* several years after Iamblichus had written his upon the Mysteries, perhaps borrows from him, when he says, Si magi haruspicum fratres suis in accitionibus memorant antitheos sæpius obrepere pro accitis: esse autem hos quosdam materiis ex crassioribus spiritus, qui Deos se fingant, nesciosque mendaciis et simulationibus ludant: cur ratione non pari credamus hic quoque subjicere se alios pro eis qui non sunt, ut et vestras opinionationes firment, et sibi hostias cædi alienis sub nominibus gaudeant. Arnobius very well and truly suggests that the whole system of pagan worship is one of Antitheism, or Heterotheism, and not merely of Heterodoxy. The same relative opposition subsists between the golden-haired Eros and the black-haired Ant-Eros, whose forms Iamblichus pretended ²² to conjure up at the warm baths of Gadara in Decapolis, and the latter of whom was begotten by ²³ Mars or the Evil Spirit, and was the antagonist of Love, from whose hands he ²⁴ endeavoured to wrench by force the triumphant branch of the Palm. He was regarded by the Athenians as an ²⁵ Alas-tor or Fury. The word Antipope has been used in the like, which is the proper sense, by modern schismatics, being never applied to the reforming doctours who oppose the Papacy altogether, but exclusively to those persons who were high supporters thereof in principle, but unjust and usurping pretenders to the personal enjoyment of that dignity. So that, as I well enough explained it ²⁶ in a former volume, if this word and it's cognates "signify opposition at all, it is

²¹ De Myst. s. 3. c. 31. p. 103. Gale.

²² Eunap. Vit. Iambl. p. 4. Gale.

²³ Cic. de Nat. D. l. 3. c. 23.

²⁴ Pausan. Eliac. Post. l. vi. c. 23. s. 4.

²⁵ Paus. Att. l. 1. c. 30. s. 1.

²⁶ Vol. i. p. 22.

"such opposition as arises from usurping the character of "those whom you oppose; like that of Salmoneus." The words of Saint Paul furnish such a complete and unequivocal explanation of the name Ἀντι-Χριστος, that it is astonishing to observe one or two at least of the ancient expositours, and the moderns in general, running into vague error upon the subject; the words I mean are, Ὁ ἀντικείμενος, καὶ ὑπεραίρου-μενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σεβασμα, ὥς τε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός ²⁷. However St. Jerome in one place expresses himself so loosely, as to say, that every opponent of the true faith was himself an *Antichrist*, wherein he shews little reflection upon scriptural subjects and but little nicety in his knowledge of the greek tongue; and the Rev. Mr. Faber, the most popular of those who have busied themselves with the prophecies, expresses his belief that "a profligate and ²⁸ infidel community" will be the "great and long-expected Antichrist of the last days," which in my opinion is a monstrous combination of prejudice and inaccuracy. A community cannot be an Anti-God or an Anti-Christ, any more than the Anti-man Penthesilea could be a whole community; and as for *infidelity*, the followers of an Anti-Christ, so far from repudiating altogether those tenets, the rejection of which is called being an infidel, must believe them and maintain them with a fanatical zeal, directed towards the advancement and glory of a false pretender. The blindness of modern polemics upon this subject arises from their hatred of the French Revolution and its infamous leaders, and from their unrelenting animosity towards the head and the members of the Roman Church. Hence the divine last cited has been induced to say that by the French Convention "the principles ²⁹ of Antichrist were publicly

²⁷ Ep. 2 Thess. c. 2. v. 4.

²⁸ On the Three Dispensations. Vol. i. p. 361. On Twelve Hundred and Sixty Years. Vol. i p. 125 to 135.

²⁹ 1260 Years, vol. 2. p. 380.

“developped in the face of the whole world,” when he might as well say that the principles of Johanna Southcote were developed by that assembly; all this is built upon what John says, of Antichrist “denying both the Father and the son,” by critics unable or unwilling to distinguish simple denial from a denial with claimer, and the anarchy of a republican insurgent from the proud invasion of a pretender to the crown; and pursuing the like inconsistency, these writers accuse the king, concerning whom Daniel prophesies, of mere atheism, whereas in the very next breath he is condemned for worshipping a *Strange God*. In the same temper Athanasius declares the Arian hæresy to be the fore-runner of Antichrist³⁰, Ἀντιχρῖστὸς προδρομος, and a very recent authour has gone the enormous length of asserting that Arius himself³¹ was Antichrist. Tertullian, in his book against Marcion³², in like manner asserts that the Marcionites are those quos Apostolus Joannes Antichristos pronuntiavit; and this is the proper occasion for dissipating another error. Those who sought to conciliate the ancient superstitions and Babel religions, whether Magian or Hellenistic, with the New Faith, introduced into their creed many doctrines borrowed from ancient philosophy and fable, and among other things maintained that, as the Divine Nature is impassible, the passion of Christ could have been nothing but a phantasma, or visible apparition having no reality, such as were the εἰδωλὸν of Hercules, and the νεφελαι which deceived Ixion and Paris. This hæresy excited a great and just animosity among the Catholic fathers against the Valentinians, Basilidians, Marcionites, Manichees, and others of the same leaven, and in order to repel it, they availed themselves of these words³³, πᾶν πνεῦμα, ὃ μὴ ὁμολογῇ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα,

³⁰ Contra Arian. tom. i. p. 205.

³¹ Bellamy's Ophion, p. 88.

³² Adv. Marc. l. 3. c. 8.

³³ 1 John, c. 4. v. 3. and see c. 5. v. 1.

ἐκ τοῦ Θεοῦ ἔκ ἐστὶ καὶ τοῦτο ἐστὶ τοῦ Ἀντι-Χριστοῦ, ὁ ἀκηκοάτε
ὅτι ἐρχεται. It would seem strange that an error of
opinion, which admits the true Christ, and does not in itself
gainsay his supremacy as ruler and saviour of the world, but
only seeks to pay a misplaced compliment to his divine dignity,
should be emphatically and peculiarly the spirit of Antichrist.
But in truth neither this text, nor any part of St. John's
epistle, hath any allusion whatever to the gnostical phantasma,
and the emphasis is not upon *flesh* but upon *is come*. Those
who denied that he who was *already come* was the incarnation
of the prince Messias, and therefore *looked for another*, were
animated with that spirit which invites, and must inevitably
generate, the Anti-Christian imposture. The Jews, denying
that he was *come*, received a variety of false Christs, and the
perseverance of that nation in the belief, that the Jehovah of
the house of Jesse is not yet born, but ὅτι ἐρχεται, is the
foundation upon which the great and terrible imposture of
the latter days must be built. It must be remembered that,
coming in the air, with the trumpet of God, and the voice of
the Chief-Messenger, like the lightning shining from the East
into the West, is quite a different thing from the *coming in
the flesh*. He who denies that the latter *hath come*, and by
consequence *cometh not*, is anti-christianly minded. How-
ever Tertullian in another place expresses himself more
judiciously; "what," he says, "are Anti-Christ's both now
"and ever, but ³⁴ *Rebel Christs*?" and the ancient fathers
in general were better informed, being nearer to the fountain
head of knowledge, and exempt from those contentious
feelings, which have led the protestants to maintain false in-
terpretations, and the Romans to deny certain others which
are true. Anti-Christ ³⁵, saith Irenæus, will endeavour to
pass himself off for Christ. Theodoret more at length ex-
plains, that ³⁶, "the Devil will mimic the humanization of

³⁴ De Præscr. Hæret. tom. 2. p. 5.

³⁵ Iren. adv. Hæret. l. v. c. 25. p. 438.

³⁶ Theod. in Daniel, p. 637. ed. Paris. 1642.

"our God and Saviour, and as the Lord effected our
 "salvation by the manifesting of his human nature, so the
 "Devil, selecting a fit instrument of his own wickedness,
 "will manifest (through him) his own proper energy, with
 "false signs, and portents, and illusions of miracles." Hic
 est autem, saith Lactantius, qui appellatur *Antichristus*, sed
 se ipse³⁷ Christum mentietur, et contra *Verum* dimicabit;
 and St. Gregory Nazianzen³⁸ with equal propriety observes,
 that the Jews will believe Anti-christ to be the true Messiah,
 and will rebuild the Temple under his auspices, and establish
 the abomination of desolation in the holy place. As he is to
 personate the Messiah, it follows, almost of necessity, that he
 shall be an Israelite, and the opinion seems to have been
 positive and universal among the fathers that he shall be a
 Danite, founded, I believe, upon this circumstance, that in
 the visionary sealing of the twelve thousands³⁹ of Israel, Dan
 and his tribe are not mentioned by Saint John,

But of their names in heavenly records now

Is no memorial, blotted out and rased

By their rebellion from the books of life,

and the duodenal number is made up by the two half tribes of
 Manasses and Ephraim-Joseph; and also, upon the dying
 prophecies of Jacob⁴⁰, who, after predicting the judicature of
 Sampson,

"Dan shall judge his people, as one of the tribes of Israël,"

which seems to imply that he should not always be *one of the
 tribes of Israel*, proceeds to say,

"Dan shall be a serpent by the way, an adder in the path,

³⁷ Lactant. Inst. l. vii. c. 19. p. 712. ed. Gall.

³⁸ Orat. xlvii. p. 724. Bill.

³⁹ Rev. c. vii. v. 6. v. 8.

⁴⁰ Gen. c. 49. v. 16.

"that biteth the horse's heels, so that his rider shall fall
"backwards,"

and closes with these very significant words,

"I have waited for thy salvation, O Lord!"

Fuit autem et Samson de tribu Dan, et judicavit Israël viginti annis ⁴¹; sed non hunc prophetia significat, sed Antichristum, qui futurus est ex tribu Dan; such are the words of St. Ambrose. Some say ⁴² that Antichrist shall be a Jew who shall come from *Babylon*, erroneously accepting in a literal sense the language of the Apocalypse, but Athanasius ⁴³ maintains that he will be manifested in the land of Bashan; (relying upon the prophecy of Moses,

⁴⁴ "Dan is a lion's whelp, he shall leap from Bashan;")

ἐκ τῆς Γαλιλαίας, ὅθεν ὁ Χρῖστος ἐξηλθεν, ἐξερχεται, ὡς φησιν ἡ γραφή, Σκυμνος λεοντος Δαν, καὶ ἐκπηδήσει ἐκ Βασαν· αὐτὴ δὲ ἐστὶ Σκυθοπολις. The following passage of the voyage of Sir John Mandeville ⁴⁵ is worthy of notice, as giving the opinions of the Syrians in his day. "In Chorosaym schalle Antechrist
"be born, as sum men seyn; and other men seyn he schalle
"be born in Babyloyne; for the prophete seyth De Babiloniā
"coluber ⁴⁶ exiet qui totum mundum devorabit; that is to
"seyne, Out of Babyloyne shall come a worm, that schalle
"devour alle the world. This Antechrist schalle be noryscht
"in Bethsayda, and he schalle regne in Capharnaum; and
"therefore sayth Holy Writ, Wo be to thee Chorosaym, wo to

⁴¹ St. Ambros. de Benedict. Patriarch. c. 7. see St. Hippolytus, Demonstr. de Christ. et Antichrist. c. 14, 15. Biblioth. Patrum. Venet. 1765. tom. 2. p. 422.

⁴² Hieronym. in Dan. c. xi. Op. tom. 5. p. 735.

⁴³ Athanas. Quæst. ad Antioch. 108. p. 306. ed. Comelin.

⁴⁴ Deut. c. 33. v. 22.

⁴⁵ P. 133, 4. edit. 1725. But, as far as the three towns of Galilee are concerned, he may merely borrow from the false Methodius. fol. 24 a. ed. 1515.

⁴⁶ I do not remember where such a text is to be found.

"thee Bethsayda, wo to thee Capharnaum." It is indeed somewhat difficult to understand in what sense Capernaum was "exalted unto heaven;" and that difficulty is the most likely origin I can assign, for such a notion as Sir John alludes to.

S. III. At the time when Adam and his Wife were expelled from the heaven which God had made for them upon earth, and deprived of access to the tree whose fruit was the panacea of mortal infirmities and decay, the Lord said unto Satan,

"I will put enmity between thee and the woman, and between *thy* seed and *her* seed; it shall bruise thy head, and thou shalt bruise his heel."

From these words it was known that one of the Sons of Eve should repair the damage done by the Devil, and destroy that evil power, at the expence of some suffering to himself; but nothing clearly indicated the time or place of his birth; and it was open to the ambition of any mother to represent her child as being the promised seed. There is however a distinction to be made between idle pretenders, such as were the whole list of Roman emperours, and those who coming in the power and spirit of Satan, and exercising Theocracy in his behalf, are called "his seed."

The only Anti-Christ, of whom we have any direct and unequivocal mention by name in Scripture, is Cain the first born of Eve, whose father was Adam, but who was so completely devoted to the schemes of Satan that, had we no certainty of his parentage, some might have imagined that he was procreated by him,

47 "Cain, was of that Wicked One, who slew his brother."

And such a dream was indeed entertained by certain Rabbis; accedit ad eam et equitabat 48 serpens, et gravida facta est ex

47 1 John c. 3. v. 12. see c. 5. v. 18.

48 Eliezer in *Pirke*. p. 47. The Archontici maintained that the Devil στυγερὴ ἀντὶ ὧς ἀνῆλθε. Epiphan. Hæres. xl.

Caino. From this intimate connexion between them, it is said of the Devil, that he was a *murderer* from the beginning⁴⁹. Abel was a Shepherd, but the firstborn was a *Cultivatour* or (as it is said literally to mean, agreeably to the double sense of the Latin *colo*,) a *Servant* of the *Earth*, being devoted, as all his descendants, were to the "Prince of this world" and to the increasing of wealth and power;

⁵⁰ ἵνα τὴν νομαδα τραπεζαν
ἡμεῖς ἀμειψῇ πυροῖς.

Petrus Comestor⁵¹ hath (very properly, as I think) set it upon this foot, "cum esset malignissimus, et etiam avaritiæ consuleret suæ, primus terram incoluit," and again, "neca Cain ex avariciâ hominis nata." And this is the beginning and first original rise of the notion of the Pagan Antichrist being a Buzygian or Geurgic dæmon, that is, an inventour of tilling with oxen and sowing with grain. The first king mentioned in the dynasties of China is Pouon-kou, and he is said to have been the first man that ever lived, and his progeny formed two distinct dynasties, the Regal Family of *Heaven*, and the Regal Family of the *Earth*⁵², and these two were of precisely *equal duration*, namely, that of one million eight hundred thousand years; in which particulars we cannot but admire the substantial authenticity of tradition, although subjected as usual to the abuse of Cycles in chronology. Prudentius, in the preface to his beautiful poem, *Hamartigenæa*, explains in the like manner the cultivation of the earth by Cain,

Hic terrulentis, ille vivis fungitur.

Mundi colonus, immolator squallidus,

⁴⁹ John c. viii. v. 44.

⁵⁰ Vide Himer. Declam. p. 374. Phot. Bibl. ed. 1824.

⁵¹ Hist. Scholast. fol. x. a. see vol. 1. p. 177.

⁵² De Guignes Hist. des Huns. vol. 1. p. 3.

Cujus litamen sordet et terram sapit,
Terram caduci corporis.

If the opinions of the fathers upon such a subject might seem to savour of Origenism or, at least, to be a pious metaphor of human invention, such an objection can neither assail the Buddhic records of China, nor the concurring testimony of the Classics, that the Titanes, whom Jove submerged, were sons and servants of *the Earth*, not as husbandmen, but as enemies of heaven; nor will it do away the fable of the African giant *Ἀν-Αἰος* (that is, Anti-Tellumon, the Anti-Earth, or representative and incarnation of the Spirit of the Earth) to whom his mother Tellus lent all the strength by which he wrestled against the son of Jove.

At that time men lived before *the face of God*, and conversed with Him, so that those who were of the Wicked One, acted from perverse choice and not from ignorance, and Cain can not be justified by the mere fact of the error originating with his mother, from whom indeed he imbibed it with her very milk; for Eve when she brought forth this child, with a natural impatience for the completion of the prophecy, exclaimed, "I have obtained the man from Jehovah," or as it is said to be more faithfully rendered, "I have obtained *the Man Jehovah*" ⁵³ *himself*." The eldest son of Adam grew up to manhood in the obstinate assertion of his mother's mistaken fancy, of which however he failed in convincing his younger brother Abel. Abel, well informed from the Oracle of God of the nature of the sacrifice to be made and the victory to be achieved by the seed of his mother, and aware that the time thereof, being yet distant, required symbolical adumbration, approached the Divine Presence and the Cherubim at the Eastern Gate with the Blood of the Lamb, who is probably *for that reason* said to be *slain from the foundation of*

⁵³ Eve thinking that Cain was the man who had been promised to her by the Angel Raziel, exclaimed, "Possedi hominem Deum." Gaffarell. *Abdita Divinæ Cabalæ Mystéria*, p. 28.

the world ⁵⁴. But Cain avouching himself to be the seed of the Woman, the Man Jehovah, and meditating I know not what desperate schemes upon the strength of those pretensions, could upon no consistent principle offer to the supreme Deity any thing more than general homage. This he did not withhold, but God rejected a worship inconsistent with the law of the mediation, by which alone he remained accessible to mortals. "BY FAITH, did Abel ⁵⁵ offer unto God a more "excellent sacrifice than Cain, by which he obtained witness "that he was righteous, God testifying of HIS GIFTS. "And having died by reason of the same, he is yet praised." Cain, however did offer an excellent sacrifice unwillingly, for having entered into a discussion with his brother, and failed of bringing him to his mind, he became wrath and killed him. The Rabbinites have an idea that Abel ⁵⁶ submitted voluntarily to death, and without any resistance, thinking that he was himself the sacrifice which should effect the expiation of the world. It is certain that the death of Abel was accepted for a chosen image and similitude of the perfect sacrifice. Jesus threatening the Jews of his generation with judgment for all the innocent blood they were about to shed, beginning with his own, and ending with that of Zacharias ⁵⁷ whom, like Jesus, they murdered in the courts of the Temple, *after his judges had absolved him*, and a few days before Vespasian formed the siege of Jerusalem, expresses himself thus,

"Behold I send unto you prophets, and wise men, and "scribes, and some of them ye shall kill and crucify, and "some of them shall ye scourge in your synagogues, and "persecute from city to city,

"That upon you may come all the righteous blood slain "upon the earth, from the blood of *righteous Abel*, unto the

⁵⁴ Rev. c. xiii. v. 8.

⁵⁵ Heb. c. xi. v. 4.

⁵⁶ Gaffarel. Cab. Myst. p. 28.

⁵⁷ Joseph. Wars. l. 4. c. 19.

“ blood of Zacharias the son of Barachias whom ye slew between the temple and the altar.

“ Verily I say unto you, all these things shall come upon this generation.”

St. Paul also says, “ Approach to Jesus the mediatur of the new covenant, and to the blood of the sprinkling, which speaketh better things *than Abel* ⁵⁸.”

Cain being banished from the face of the Lord, and Abel slain, the birth of Seth revived the hopes of the parents of mankind, and, if we may put any trust in tradition, their errors also, for we are told, that he was invoked as God ⁵⁹, and that the extraordinary refulgence of his countenance was considered as a badge of divinity. But Seth begot a son by name Enos, who is said to have arrogated to himself the name of God ⁶⁰, and it appears that this was in truth the commencement of Sethite Anti-Christianism, because we are told that upon his birth men began to *call* upon the name Jehovah; and the word which is rendered *call* is understood to have implied a profanation of that name, and not to be applicable to pious and laudable invocations. Philo Judæus ⁶¹ confirms the opinion I have expressed, in the following most astonishing passage. “ He who places all his hope in God, as in the author of his existence, shall obtain, for the prize of his victory in the game of life, (*ἀθλον προκειται τῷ σεφανωθεντι τον αγωνα τουτον*) that living person, who is a compound of the mortal and the immortal, *Man*, being neither the same with, nor yet different from, him by whom the prize is obtained. This living person the Chaldees denominate *Enos*, and that is in Greek *anthropos*.” It is evident from this, that the new religious invocations, which were made upon the birth of Enos, were in the same spirit as Eve’s “ *possemi hominem deum*.” The scanty memorials of

⁵⁸ Heb. c. 12. v. 24.

⁵⁹ Cedrenus His. Byz. vol. vi. p. 8.

⁶⁰ Cedren. vol. vi. p. 9. Glycas Annal. 2. p. 121.

⁶¹ De præmiis et pœnis, vol. 2. p. 410. ed. Mangey.

the ages before the flood give us no account of the progress or duration of this apostacy, but I apprehend that it continued through the patriarchates of Cainan, Mahalaleel, and Jared, unto the days of Enoch who abjured paganism,

“ Enoch ⁶² pleased the Lord, and was translated, being an “ example of *repentance* to all generations ;”

and his translation was upon the same ground as the acceptance of Abel's sacrifice,

“ BY FAITH ⁶³ was Enoch translated, that he should not “ see death,”

from which it appears that the evil wherein he had lived, and whereof he repented him, was the doctrine of Antitheism. The family of Enoch being educated by him in the same Faith by which their father was translated, obtained for their righteousness to be called the *Sons of God*, being adopted for joint-heritors with Christ, and persevered in the just course, until Noah, having lived four hundred and eighty years, was consequently by round numeration “ five hundred years old ;” but at that time the Cainite patriarchs, who had lived for several generations at the city of *Enoch* in the land of Naïs or Nod, [of uncertain situation, but I believe in Babylonia] having made extraordinary progress in every sort of profane accomplishment, began to meditate the completion of Cain's abortive project of Antitheism. With these views they began to renew their connexion with the Sons of Seth, or if any had formerly existed, to draw closer it's ties by intermarriage. It is probable indeed that such a connexion had long before existed, for it is upon record that two hundred families of the Sethites, called Egregori ⁶⁴ or the Watchers, came down from the high country of Armenia near Paradise, τὴν ὑψηλο-
τεραν γῆν της Ἑδεμ, πλησιον της Παραδεισου, and begot the Nephilim ; but the Enochidæ or Sons of God, who, in the course of 1049 years from the birth of Methuselah to the flood

⁶² Jes. Sirac. c. 44. v. 16.

⁶³ Heb. xi. v. 5.

⁶⁴ Pseudo-Moses, in Leptogenesi. cit. Synzell. Chronogr. p. 10.

had become a powerful nation, did not enter upon this forbidden commerce, until the period in question. The patriarchal kingdom of Armenia was now invaded by an hæresy far more foul and odious than any which it had before seen, and the fruit of this last intermixture became mightier and more renowned rebels⁶⁵, than the Nephilim who had previously existed. The erroneous doctrines of the Sethites concerning Enos, coupled with the *repentance* of Enoch, shew that the extraordinary sanctity of that patriarch consisted in returning to the true faith, which he had found in a state of corruption; and the reasonable inference is that which I have drawn, that the Sons of God were his posterity and not those of Seth in general. It is also reasonable to suppose, that the *profanation* committed by the Sethites, between the birth of Enos and the repentance of Enoch consisted of certain grave errors, not amounting to an entire rejection of the true God; but that the posterity of Cain neither worshipped the Lord erroneously, nor were contented with that divided allegiance which post-diluvian Zoroasters affected, but devoted themselves to the exclusive worship of "that wicked One" to whom their father belonged; a system, which has not since been revived in sufficient splendour and permanency to destroy the moral character of any nation entirely, however a Sennacherib, or an Antiochus, may have fostered it for a moment, and however perseveringly its embers may have been kept alive in some dens of infamy. The result of the Cainite apostacy was a degree of wickedness, to the description of which after times have afforded no sort of parallel, "every imagination of the thoughts of a man's heart being only evil continually!" At the very commencement of the falling away of the Sons of God, when there were "apostates in the earth"⁶⁶, (that is to say, Enochid apostates) the Lord declared that the plea of carnal frailty should not for ever avail with him, to avert the judgment of human iniquity; but

⁶⁵ Gen. c. vi. v. 4.

⁶⁶ Gen. ib. vs. 3, 4, 5.

that he would yet allow to mankind a space of one hundred and twenty years⁶⁷, to remember the words of Enoch, to listen to those of Noah, and to repent of their evil courses. These one hundred and twenty years were the time "when the long-suffering of God waited in the days of Noah." But they employed their time of respite in actions of greater depravity, and they proceeded from spiritual apostacy to intermarriage, by which the chosen and the rejected line of Adamites were confounded together, and the years of promise being full and complete, the "end of all flesh came before God." This is the consummation so renowned in fable as the Fall of the Titans.

The patriarchs of the house of Seth (but I have said, that we should rather understand it of the house of Enoch) had bound their subjects by the most solemn oath which they ever made use of, *by the blood of Abel*, that they would not descend from the mountain, into the plains occupied by the Cainites. The latter had imbibed that fierce religion of which *the Horse*⁶⁸ was a symbol, and were for that reason figuratively said to "neigh like horses;" and their manners were entirely dissolute⁶⁹, eâdem cum fœminâ viris duobus vel tribus rem habentibus, erantque vetulæ juvenibus salaciores; patres cum filiabus, juvenes cum matribus suis Venere promiscuè utebantur, adeò ut nec liberi patres suos, nec patres liberos dignoscèrent. Omnibus interim instrumentis musicis utebantur, adeò ut clamoris et lusûs ipsorum sonus ad fastigium montis sancti ascenderet. In consequence of these seductions one hundred Sethites are said to have broken their oath, and come down, and kept company with the daughters of Cain, and begot the giants who were "mighty men of old." This happened at the beginning of the one hundred and twenty years, and when the end of that term arrived, the hybrid

⁶⁷ Pseudo-Philo-Judæus. Bibl. Antiq. p. 2. Basil. 1527. Salvian. Antic. in Genes. l. 1. p. 2.

⁶⁸ See above, p. 275, l. 13.

⁶⁹ Eutych. Annal. p. 24. Oxon. 1658.

race of whom we have just spoken had completed the corruption of all who yet remained in the faith of Enoch.

At the time in question, Lamech, son to the great-grandson of Cain flourished in *Enoch*, and was infamous for the introduction of polygamy and for some mysterious murders connected with the crimes which brought on the flood. He was also the father of Three Sons and of a Daughter, from whose impious pretences I conceive the mysteries of the Great Mother and the Cabeiri to be in a great measure derived. Jabal, (called *Thubal* by Eusebius, and by him affirmed to be *Silvanus*,) and Jubal, were the children of Ada the first wife of Lamech, and Thubal, and Naama, (called Thubal-Naama by Eusebius) were the children of Zilla, or Sella, his second wife. By these heads of the Lamechid tribes the hæreditary division of castes⁷⁰ was instituted and the arts were carried to a great perfection, Thubal being the father of artificers, Jubal of musicians, and Jabal being a father of Nomades or Shepherds. Naama is said by Jonathan ben Uzziel to have invented dirges and funereal lamentations; and Albert of Stadt saith⁷¹, *Soror eorum Nöema reperit artem variæ texturæ*; in which we ought perhaps to seek for the fables of Arachne, and Philomela, with the adventures of the latter of whom (the embroidered crimes of Tereus, and Itys ever deplored) *both* the arts of Naama seem to square admirably. The youngest of the three Lamechidæ was the Anti-Christ or person to whom the declaration of God concerning the seed of Eve was thought to apply, probably because the prophecies in favour of the house of Seth had made mention of the *youngest of three sons*, and because the lameness and deformity of one of his feet appeared to fulfil that of the bruised heel. Availing herself of this, his mother feigned him to be miraculously conceived. He was therefore distinguished above the other

⁷⁰ See vol. 1. p. 136.

⁷¹ Chronic. p. 3. Wittemberg, A. D. 1608. The *Threnos* of the dead, which Lucian describes like an Irish wake, "My son, are you dead, are you gone, will you not come back, etc." ought to be a most ancient custom, being, as he says, an universal one ὁ αὐτοῦς ἀπασί νομος. Lucian. de Luctu. c. 13. c. 21.

two by the same appellation that Eve conferred upon her first-born, Cain or Gain, meaning then as it doth now any thing *gotten* or *obtained*, (λεγεται ὁ Καὶν κτησὶς⁷²) and the destruction of his party was sometimes designated as the hurling down of Thubal-Cain from Heaven, or at least from that sacred eminence called Bel of the Oracle,

ἀπο Βηλου Θεσπεσιου.

Our greatest poet has written a poem founded upon a supposition that there are a number of Devils, who made a violent attempt upon the throne of God immediately before the creation, and were hurled down into the abyss of Hell; in all which Milton could hardly be ignorant that he departed from the authority of Scripture into regions of fancy; because although he may have been so inattentive, as not to notice that Diabolus and Satanas are words invariably confined to one single person, and that Daimon and Daimonion⁷³ have an wholly different meaning, yet he must have known that the event described as the *Fall of Satan* did not occur till a certain period in the lifetime of Jesus Christ, after his temptation, and the same time at which his disciples⁷⁴ first began to exorcise the Dæmonia. I am ignorant of any solid foundation, whereupon he could have built his extraordinary fable, other than the fall of Vulcan which he himself identifies with that of Satan,

in Ausonian land

Men called him Mulciber, and how he fell
From heaven they fabled, thrown by angry Jove
Sheer o'er the chrystal battlements: from morn
Till noon he fell, from noon till dewy eve,
A summer's day; and with the setting sun
Dropt from the zenith like a falling star
On Lemnos th' Ægean isle: thus they relate

⁷² Phil. Jud. de Cherub. vol. 1. p. 148. ed. Mangey.

⁷³ See vol. 1. p. 7, 8, 9, note 14.

⁷⁴ Luke c. 10. v. 18.

Erring, for he with this rebellious rout
 Fell *long before*; nor aught availed him now
 To have built in Heav'n high towers; nor did he 'scape,
 For all his engines, but was headlong sent
 With his industrious crew, to build in hell.

The words *long before* are perplexing to me, because I am at a loss to conjecture *what* epoch of time Milton intended to assign to the fall of Mulciber. But the story is altogether insufficient to account for the storming of heaven by the rebel rout, and it yet remains for commentatours upon Milton to shew where this history exists. Whence soever it comes, it is fairly deducible from that which was done and suffered by the Lamechidæ under the command of Thubal-Cain or Vulcanus, (a name whereof Cicero declares the etymology to be quite unknown) because, when their preparations were ripe, they attempted to take possession, or perhaps did take possession of Paradise, in order that the new Cain might "sit upon the Mount of the Congregation in the sides of the North;" and in that moment of active and apparent blasphemy the earth yawned to receive them, and they went down into the abyss amidst an earthquake of fire and water, and the garden of Eden also descended into the shades. But whenever an attempt upon *Heaven* or upon *Olympus* is spoken of, it must be understood of transactions upon this earth, where Mount Paradise and afterwards its type, Mount Bel or Babel, were accounted *Heavens*⁷⁵, for this reason, that, as God's dwelling is in Heaven, so the seat of his visible presence was at the garden of Eden, and the Divôm Domus Ilium or pretended seat of divine presence was at Babel.

Several of the fables of heathen mythology are, in my conviction, to be referred back to this family of the Titanian rebels. The incestuous marriage of Thubal-Cain and his sister Naama, the adultery of the latter with Jabal, and the triumph obtained by Thubal who made his brother a prisoner,

⁷⁵ See vol. i. chap. *Babel*. s. 2.

are matters to be elicited from the history of Venus, Vulcan, and Mars. The selfsame story is to be found in the imprisonment of Mars for thirteen months by the giants Otus and Ephialtes in a brazen vessell, from which he was enabled to escape by the aid of his *stepmother* Aeribœa. Otus and Ephialtes are Jubal and Thubal-Cain, the

conjurati cælum rescindere fratres,

whose proceedings, as described by the rhapsodist who inserted the Feminine Catalogue in the Odyssey, are, without any variation whatsoever, those of the Titans.

To Neptune's love Iphimedèa bare
 Otus and Ephialt, a wonderous pair,
 The hugest twain e'er cast in mortal mould
 And, save Orion, loveliest to behold.
 These shook the eternal mansions, and defied
 The Gods to battle, threatening in their pride
 To pile great Ossa on Olympus high,
 And Pelion's nodding groves, and scale the sky.
 And had they lived to manhood's riper hour
 Heaven's gates had yielded to their giant power.

The differences between the two brethren⁷⁶, and the one, were repeated in the subsequent adventures of the three Noachidæ, and were not forgotten by those who feigned the Atridæ to be the third set of Dioscuri; and in those same differences among the Lamechidæ must, I believe, be sought the first traces of that sexual schism in religion, called Magian and Sabian, or Scythic and Hellenic, or Buddhic and Vishnavan. The Teraphim of the Titanian Cainites were an Horse, agreeing to the Bull or Cherub of Noah and the faithful, and representing Lamech as the Great Father, and a Lion, a Man, and a Vulture, representing Jabal, Thubal, and Jubal, respectively; in all which the imitation of the lawful

⁷⁶ See above, p. 212 to 217.

sanctuary was close and servile; but the addition of Sowa the goddess, whether in honour of Naamah, or one of the two wives of Lamech, was an enormous innovation, *teterrima belli causa*, and calculated to excite resistance and discord. The same system of allusion to similar post-diluvian names and factions led to a very serious disorder in mythology, by which the fabulists of ages long subsequent to Homer, ascribed to the father of the Danaan or Hellenizing Aga-Memnon some loathsome enormities of which Lamech the Cainite was the real authour. That patriarch, when he saw that his ruin was at hand, addressed his wives in these words, "Adah and "Zillah hear my voice; ye wives of Lamech hearken unto "my speech: for I have slain a man to my wounding, and a "young man to my hurt: if Cain shall be avenged sevenfold, "truly Lamech seventy and sevenfold." It is recorded of Atreus that his brother Thyestes debauched his wife Aeropa, whereat he was inflamed with vindictive jealousy, not so much however for the honour of his bed, as because his brother had through the perfidy of that woman, gotten possession of one of those talismans or palladia which the heathens of all ages regarded as the muniments and pledges of theocratic empire. The palladium in question was of the same kind, as that which hath obtained so much larger a share of poetical fame on the banks of the Phasis, a marvellous lamb⁷⁷, or ram, *arcana aries*⁷⁸, with a fleece of pure gold, which being born in the flock of Atreus was a lawful evidence of his title to supreme power.

The whole of the matter is beautifully set forth by one of those venerable poets whom Cicero delighted in, but whom the glare of the Virgilian school eclipsed, and ultimately annihilated out of all the libraries,

⁷⁷ Schol. Orest. v. 810. The error which has connected this fable with Thyestes the predecessor of Agamemnon has partly arisen from his Homeric title of Polyarn, the Great Lamb. Aga-Memnon, Pel-ops, etc. being titles of *Godhead*, rather than proper names of men, must have contributed to produce the same effect.

⁷⁸ Senec. Thyest. v. 226.

Quod in re summâ summum esse arbitror
 Periculum, matres coinquinari regias,
 Contaminari stirpem, admisceri genus.
 Addo huc, (quod mihi portento cœlestum Pater
 Prodigium misit *regni stabilimen mei*),
 Agnum inter pecudes aureâ clarum comâ
 Quondam Thyestem clepere ausum esse e regiâ,
 Quâ in re adjutricem conjugem cepit sibi.

The nature of this *diablerie* by which they hoped to secure their impious usurpation, is probably to be found in what we have already discussed at large, concerning the teraphim or animated metallic forms of men and beasts, which Vulcan and Dædalus made; and when we remember that Helen had the *tripod* of knowledge past, present, and to come, which Vulcan had made for Pelops at his marriage, and that she was also celebrated as the possessor of the *Lamb with Two Tongues*, το διγλωσσόν ἄρνιον, we may be almost sure that the golden lamb of Atreus was the infernal oracle. If this was the Palladium of the Titans or Nephilim, Ham's remains were that of the Giants or Rephaim, and therefore, in the Argonautical recollection of the Troïco-Babelian allegory, those remains were feigned to be likewise a golden-fleeced ram or lamb. Thyestes son of Saba, the eldest son of Cush, the eldest son of Ham, was, by the right of primogeniture, heir and representative of Ham's divinity and theocratic sceptre, and he therefore was called *Polyarn*; nor is this perhaps a solitary instance of a single word in the Homeric writings being swelled in course of ages into an unwieldy fable. Saba transmitted his right to his son, a person called Aga-Memnon and Jove, and claiming to reign by right of the Pel-Opian Sceptre, as Nimrod did by right of the Pel-Opian Sword. But for some reason he divided a portion of his dignity, and especially the possession of Helen, to his brother and in all probability his twin. This circumstance, I believe, caused them, when leagued against the Trojans, to be called

the *two-headed lamb* by Bion of Smyrna, or whoever wrote the Epithalamium which bears his name,

ἔδε τις Ἑλλήν,
 'Οὔτε Μυκηναίων, ἔτ' Ἡλίδος, ἔτε Λακωνῶν,
 Μείνεν ἔον κατα δώμα, φέρων δισσινοῖν ἄρνα ⁷⁹.

Helen's Lamb with Two Tongues hath allusion, besides her marriage with Menelaus, to the two new languages established at the confusion of tongues.

In order to revenge himself effectually Atreus⁸⁰, we are told, pretended to forgive his brother, and invited him to a banquet, in which he feasted the unsuspecting father upon the flesh of his own bastard child, the fruit of his adultery with Aerope⁸¹; and when he had made his supper produced the head and hands of the boy. Not only are Clymenus the son of Ceneus⁸² and Tereus son of Mars⁸³ said to have been feasted on the flesh of their own sons, but the very same thing is told of persons far more respectable and belonging to the historic age. When Astyages king of Media learned that Harpagus had preserved the infant Cyrus, whom he was commanded to destroy, he invited him to a repast at which his own platter was served with the flesh of lambs, but that of Harpagus⁸⁴ with the flesh of his own little boy, upon which when he had sufficiently feasted, the king asked him if he liked his meat, and, upon his saying that he liked it well, he caused the head, and feet, and hands of the child to be set before him in a basket. The life of Cyrus in Herodotus is for the most part a mythic history of Nimrod, but here we have a popular and oftentimes repeated legend of antediluvian times; to spend more words in vindicating that noble prince Darius

⁷⁹ Epith. Achill. v. xi. vulgò δισσινοῖν ἄρνα, which hath no sense.

⁸⁰ Schol. Horat. Art. Poët. v. 92.

⁸¹ Hyg. Fab. 86.

⁸² Hygin. Fab. 238.

⁸³ Hyg. Fab. 246. Apollod. Bibl. l. 3. c. 14. p. 362.

⁸⁴ Herod. l. 1. c. 119.

the Mede from horrors of this kind, were an insult to his memory, and to that of the Median and Persian kings in general. The fable of Atreus and Thyestes is a tissue of incests, murder, and complicated abominations, which can scarcely be unravelled, and like the foul and revolting tales of Tereus, Philomela, (whom I have already mentioned) and Procne, and the romance of Titus Andronicus, can be referred to no other age which the world hath seen, but that almost incredible age, when the imaginations of men were *only and continually evil*. The murdered and eaten boy was the *young man* whom Lamech slew a short time before the deluge, which is sufficiently proved by the general agreement of the poets that the light of the sun was obscured upon this occasion,

Condentemque caput visis Titana Mycenis⁸⁵,

because that obscuration was not merely an eclipse or portent of darkness, but such a derangement of the whole planetary and solar system, as cannot have happened since the creation, at any other time than when the deluge was brought to pass, and God made his secret place among thick clouds of darkness, and the earth was shaken from it's æquilibrium, and turned aside from the plane of the ecliptic, and the order of seasons and climates changed. "There is an ancient story," saith the stranger in the Politicus of Plato⁸⁶, "which relates the portentous appearance that took place, in regard of the strife between Atreus and Thyestes I speak of the change in the rising and the setting of the Sun and the other stars, for where they now rise, they then used to set, and to set where they now rise. But God altered the system to it's present form, as a testimony to Atreus." And these verses of Euripides are to the same effect,

⁸⁵ Nemesian. Cynege. v. 40. Stat. Theb. l. iv. v. 307. Claudian. de Bello Gild. v. 399. Lucan. Phars. l. 1. v. 544, etc. etc.

⁸⁶ P. 28. vol. vi. Bipont.

Τὸ χρυσομαλλὸν ἄρκος ὅποι' εἶ-⁸⁷
 -γένετο τερας ὅλοον ὅλον
 Ἄτρεως ἱπποβοτα, ὅθεν Ἐρίς το πτερωτὸν
 Ἥελις μετεβαλεν ἄρμα, τὰν πρὸς ἑσ-
 -περον κελευθὸν προσαρμοσας ὄυραν
 Μονοπιπλὸν ἐς Ἄω, ἑπταπόρου τε
 Δρομήματα Πλειαδὸς εἰς ὄδον αἰλλαν
 Ζεὺς μεταβαλλει.

What is here said of an inversion in the course of the Pleiades (or rather of the Sun, in relation to them) is well worthy of reflection, because we are informed that upon some occasion, or an other, one of the seven Pleiades became extinct in the heavens. And this tradition⁸⁸ may be well explained upon the supposition that the fixed stars are the waters above the firmament, congealed into shining masses of ice, by reason of the remoteness of the solar heat, and supported by the elasticity of that sphere which we therefore call *firmament*, but that upon occasion of the flood that elasticity was partially removed, or windows⁸⁹ (as it is said) opened in the firmament, and certain of the chrySTALLINE orbs dissolved by a præternatural heat. We read in ancient poets that, when the ark floated upon the earth, a blaze of fire appeared, sufficient to remove the whole earth from it's place by it's burning blasts of wind, *πυρφόρος αὐγὴ ἐκίνησεν*⁹⁰ *χθονα πασαν Πρηστῆρος ῥοιζοις*, and during the flood of Deucalion the Horses of the Sun were driven too near the earth by Phaëthon. When this flaming portent was displayed, the sun himself was shrouded in darkness⁹¹, and the eccentric charioteer may have been one of those bodies called Comets, and so have generated the idea of the prophet Cometes being enclosed in a Ark⁹² and fed with honey.

⁸⁷ Orest. v. 999, &c.

⁸⁸ Gen. c. 1. v. 7.

⁸⁹ Gen. c. vii. v. 11.

⁹⁰ Orph. Hym. 46. v. 4.

⁹¹ Ov. Met. l. 2. v. 385.

⁹² Theocr. Id. vii. v. 84. Schol. ib.

Now, the evanescent Pleiad was Electra, who hid herself *δια το του Ἥλιος παθος*⁹³, and I cannot imagine what Suffering of the Sun can be meant, other than the disastrous twilight of the Catoulas, (or Chaotic Gloom, which environed the ship Argo), illuminated by baleful fires; to which may be added, for a crowning argument, that *Electra* means *Amber*, a substance which was formed from the tears which were shed for *Phaëthon's* fall⁹⁴, or as the Hindoos relate by the Dæmons churning the Ocean, with Mount Meru for their churn, or which, in other words, is a chemical produce of the extraordinary heat and mixture of elements at the commencement of the deluge. But Electra, strange to say, in the very hour of her grief when she disappeared as a Pleiad, was seen in a very different form, unde et illam dissolutis crinibus propter luctum ire asserunt, et propter comas quidam *Cometen* appellant; so saith Germanicus Cæsar, and Hyginus⁹⁵ relates the same, adding, ea autem stella luctum portendit. From the long-haired star of the flood we must trace the origin of those vows made upon desperate occasions *κομᾶν τοῖς θεοῖς*, of which we have made mention in our first volume, like the *κομαοντες*⁹⁶ *Ἀχαιοι*, the Comets Ulysses, Nanda, Ariadne, Dido, Hersilia, and Berenice, and the Peleiad and Comet Semiramis, as well as also the custom of going passis crinibus in moments of extreme calamity. It must always be doubtful whether the Cometes in question was merely one of those bearded stars, or whether it was not, as in the flood of Pharaoh, the Γοργεῖν κεφαλή δεινοῖο Πελωρίθ, (that is, of Jupiter Pelorus who announced the coming of the Flood of Thessaly⁹⁷) looking forth through his pavilion of clouds. My own opinion is that the Ægis of Jove has three times revealed it's gorgon terrors to those who have set him at defiance,

⁹³ Schol. in Arat. Phæn. v. 257.

⁹⁴ Ovid. ib. v. 265. Plin. l. 37. c. 11.

⁹⁵ German. in Phæn. v. 255. Hyg. Fab. 192.

⁹⁶ See chap. *Troica*.

⁹⁷ Athenæus, xiv. s. 45.

Prodigiale rubens; non illum navita tuto,
Non impune vident populi;

the first time, at the rebellion of the Titans and universal deluge; the second, at the deluge of Sodom; and the third, at that of the Arabian gulph, when Josephus⁹⁸ says that the pillar of smoke sent forth thunder and lightning, and sheets of fire. The Presence of God even in his peaceful mood may not be seen with impunity by uninvited eyes, wherefore he said to Moses⁹⁹, "Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish;" and by stronger reason the fugitives from Sodom were inhibited from *looking behind them*, to gaze upon the manifest wrath. The wife of Lot was disobedient and, as the author of Wisdom saith, with a seeming allusion to somewhat yet existing in the recent age when he wrote¹⁰⁰, "a standing pillar of salt is a monument of an unbelieving soul." This is what we read, that they were turned into rocks who gazed upon the Gorgon Head,

Gorgone conspectâ saxo concrevit oborto¹⁰¹,

and it is an indirect evidence of the nature of that fatal retrospect at Sodom. The name of Orpheus, so widely diffused in fable, and including the wisdom of Noah the tamer of wild beasts, and the genius and misfortunes of Nimrod, has been found large enough to admit this story. The Gods so loved him, as to grant a safe conduct to him and his wife through all the terrours of Hell, upon this condition that he *looked not behind him*, but on the very point of their escape,

jam luce sub ipsâ
Immemor heu! victusque animi respexit,

⁹⁸ Antiq. l. 2. ad finem. Ps. 77. v. 16, 17, 18.

⁹⁹ Gen. c. xix. v. 21.

¹⁰⁰ C. x. v. 7.

¹⁰¹ Ov. Met. v. v. 202.

and his wife Eurydice became forfeit to the powers of darkness.

Electra was the mother of the Rainbow, of the Whirlwinds, and of Dardanus who lived in the flood, and was preserved in the ark ; and as for the story of her grief for the ruin of Ilium ¹⁰², where her posterity had reigned, it is a confusion of times like that of Atreus and Thyestes, arising likewise, as I believe, from the local identity of *Enoch* and *Babel*, as well as from the similarity of titles.

The secession of the Sun at the feast of Atreus is the same event as the departure of Apollo from heaven during the space of one year, that being about the length of the duration of the flood. This retirement, which was sometimes described as compulsory, and sometimes as voluntary ¹⁰³, took place immediately after the destruction of the Cyclopes, who were the wizard blacksmiths of Thubal-Cain's forge ; and his business, during the aforesaid period, was to take care of an assemblage of animals, which (strange to say) were in want of a divine herdsman.

Some other circumstances more explicitly refer the date of the Mycenæan banquet to the time immediately preceding the flood. Jupiter observing the cruelty and impiety of the Giants ¹⁰⁴, and that Lycaon especially, the most desperate among them, was plotting against his divine authority ¹⁰⁵, sent Mercury to visit the earth, and the people began to betake themselves to supplication ¹⁰⁶, but Lycaon in order to put his godhead to the test, killed an hostage whom he had in custody and set his flesh both roasted ¹⁰⁷ and boiled before the messenger of Jove. For this, Lycaon was turned into a wolf ; but Jupiter seeing the wickedness of men, which is described in language scarcely less forcible than that of Moses,

¹⁰² Quint. Smyrn. *l.* 13. *v.* 557.

¹⁰³ Rhianus ap. schol. Eur. *Alcest.* *v.* 1.

¹⁰⁴ Ov. *Met.* *l.* 1. *v.* 160.

¹⁰⁵ *Ibid.* *v.* 197.

¹⁰⁶ *Ibid.* 220.

¹⁰⁷ *Ibid.* *v.* 222.

quâ terra patet, fera regnat Erinny's,
In facinus jurâsse putes,

resolved to pour down profuse rains and destroy them all by water¹⁰⁸, which covered the earth and all the mountains thereof, excepting Parnassus, to which Deucalion and Pyrrha made their escape in a ship. The like is recorded of Tantalus¹⁰⁹ who, wishing to tempt the Gods and make trial if they were really such, invited them to a repast at which he served up the flesh of his own child, and after the banquet (of which Ceres, at least, partook) produced the head, feet, and hands of his victim. The last circumstance recurring with such exactitude in these various narrations, (as also in that of Tereus, satiato Tereo *caput*¹¹⁰ et *pedes* filii uxor intulit) is a proof that they all commemorate some one real fact. Tantalus¹¹¹ had a golden dog, with all the functions of life, *κυνά χρυσοῦν ἐμψυχόν*, which had been stolen from Jove. The boy, Pelops, was restored to life by the Gods, and Tantalus condemned to everlasting penance. But Tantalus is undoubtedly Noah, of whom this fable, less accurate than that of Lycaon, is told, upon the same principle as Saturn is said to have swallowed up his children when the flood swallowed them up. Eusebius¹¹² informs us that the Titans had slain a youth and were boiling some parts of his body, and roasting others, when Jupiter appeared on the sudden and chastised them with his lightning. And in what other way can we account for the Rabbinical tradition, that Lamech used to take sucking children from the breast, as a choice delicacy for his banquets¹¹³?

Thus doth it appear that the treacherous infanticidal feast of mythology is the *young* murder of Lamech; fewer words

¹⁰⁸ Ov. Met. v. 260 ad 319.

¹⁰⁹ Serv. in Virg. Geo. 3. v. 7. Lactant. in Stat. Theb. l. 1. v. 230. Eurip. Iph. Taur. v. 327. Helen. v. 395. Schol. Pind. Olymp. Od. 1. v. 79.

¹¹⁰ Serv. in Ecl. vi. v. 79.

¹¹¹ Eust. in Od. xi. 580.

¹¹² Præp. Evang. l. 2. p. 41. Paris, 1544.

¹¹³ J. H. Ursini Prometheus Præadamitarum, p. 97. Franc. 1657.

will dispose of the *old* one. The number of persons mentioned in the line of Seth, as presiding successively over the people, is *nine*, and in that of Cain is only *six*, from which it may be conjectured that the Cainites retained their life and faculties for a longer time. Certainly the tradition of the Jews, from whose sacred writings the whole story of Lamech is derived, relates that Cain himself was the aged man whom Lamech slew; Lamech in diluvio periit, hic et Cain¹¹⁴ occidit; and his words allude to the curse originally pronounced upon whosoever should kill Cain. The motives of this parricide, as connected with the daring plot of the Titans, are not very manifest, but it may have been intended to satisfy the condition of human sacrifice upon which the promises of supreme power to the seed of Eve were made dependent.

We are generally given to understand that the preaching of repentance is addressed to the living and not to the dead, from which we should naturally suppose that the spirits¹¹⁵ "in prison" who were disobedient to the days of Noah, and were "delivered into the chains of the darkness of Tartarus"¹¹⁶ "to be reserved unto judgment," were persons who, like Corah and his congregation, had not seen death. The Titans are not described by the ancient poets as forming a part of the shadowy myriads of the Dead, but as living persons imprisoned by main force in the depths of the abyss¹¹⁷, even below Tartarus;

Τους ὑποταρταρεους οἱ Τιτηνες καλεονται¹¹⁸.

The witch in Lucan's *Pharsalia*, when invoking the infernal Gods, calls upon the king of the Earth "who is terrour-struck
"at the long procrastination of his death,"

Et Rector terræ quem longa in sæcula terret
Mors dilata Deum,

¹¹⁴ Albertus Statensis, p. 3. a. and see Purchas Pilgr. vol. v. p. 30.

¹¹⁵ 1 Peter, c. 2. v. 19.

¹¹⁶ 2 Peter, c. 2. v. 4.

¹¹⁷ Hesiod. Theog. v. 716. ets. v. 851.

¹¹⁸ Hom. Iliad. 14. v. 279.

and she alludes to a tradition of the last words of Lamech which, rightly understood, are to that effect. When the fratricide was expelled from the face of God, and found himself deprived of the legal and social protection afforded by the theocracy, and at the same time obnoxious to the feelings and instinct of retributive justice, his fears and anxieties were all directed to the preservation of his own life; but God, in whose eyes a thousand years are but as a day, and who well knew (as we may fairly suppose) that an excessive length of life would be no source of happiness, but rather a self-imprecated curse, to this man, did not hesitate to render him all the satisfaction he could desire on that score, giving him a sign, pledge, or mark, of some kind or another, in order that none might lay hands on him, and further declared that "whosoever slayeth Cain, vengeance shall be taken on him seven-fold." *Seven* throughout holy writ is a number standing to represent that which is perfect, complete, and sufficient, and *seven* multiplied with itself or with *ten*, stands for that which is liberal, abundant, and overflowing beyond mere sufficiency; of which the most similar instance to this present one is, where Peter asks the Lord, shall I forgive my brother seven times? and the Lord replies, I say not unto thee seven times, but until *seventy* times *seven*. Lamech therefore, having slain his progenitor of the seven-times guarded life, and having also shed youthful blood in a quarrel of impiety and infernal sorcery, looks forward into the darkness of ages to come, and exclaims, if the first Antichrist, and Murderer from the Beginning, was cursed with an hebdomad or large measure of longevity, that which I am about to spend in the prisons of the earth is as seventy and seven, that is to say, the measure of it is vast and overflowing. Nimrod, the fourth Zoroaster¹¹⁹, who is introduced by Plato in the tenth book of his Commonwealth, revealing the mysteries of the other world, describes certain tyrants who were detained amidst the horrors

¹¹⁹ See the chapter *Homer*.

of Tartarus by a band of fiery guards, and the chief among them he styles Ardiaeus the Great¹²⁰, a most ancient Tyrant of *Pamphylia* or the Land of All Nations, who reigned [as Nimrod is made to say] one thousand years before his time, and murdered his own aged father, and elder brother, and committed many other impieties. This is a very striking, though a somewhat inaccurate, account of the crimes and tartarosis of the Titan king. *Malchus*¹²¹, the inventour of a nameless vice, whose sorceries, according to the Persian Magi, were the occasion of the Deluge, must be understood for *Lamech* also, that name being equivalent to *Rector Terræ*. I am aware that various, and some incompatible and contradictory, circumstances of postdiluvian mythology have been superadded, in the legend of Teiresias, to those which rightly belong to him; but I incline to believe that the true and Homeric Teiresias is *Lamech*. His oracle appeared to differ from those of the *Daimones*, who delivered them at their own respective temples to such as sought them, being free and disembodied spirits; but it was necessary to descend into hell itself in order to hold any converse with Teiresias, and he himself, although situated among the dead, appears to have been a remarkable exception to their general condition, and not to have been a ghost or flitting shadow as they were,

Τῷ καὶ τεθνεῖσι νοῦν πορὲ Περσεφονεύα¹²²,
 Ὅϊω πεπνυσθαι τοὶ δὲ σκιάι ἀίσσουσι.

He was conversant with the ventry of both the sexes, and declared that the pleasures of an active fruition were as one, and those of a passive as nine, (meaning that he practised all manner of Ionic debauchery,) which so angered Juno that she struck him blind; and the Rabbis maintain that *Lamech* was a blind man, at the time when he slew Cain. But Jupiter conferred upon him an extraordinary length of life, being as

¹²⁰ Ἀρδι-αιος, the Bringer of the Rain upon the Earth.

¹²¹ The Arabs are accustomed to transpose the letters in *Lamech*, making it *Malec*, that is, *the King*.

¹²² For this note, see the end of the volume.

most authours say of *seven* generations, which alludes to the "*avenging sevenfold*." As to the Sotadic vice being introduced by the *Sorcerer* Malchus, Teiresias¹²³ was certainly the most gloomy and blasphemous wizard of whom the ancients have left us any description. Among the classical writers Laius is generally reported to have given birth to that¹²⁴, whereof the Persians accuse Malchus, and Laius himself appears to be in some way confounded with Teiresias, for his ghost appears to Eteocles¹²⁵ first in the form of Teiresias and then in his own proper form; and Herodotus mentions the *Λαίου χρησμοί*¹²⁶ as prophecies of great authority. Teiresias, (according to Hegesianax of Alexandria¹²⁷, who forged the *Troica* in the name of Cephalon of Gergithos,) was an Atheist who taught that the world was automatus and governed by no providence. Let it however be borne in mind that if Lamech be Teiresias, that is only true of the Homeric Teiresias, and by no means invalidates the account, I have formerly given, of the Teiresias of Greek tragedy.

S. IV. Of what came to pass after the flood, and of the revival of Arrhenotheism, or the Oldest of the two false antediluvian creeds, by Cham, I will speak more fully hereafter. It suffices to say that, that patriarch established Magianism, in which the Devil was not the exclusive object of worship, but held divided honours with God, and by consequence the perverse imaginations of men were far from being continually and merely evil, as they had been before. The nature of his prophecies, from which Pherecydes is said to have borrowed much, cannot now be ascertained, but it seems that he represented his father as the Evil (because the Destroying and Diluvial) principle; and himself as the Good principle. But he furthermore seems to have foretold, what Enoch, Noah,

¹²³ See Stat. Theb. l. iv. v. 409 to 517.

¹²⁴ Plat. Leg. l. viii. c. 5. p. 507. ed. Ast.

¹²⁵ Stat. Theb. l. 2. v. 96. etc.

¹²⁶ Herod. v. c. 43.

¹²⁷ Cephal. ap. Johan. Malal. p. 46. vid. Athen. l. ix. s. 49. p. 453. Argent.

and the faithful prophets also predicted, that two other persons were to arise of his seed, and of the seed of Noah, who were to be of the two principles, and to contend for supremacy; each of course professing to be the true and calling his opponent the false or anti-Christ. In Cham's creed "Jehovah of Shem" was of course the Evil and False Being, to appear in the power and spirit of Noah the Destroyer; and afterwards, when a priest of the house of Cushim or Gods distinguished for extreme subtlety and falsehood, by means the most ingenious as well as nefarious, overthrew the empire of Nimrod and set up that of the Sabians, his baffled opponents pretended that he was no son of his father but begotten before the marriage of the *Laertes* by one Sisyphus¹²⁸, a mere mortal or low-caste man, and accursed by Jove, whose consort of ælestial line was ashamed to appear in the heavens because of her disparagement in lying with him, or in other words that he was the Accursed Power who was expected to come of Shem, and that he was in reality begotten by Heber (or some other Shemite parent) and not by that noble father whom the nuptials seemed to demonstrate. The world was thus left by the preaching of Jupiter Ophioneus, (*ἡ τοῦ Χαμ προφητεία* which Pherecydes embodied in his Greek writings) in expectation of the coming of the Magnum Jovis Incrementum, and was governed by Cush in peace and splendour at Belus or Heaven in the island of Shinar, to which in compliance with his father's prophecies and oracle he had removed the government, until in the closing century of his long life his incestuous intercourse with one of his own grandchildren of unparalleled beauty, wit, and wickedness, gave rise to the secret birth of a child, who was trained up amidst hardy and austere pursuits to be an instrument in the hands of the Old Man's ambitious family, thirsting for the possession of that absolute

¹²⁸ Ovid. Fast. iv. v. 175. From these remarks my reader will comprehend the fable of those rival brethren sprung from Aiholus king of storms, the Anti-Jove Salmoneus, and the cunning Sisyphus who plotted his destruction.

dominion which perverted prophecy assured them of, whenever the Jovial child should come to his kingdom. And when the birth could no longer be concealed, the incestuous strumpet herself, whose sorceries and witchcrafts had made her word an oracle, had no better way to gild over her shame and promote her insatiable ambition, than to ascribe the child's conception to a miraculous and divine impregnation. This falsehood took such deep root, that the Chaldæans believed to the latest times that their God Jupiter Belus used to sleep with a woman ¹²⁹ of his choice in his Temple, which was the ancient Tower of Babel, and the scene of the Harlot's incest and fraud. And the same thing was told of his temple of Diospolis in Ægypt. When Alexander came to regenerate the kingdom of Iran, the Ægyptian clergy made out the same title for his usurpation, and declared that Jupiter Hammon had visited the bed of Olympias in the form of a Dragon, and filled her with this Human Deity, whom they hailed a second Sesostris! The imposture of the mother of Nimrod pervades the fables of the gentiles. Sesostris, whose mother Athyrtis combines every attribute of that awful woman, hath no father on record; and on the other hand, the Huntsman God Adonis whom the Amazon Harlot Myrrha or Venus incestuously bore to an Assyrian king of unrivalled longævity, was pretended to be an offspring born of Jupiter ¹³⁰ without the concubinage of any woman. Numerous are the legends, all uniting in Nimrod, and exhibiting a woman of marvellous beauty and sanctity impregnated by a God, or by means of a miracle, with some admirable and more than human Hero; such are Hercules, Bellerophon, Phaëthon, Amphion, Ion, Theseus, Quirinus, Latinus, Perseus, Merlin, and Arthur; not to mention the portentous and anomalous births of Orion, and Eric-Chthonius. By this imposture, and by the care employed to render the young prince consummate in every musical and every gymnastic acquirement, the *Tyrannis* of the Cushim was

¹²⁹ Hérod. l. 1. c. 181. 182.

¹³⁰ Philostephanus, ap. Val. Prob. in Virg. Eclog. x. v. 18.

established, an iron yoke upon the necks of mankind, whose hereditary degradation constituted the power of the Æthiopian nation, while it sowed the discontents which shook and for a time subverted that power. It presently revived again at Niniveh of Nimrod, in the shape of the Assyrian empire, whose monarchs were Buddhic Lamas, Nini, and Gods upon earth, by virtue of that old fraud practised by the mother of Harlots and Abominations, of the sorcerous idolatry, and of the dispersion of the nations. "Woe to the bloody city! . . . "Because of the multitude of the Whoredoms of the well-favoured Harlot¹³¹, the mistress of witchcrafts, that selleth "nations through her whoredoms, and families through her "witchcrafts."

In process of time the woman became passionately desirous of the hero to whom she had incestuously given birth, and to whom she had transmitted both her genius and her beauty, and assailed the piety of her son with shameless solicitations. Spurned with abhorrence by the high-minded Huntsman, she sought to conceal her crime and satisfy her vengeance by accusing him of the very same enormity of which she was herself really guilty, and assumed all the modest indignation of an insulted matron. Nimrod disgusted and endangered by these events shook off the dust of Babel (which had been the "beginning of his kingdom" or tyrannic usurpation) from his feet, and went out to the north by east into Assyria, in which he fixed his residence, and there erected his second kingdom and a Tetrapolis surpassing the greatness of the first. In this conjuncture, as I conceive, the Sabian league first acquired consistency, and the sly dissembler I have lately mentioned, throwing off an assumed mask of mental imbecillity, attached himself to the perfidious intrigues of the Whore of Babylon, who was united to Menelaus under a solemn league and covenant, contrived by Hodysseus or Holyxeus, the dissembler in question, and ratified by the oaths of all the

¹³¹ Nahum, c. iii. v. 4.

feudatory kings, who though of the royal caste found it useful or necessary to support the quarrell of the nations. Of these transactions we find almost as consistent a mythologic series as even of the miraculous birth; and we have discovered and pointed out their vestiges in the misfortunes of Tarquin, Æsculapius, Hippolytus, Bellerophon, Peleus, Phoenix, Orion, Actæon, Perdiccas, Antheus, Siavesch, and others. By this machination the schemes of the Cushim at Babel were thwarted, the great strength of their nation being in Assyria under the banners of their sullen and disgusted prince, and the sibylla and her tripod removed into the hands of their opponents. However it was not long ere the lust and fickleness of the Harlot afforded them fresh opportunities, and the abduction of Helen again made them masters of the Oracle; but the intriguing spirit who formed the league did not suffer it to be disarmed, until under his mercurial counsels it had triumphed over the Cushim of Babylon and entirely shaken off the yoke of the Nimrodians, and until the Whore by her reiterated crimes and treasons had obtained for herself the Semiramian crown.

This may serve for a short summary of the matters contained in my former volume, and in the earlier pages of this one, and it may be called, by way of preeminence, the Story of Antichrist, for it was a drama acted at Babylon and by the Whore of that City; and those are the names under which the prophets have chosen to describe the Antichristian mystery of the *Time of the End*. This they did, because none other of the ancient impostures did in so very many important features resemble that great one which is to come. Accordingly Saint Athanasius asserts that Antichrist will be *the son of the Whore of Babylon*¹³²; and the notions of his future miraculous birth are similar to several of those I have cited; some (saith Don Calmet) maintain that he will spring from the *incest of a father with his daughter*, or from a man and woman bound

¹³² Synops. Sacr. Scrip. p. 133.

by solemn vows of sanctity and virginity; others, from a Dæmon and an harlot. St. Hippolytus, in his book upon the Consummation of the World, is of opinion that as Jesus Christ was born of a virgin, so Antichrist will boast of having been born of a mother who had never had commerce with a man. This opinion is mentioned and contradicted by Roger Hoveden; Antichristus¹³³ exemplo Judæorum nascetur, de tribu scilicet Dan, secundum prophetiam dicentem, Fuit Dan coluber in viâ, cerastes in semitâ. Nascetur autem ex patris et matris copulatione, non ut quidam dicunt ex solâ virgine. Gervasius Tilburiensis¹³⁴ in one place mentions the Dæmones Incubi by whom children were begotten, and adds, ex tali generatione erit, ut aiunt, Antichristus, ideoque dicet se filium virginis; but, in another, he says, that Antichrist shall be incestuously begotten, like Moab and Ammon children of Lot. The prophecy of Balaam¹³⁵ indicates that, when Christ shall come in power to destroy the children of Typhon or Seth, he shall also smite *Moab*, and as Moab was a small nation of which every vestige, and almost every recollection, has been long since obliterated, it stands to reason that the Moab of the prophets is a metaphorical title, and most probably the meaning is that, which the last cited passage of Gervas points out. The Simoniac imposture was also set on foot with some marked allusion to this great Ilian legend, the master key of all mythology.

St. Jerome in his commentary¹³⁶ upon Micah offers a Hebrew etymology of the meaning of Nimrod's name, (which, however it may differ from the truth, sufficiently shows that they, who invented it, knew what the peculiar character of that hero was) Tentatio Descendens, a Temptation sent down from Heaven. This in truth is a definition of all the sorceries, dæmoniacal agencies, and infernal deceptions, which have been or will hereafter be

¹³³ R. Hov. Ric. 1. p. 682. If there be no error here, exemplum must be put for genus.

¹³⁴ L. 3. c. 17. c. 108.

¹³⁵ Numb. xxii. c. 17. In a subsequent note more will be said upon this passage.

¹³⁶ In Mic. c. v. v. 6. tom. vi. p. 183.

tolerated upon earth by the divine providence. They all belong to the inscrutable law of *Temptation*, which denied either to God or to Man any glory, praise, or merit, for adhering to the right and the true, unless the false and the wrong be also set before the eye of the choosing party, arrayed in colours as seductive as their natural deformity will permit them to wear.

S. V. I shall not again expatiate upon the attempts made to restore theocracy after the Confusion, nor upon the events of the *Odyssey*, only remarking of the latter that it is an Anti-Christian poem intended to assert unto Ulysses the character of the creatour of both good and evil, and to repel the calumnies which would have disparaged his birth and passed him off for that malignant and Typhonian spirit of the blood and of the Confusion of Nations, the predicted Jehovah of Shem.

But passing over those ages of obscure history which offer little if any thing to my purpose, and merely referring my reader back to what I have formerly surmised concerning the *Trespass of David*¹³⁷, I will proceed to observe upon one or two particulars connected with a man, whose history hath already holpen us to some important inferences, Ahab king of Israel. The Lord we have seen caused Jehu the son of Jehoshaphat, a Jeroboamite schismatic, to be anointed king of Israël, and this same Jehu slew Jehoram son of Ahab, another schismatic, and likewise seventy other sons of Ahab whose religion is not mentioned, and some of whom must have been too young to have any. Yet even in the first mentioned of these actions, seemingly so atrocious, and inconsistent with the principles that he himself and his posterity so obstinately avowed, he is justified and commended by God. And the ground of justification, set forward by himself, is Jezebel's sorcery or tampering with the Devil. From which I infer that the Queen of Samaria had conceived the idea of setting

¹³⁷ See chap. Peleg or Ilias.

up one of the house of Ahab as a false Messiah, thereby hoping to wipe off all the disgrace of the schism, and to eclipse altogether the sanctity of Solomon's Temple, for the frustration of which design, and complete quieting of the public belief, it was expedient that no scion should remain of the root of Ahab or of Jezebel. Of which opinion I derive a great confirmation from the language addressed by the Son of Man to John in Patmos, (at a period when we know that a remarkable antitheistic attempt was in process, and that ¹³⁸ the mystery of the iniquity of a man showing himself as God was at work), by which the Evangelist is commanded to rebuke the bishop of Thyatira in Lydia for not being sufficiently vigilant against the diabolical machinations of a woman then living; "because thou sufferest *that woman Jezebel* ¹³⁹, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold I will cast her into sore disease, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will *kill her children* with death; and all the Churches shall know that I AM he which searcheth the reins and hearts." There is no reason for believing that any Jewish woman would have been called, from her childhood upwards, by the ominous and accursed name of the daughter of Ethbaal; we must therefore suppose either that, by the perversity of the Cainæi, who interpreted inversely and by order of contradiction all Scripture judgments of good and evil, she affected and gloried in the name of that child of perdition, or else that the name of that person is employed, like the names of Babylon and Ægypt in the Apocalypse, by way of similitude, and to express the peculiar character of her misdeeds. It does not appear either from Scripture or from the history of Josephus of what tribe

¹³⁸ That iniquity was working among the disciples of Simon Magus.

¹³⁹ Rev. c. 2. v. 20, etc.

Omri the founder of the Samaritan dynasty was, and the Chronicles¹⁴⁰ of the kings of Israel, which described his greatness, and explained¹⁴¹ the nature of his *Statutes*, are unhappily no longer extant, having been for some reason or other omitted from the Canon of the Sacred Writings by the restorers of the Temple, although they have handed down to us those of the Kings of Judah. Possibly those Chronicles had been carried into the remote parts of the East by the captives of Shalmanassar, and were not in the possession of the Jews and such other Israelites as returned from Babylonia.

S. VI. We are invited next in the order and course of events to reflect upon the character of a man more eminently endowed with all great qualities and more highly favoured by divine providence, than any in the history of the profane nations, Nebuchadnezzar the Great. This king humbled and subdued the armed pride of all his antagonists, destroyed Niniveh and the kingdom of the Scythians, the ancient rival of his native country, and having conquered Phœnicia, Judæa, and Ægypt, established his dominion throughout Africa, and in Spain, to the pillars of Hercules. The architectural and hydraulic wonders of the province of Babylonia were restored by him in a form surpassing all that had theretofore been seen, and the most promising youth of his various provinces and tributary kingdoms were educated under his care in all manner of learning and wisdom. Nor did he merely enjoy the fruits of his own great wisdom and experience in all civil and warlike affairs, but the God "who revealeth secrets, made known to "king Nebuchadnezzar what should be in the latter days," and shewed to him in a vision of the night the order and the characters of the gentile kingdoms and the establishment of the kingdom of God. He was moreover the only person (unless indeed some may imagine the authour of Job to be such) not of the posterity of Israël, whose writings were ad-

¹⁴⁰ 1 Kings c. xvi. v. 27.

¹⁴¹ Micah. c. vi. v. 16.

mitted into the sacred canon, and the concluding words of his narrative may enable us to æstimate the piety and magnanimity of this eminently chosen servant of God, "Now I
 "Nebuchadnezzar praise and extol and honour the king of
 "heaven, all whose works are truth, and whose ways are
 "judgment; and those that walk in pride he is able to abase."
 If we may believe the ancient historians of Chaldæa, his last moments¹⁴² (like those of Hector at the Scæan gates) were ennobled by the gift of prophecy, and he foretold to infatuated and unbelieving ears the approaching ruin of Babylon.

Upon receiving the interpretation of his vision he answered to Daniel, "of a truth your God is a God of Gods, and a
 "Lord of Kings, and a revealer of secrets," but these words are far from implying that he had then abjured heterotheism, or had conformed himself to the first of the Jewish commandments in any way whatsoever; on the contrary, like the nations whom Esarhaddon placed in Galilee, he "feared the
 "Lord, and served"¹⁴³ his own graven images," being unable by the unassisted efforts of his own mind to break through the suggestions of pride and flattery, and the illusions of sorcery.

It appears that he was seduced and stimulated to the sin of Nimrod, even by the very revelations which he had obtained from the prophet of the Lord, for he had seen a statue of diverse materials, but golden as to the head, which Daniel had thus expounded, "Thou, O king, art a king of kings;
 "for the God of heaven *hath given thee* a kingdom, power,
 "and strength, and glory, and wheresoever the children of
 "men dwell, the *beasts of the field* and the fowls of the hea-
 "ven hath he given into thine hand, and hath made thee
 "ruler over them all. Thou art this head of gold." The ambition of Nebuchadnezzar eagerly adopted whatever was flattering to him in this solution, but passed over, or misin-

¹⁴² Megasthenes ap. Euseb. Præp. Evang. l. 9. p. 268. Paris, 1544. Abydenus ap. Euseb. Chron. p. 27, 8. Milan, 1818.

¹⁴³ 2 Kings xvii. v. 41.

terpreted, those words which intimated to him that his kingdom, and power, and even his superiority over the beasts of the field, was a mere grace and revocable gift of God ; and the very next thing we read is that he made an image of gold whose height was sixty cubits and the breadth thereof six cubits ¹⁴⁴, and commanded all nations to worship it. It is evident from the whole context of this affair, that the golden statue was a symbol of himself as king of kings. Upon the same occasion of the worshipping of the statue, and while he was still an heathen, he made use of these remarkable words : “ Lo ! I see four men loose, walking in the midst of the fire, “ and they have no hurt : and the form of the fourth is like “ *the Son of God*,” which shews that his mind was familiar with the anti-christian scheme, and even attached a particular form to the Filial Power. The name of the God ¹⁴⁵ he worshipped in particular was *Belteshazzar*, and that was the very title his grandson bore, when the fingers were seen upon the wall. If therefore the great king’s hæresy lay in setting up for worship an image of himself, and his successour at the time of his downfall bore the name of that idol, it follows that the crime of the last of the dynasty of Nabonassar was a relapse into the sin of Antichrist ; and this receives yet more probability from their both assuming or receiving the same title, that of *Labyrinthus*. The authour of the Paschal Chronicle ¹⁴⁶, either induced by similar arguments, or informed from positive sources, affirms that the golden statue was an image of himself, *εἰκόνα τῆν ἑαυτοῦ χρυσοῦν ἐστῆσεν*.

But the strongest testimony in scripture to the Anti-christian and Memnonian character of these monarchs is to be derived from the language ¹⁴⁷ of Isaiah, prophetically exulting over the ruin of the Chaldæan dynasty,

“ How art thou fallen from heaven, O Phosphorus, Son of

¹⁴⁴ The height exceeds proportion ; but so it is translated.

¹⁴⁵ Daniel c. iv. v. 8.

¹⁴⁶ P. 131. Paris, 1688.

¹⁴⁷ C. 14. v. 12. ets.

"the Morning! thou art cut down to the ground, which did
 "weaken the nations.

"For thou hast said in thine heart, I will ascend into
 "heaven, I will exalt my throne above the stars of God, I
 "will sit upon the Mount of the Congregation in the sides of
 "the North, I will ascend above the heights of the clouds, I
 "*will be like the Most High.*" Nimrod, saith Isidore¹⁴⁸ of
 Seville, boasted in this manner, ascendam super altitudinem
 nubium et ero similis Altissimo. From these sources we
 ascertain, what profane authority has not distinctly taught
 us, that Memnon, the son of the Morning, was an anti-god;
 however we do read, in the plainest terms, that "Ceyx was
 "the son of Phosphorus¹⁴⁹ the Star, and thought so much of
 "himself, that he would fain be esteemed God, and his wife
 "avouched him to be Jove, and he, that his wife was Juno,
 "in resentment of which Jove transformed them into different
 "sorts of birds, that they might live apart from each other."

The princes who restored the Hanging Paradise and the
 Tower, and re-established in the city of Aurora that famous
 type of the Northern Mount, are with ample reason identified
 in Scriptural language with the son of Tithonus and Semi-
 ramis Aurora, the reputed builder of the primæval Babel, of
 Egbatana, and of Susa. The Bull or, as it was sometimes
 figured, the Mino-Taurus or Man-Bull, was from all time
 the symbol of the Deity, being, as the Zend-a-Vesta declares,
 the form in which he appeared at the time of the blood, and
 as the ruins of Persepolis (the Tucht-i-Gemsheed) contain
 splendid and gigantic effigies of the bull crowned with a
 kingly crown, in place of the head-band by which oxen were
 harnessed to the ploughs or waggons, it cannot reasonably be
 doubted that Babylon was also filled with cherubic images of
 the same kind. Nor would I be sure that Nebuchadnezzar's
 colossus of gold was not so constructed as to represent the

¹⁴⁸ In Genes. c. 9.

¹⁴⁹ Schol. in Homer. Iliad ix. v. 562. ed. Berolin. 1825.

god Moloch or Minotaurus, with an human body but a bestial and horned head. In my own belief the judgment upon Nebuchadnezzar, (whose dwelling was with the beasts of the field, and who ate grass as oxen, until seven times had passed over him,) was selected in derision of his tauromorphous anti-theism; and Epiphanius¹⁵⁰ goes so far as to aver, that he was transformed bodily into a brute creature of prodigious appearance, and combining in itself the two quadrupedal elements of the cherubic union, having the head and fore parts of a Bull, and the hinder parts of a Lion; from which fable we may collect, that the real drift of his punishment was at one time better understood than it now is.

S. VII. Of the Achæmenidæ it is not my present purpose to speak, as it is a questionable matter, unto what extent they carried the false doctrine which is the subject of this chapter, and as I have in my scheme of this present work, in which I am engaged, another place for observing upon them.

Nor need I do more than shortly repeat, that the fable of Alexander's conception from an immense dragon¹⁵¹ is an exact copy from that of Nimrod the Dragon-begotten Bull, evidently made in order to conciliate the minds of the Orientals towards his design of setting up in Iran a new universal empire. "He had a certain feeling of rivalry (saith Arrian) towards Perseus and Hercules, in as much as he traced his descent from them. And he did himself ascribe his own generation to Ammon, in like manner as the fables referred that of Hercules, and of Perseus, unto Jove. It was *for this purpose*"¹⁵²

¹⁵⁰ In vitâ Daniel, tom. 2. p. 242. ed. Paris, 1622. Cedrenus in Hist. Byzant. tom. vi. p. 116.

¹⁵¹ Justin. Epit. l. xi. c. xi. p. 285. Gronov. Aul. Gell. l. xiii. c. 4. Diod. Sic. l. xvii. c. 51.

¹⁵² Arrian. l. iii. c. 3. p. 124. Raphel. It would seem as if a different scheme of fictitious parentage had been previously concerted with the priests of Ægypt, as there are some grounds for thinking that Alexander gave himself out, in that country, for a son of Olympias by Nectanebus, in the assumed form of a dragon. Because Nectanebus was revered among the Egyptians, for having been the last of the Sebennytic or Marsh Dynasty who

“ that he took his journey to the temple of Ammon, namely, “ that he might more assuredly know, or rather *make pretence of knowing*, who he really was.” And I dare say that his real and authentic descent from Nimrod, (called Hercules in Greece, Perseus there and in Persia, and Sesostris in Ægypt) stood him in some stead with the Ægyptians and Persians. The Bull generally, and the Horse in a warlike sense, were symbols immemorially revered in Persia of the Divine Majesty; therefore the energy of the war-god, the Βιη Ἡρακλεια, comprehended bodily the essence of the Bull, with the form of the Horse; and the Magi would not readily forget¹⁵³ the Nimrodian Horse, ἵκος ἵππος λευκος, unto whom, as to the King of Years, the river Gyndes was divided into three hundred and sixty streams, a stream for a day, or the Fiery Horse (*one fire out of seven*) upon which Berzin or Kai Khosrou (Perses or Cyrus) rode through thunder and lightning, and still less readily the Oracular Horse by whom Darius of Hystaspes, the founder of the then reigning dynasty, and I believe we may add of the then prevailing doctrine of reli-

held Ægypt against the Persians, and for his profound skill in the art magic; and whose flight from Ægypt, (directed, as Diodorus saith, to Æthiopia in the first instance) and long absence, afforded colour to any figments which might be devised concerning him. Johan. Malal. Chronogr. p. 240. Martin. Polon. Chron. l. 2. p. 59. Et vide Codices Mss. cit. a Maio ad Jul. Valer. l. 1. c. 1. Diod. l. xvi. c. 51. The like was, as I believe, also practised in Persia, where Alexander is at this day supposed a grandson in the *female* line of Darius, called Ochus or Nothus, the predecessor of Codomannus, and a very renowned and successful king. Sir W. Jones Hist. Pers. p. 53. Malcolm Hist. Pers. vol. 1. p. 69. One great imposture was prepared for the world and for posterity, while the loyalty of the principal kingdoms was undermined by false genealogies. It may be remarked that the fiction contrived for the people of Iran, was one perfectly consistent with his being the son of Jupiter. That most audacious of all fictions, the Revelations ascribed to Methodius bishop of Tyre, says that Alexander's mother was *Chuseth* daughter of Phool king of Æthiopia, which I take to be the same story; in as much as Iran, or Asia Proper, is the most ancient kingdom of the Æthiopian Cushim, and Chusistan was the residence of it's king Darius; and Pul was the founder of the last Ninevite dynasty who governed Asia. Method. Revel. fol. 9. b. ed. 1516.

¹⁵³ Vide Herodot. de Pseudo-Cyro. l. 1. c. 189. c. 202.

gion, was called to the throne, *one* man out of *seven*. I mention these things, with a view that the reader may comprehend the objects which this incomparable warrior and politician had in his view, when he put about a story concerning a *bull-headed horse* which would suffer no other rider than himself, and unto whom he constructed the city Bucephala in India. The nature and origin of this hippolatrous proceeding of Alexander may be clearly collected from the story of the animal; namely, that an oracle was given to Philip of Macedon at Delphi, saying, that man was destined to obtain the sovereignty¹⁵⁴ of the whole world, whosoever should ride the horse Bucephalus through the streets of Pella; and also, that he was so named, not on account of his natural appearance, but of a figure of a Bull's Head¹⁵⁵, σημειον or σφραγίς, impressed upon his forehead or upon his thigh, a proceeding analogous (upon the Scythistic scheme,) to the Lunar symbol marked upon the side of the Egyptian Apis, but more exactly corresponding with the Diomedean mares at Venice, which I have mentioned in other places, and which bore the mark or impress of a wolf. Some even went so far as to mix up with the history of Bucephalus the legends of the Old Scythism and of Diomede, pretending that he was, ἀνιθασσος, ἀνθρωπου κατεσθίων¹⁵⁶. Nay, this monster combined the soaring aspirations of Bellerophon, with the bloody rites of Diomede, "Bucephalus equus formæ spectabilis, ex regio " genere armenti¹⁵⁷, formatus pedibus ad Pegasi fabulam et si " quos fuisse Laomedonti ejusmodi prædicant, homines autem " comedebat ut bellua, et in ejusmodi pabulum sæviebat." The union of the Cherubic symbol, with that of the War

¹⁵⁴ Martinus Polonus Chron. l. 2. p. 61. Et vide Cod. Ms. Lat. de Hist. Alex. Bibl. Ambros. F. 129. Cod. Græc. de eadem, ibid. O. 117. cit. a Maio in Notis ad Jul. Valer. l. 1. c. 1. Vincent. Bellov. Speculum Historicum, l. iv. c. 12.

¹⁵⁵ Arrian. l. v. c. 19. Tzetz. Chil. l. i. v. 810. ab insigni taurini capitis, armo impressi. Plin. viii. s. 64. Franz.

¹⁵⁶ Tzetz. ibid. 807.

¹⁵⁷ Vincent. Bellov. Spec. Hist. l. iv. c. 12.

Horse, in order to denote the Lord of Armies, may be curiously traced in the history of three words; in one famous mythology the Cushim were denominated Ken-Tauri, of which word the former part designates the power and dignity of a man, and the latter is a Bull, according to which the Kentaur was properly delineated as a bull with an human head; but those who affected Hippolatry, and introduced the more usual figure, that of an horse and man, invented the anomalous term Hippo-Ken-Taur; and lastly when the Venetians, taking refuge in the bosom of the Sea, contracted a mystic marriage with the preserving element, in which the arkite superstitions came naturally into play, they called the ship of the bridegroom (their Duke) Bou-Ken-Taur; the third of these names being as tautologous, as the second is inconsistent. When the Bull was used as a symbol of the Deus Lunus (whom the Assyrians and Persians worshipped in preference to the goddess Luna) his horns represented those of the Moon, to which idea there is some allusion in the fatal boast of the Satyr Ampelus,

¹⁵⁸ Καὶ θρασύς ἦν ἡγήσεν ἔπος Ταυρωπιδὶ Μῆνη·
 Ἐίξον ἔμοι κερεσσοῖα βῶων ἑλατεῖρα Σελήνη·
 Ἀμφὼ γὰρ, κερεῖς γενομάν, καὶ ταυρὸν ἐλαυνῶ,

and I cannot but think that Alexander was denominated Iscander Zulcarnein, or Bicornis, not merely because he ruled in the East and in the West, but also by reason of his personating the great Bull or Man-Bull of Persic religion and sculpture, and being the rider of the Taurocephalous Horse. The East and the West were, in the language of Orpheus, the two *golden horns* of Tauriform Jove.

The Antichristian claims of Alexander appear to have devolved, as an appurtenance of the Iranian kingdom, to the Seleucidæ. Seleucus Nicator founded the city Seleucia upon the Tigris¹⁵⁹, but with the inhabitants and the materials of

¹⁵⁸ Nonn. Dionys. l. xi. v. 188.

¹⁵⁹ Pausan. Attic. l. i. c. 16.

Babylon, which was upon that occasion reduced to an empty enclosure of walls (for them he spared), and in spite of its geographical position the new city was so far confounded with that old one, as to furnish Stephen of Byzantium with this truly portentous article in his dictionary of places, "Babylon, " a Persic city, Metropolis, called Seleucia, and built by a " man of the name of Babylon, son of the wise Medus, or " else, as Herodotus will have it, by Semiramis." Seleucus, therefore, abandoned that design, in which Alexander was interrupted by death, of restoring the Temple or Hanging Garden of Jupiter Belus, but, removing his capital and seat of empire to a site more fit for holding the Persian empire under his controul, he transferred to an entirely different place the projected seat of the Hellenistic religion. This was Iona¹⁶⁰ or Iopolis, upon the river Orontes in Syria Proper, a city originally founded (as it is said) by Triptolemus and others as a funereal¹⁶¹ monument of the cow Io, who died there in exile, when she fled from Jupiter Picus, but called by Seleucus *Antiochia* in honour of his son Antiochus Soter. It was the chief place of a *Tetrapolis* comprising (besides it's self) Seleucia-Pieria, Apamea, and Laodicea; and it was a *Tetrapolis* itself, enclosing within it's walls four entire cities, the last of which was only completed by Epiphanes. Sixteen cities received from Seleucus the name of Antiochia¹⁶², but this one was properly Antiochia by Daphne, so called from the Paradise of Daphne which Seleucus Nicator planted in it's immediate neighbourhood, with a temple and oracle of Apollo. He collected there all he could find of the lineal descendants¹⁶³ of Nimrod (*Triptolemus*), being, as we are told, of the same tribe as those who settled in Curdistan, and caused him to be worshipped as an hero and honoured with an annual festival. These Triptolemidæ are probably the same race whom John

¹⁶⁰ Stephanus Byzant. in *Iona*.

¹⁶¹ Johan. Malal. p. 32. Theophilus cit. ibid. Suidas in Io.

¹⁶² Appian. Syriac. c. 56. Steph. Byz. in Antioch.

¹⁶³ Strab. Geogr. l. xvi. p. 1060, 1066.

of Antioch mentions as the builders of the Temple of Io, and as subsisting in Antioch¹⁶⁴ *even unto his day*, ἐως τῆς νυν. Certainly the memory of Triptolemus was never obliterated in Antioch, but when Christianity prevailed¹⁶⁵ he called himself Georgius, and was still the guardian spirit of the city. The ceremonies¹⁶⁶ of the dedication of that city by Nicator are too remarkable to be omitted; he appointed an "Highpriest and "Mystagogue" whom he called *Amphion*, and this minister upon the 22d of May (the day of *Ve-Jove* in the Julian calendar) sacrificed a young virgin by name *Hæmathea*, that is, the *Divine Blood*; which done, the temple of Jupiter Bottius and the walls of the city were duly founded, and the name of the latter changed from Iopolis to Antiochia, and that of the

¹⁶⁴ P. 33.

¹⁶⁵ See vol. i. p. 83—82, and see Purchas, Pilgrims, v. p. 318, 319. St. Babylas, martyr, and bishop of Antioch, was buried in the temple or grove of Daphne, where a church was afterwards erected in his honour, and which is now called *Babyle*. Kinneir's Journey through Asia, p. 155. It is uncertain under what emperor Babylas suffered, Epiphanius, Zozomen, and Theodoret, placing him in the reign of Decius, and Philostorgius, the Alexandrian Chronicle, and the Acts of St. Babylas, in that of the Sons of Carus. Moreri. The Paschal Chronicle contradicts itself, stating in one page that St. Babylas suffered martyrdom in the reign of Decius, and in another that both Babylas and Georgius suffered under Diocletian. See Chron. Pasch. p. 270, 274. It is uncertain, whether he was killed by the Roman emperor's hand, or decapitated by his order, or whether he died naturally in his prison. This alone appears to be certain, that the facts alleged by St. Chrysostom as the cause of his martyrdom are fabulous and never did really happen. Bayle. In so much that the most learned doctours of the church acknowledge, that the actions and passion of St. Babylas are veiled in impenetrable obscurity. For my own part, and although St. John Chrysostom delivered an oration over certain bones, purporting to be bones of St. Babylas, little more than one century after the persecution of Decius, I no more believe in the existence of such a Christian bishop than I do in that of the Dragon-killer; but I do believe that Babylas is a saint of the heathen Antiochian church, and the same man whom Stephanus the Byzantine calls "Babylon the founder of the city Seleucia—"Babylon." When Triptolemus began to turn saint and to be worshipped among the superstitious ethnical Christians, I apprehend that Cham, the Jupiter Olympius of Daphne, also put on the semblance of an holy bishop and exchanged his ancient apotheosis for a martyr's celestial crown; but neither the one, nor the other, so effectually changed his name, as not to leave a glimmering of the truth to after ages.

¹⁶⁶ Johan. Antioch. seu Malal. p. 255.

river on which it stood from *Draco* or *Typhon* to *Orontes*. A brazen statue of the immolated virgin was erected, and worshipped as the Fortune of the city. In like manner he sacrificed another virgin at the founding of *Laodicea*, who was called *Agave*, and whose statue was likewise the Fortune of the city. Such particulars sufficiently shew the spirit in which these superb works were executed; and others of a fabulous kind also shew, in what light, and under what analogies, they were viewed by others. *Antiochus Soter*, in whose name the city was reconstructed, was accused of being enamoured¹⁶⁷ of his step-mother *Stratonice*, in consequence of which his father abandoned to him both his wife and the kingdom of *Syria*, and emigrated into *Babylonia*, where he built *Seleucia*, or by another account, sent his son to reign in *Upper Asia*. This is rather too similar to the old *Regifugium*, for even the grave authority of *Appian* to convince me of it's exact reality; and the rather, when I call to mind what is further related of this same *Stratonice* and one *Combabus*. *Combabus* was ordered by *Seleucus* king of *Assyria* to take charge of his queen *Stratonice* while she was engaged in founding the temple of the *Dea Syria*, to establish the mysteries of that Temple, *τα ἱερα τελεσαι*, and also to command his armies. Fearing the temptation to which he would be exposed during his guardianship of the royal beauty, and the jealousy which might arise against him, he made himself an eunuch, and sealing up in a jar the sacrifice he had made he dedicated it to the *Dea Syria*. He was accounted the wisest and most sanctified man in all *Assyria*; and was canonized as an Hero in the Temple of *Hierapolis*. According to some the goddess *Juno* was enamoured of him. The fanatics called *Galli* and the orgies of the *Phallus* derived their origin from the self-devotion of *Combabus*. Such is the substance of the narrative contained in the treatise¹⁶⁸ *de Deâ Syriâ*; and it is

¹⁶⁷ *Appian. Syriac. c. 59. Auctor de Deâ Syriâ ap. Lucian. ix. p. 101. Bipont.*

¹⁶⁸ *C. 19. ets. p. 102.*

very evident (as I observed in vol. 2. of this work) that the various attributes of Combabus, Temple-builder, Mystagogue, Commander of armies, and fanatical Eunuch, can square with no other person than Palamedes; and that what is said of Stratonice belongs to Semiramis. It is on record that Semiramis founded the Temple of the Dea Syria at Hierapolis, (otherwise called Bambyce¹⁶⁹, Magog, Ninus¹⁷⁰, and Aram-Zobah) that Eunuchs were invented in her reign, and it is also on record that she studied war and flew away in the shape of a bird, which two circumstances are nearly all which are known of one Combè, a name evidently corresponding to Combabus. It is equally notorious that Semiramis was herself the Dea Syria, whose worship she encouraged, and that the voluntary emasculation which gave rise to the sect of Galli was performed in honour of Cybele the mother of the gods. This legend doth therefore, beyond all rational dispute, derive itself from the fountains of aboriginal history, and strongly illustrates the Anti-Theistical character of Seleucus Nicator's family. It is also fabled that *Hercules the Initiated* was the original constructor¹⁷¹ of the Garden-Temple at Daphne, and called it, after himself, the Heracleïs, and that a certain giant Pagras (evidently meaning Hercules) lived there, and was burnt¹⁷² alive by fire from heaven; also, that Hercules planted there certain Cypress trees close to the temple of Apollo, [whence probably the licentious verse,

ΚΥΠΑΡΙΤΤΟΣ ΠΕΦΥΚΟΙ ΣΕΥ ἔνι κήπῳ]

and that Seleucus planted others in imitation thereof. I am ignorant from what source the compilers of the *Geoponica*¹⁷³ obtained this legend, that the Three Graces, daughters of Eteocles, having challenged the Goddesses to excel them in

¹⁶⁹ Plinii Nat. Hist. l. v. c. 19.

¹⁷⁰ Ammian. Marcellin. l. xiv. p. 42. ed. H. Valois.

¹⁷¹ Johan. Antioch. p. 260.

¹⁷² Idem, p. 257.

¹⁷³ Geopon. l. xi. c. 4. p. 304. edit. Needham. et vide Theocr. Idyll. xvi. v. 104.

dancing, were so infatuated, by divine judgment, as to fall into a deep well, but that the Earth in compassion of their fate turned them into Cypress trees. But as the cypress is an Antiochian symbol, and as this *dancing* legend is precisely analogous to the *singing* one of the Pierides or Picæ, and as the names of Jupiter Picus and of Pieria both also appertain to Antioch, I conclude that this may also come from the mythologies of the Seleucian Tetrapolis, although prætermitted by John Malalas. The reader, fresh from my remarks upon the legend of Bucephalus and the title Zulcarnein, will easily deal with the following story, that when Alexander the Great was sacrificing a wild bull it burst its cords, but Seleucus¹⁷⁴ seized the monster and slew it with his unarmed hands, in memory of which Herculean act his statues were made with *horns upon his head*.

The son and successour of Antiochus Soter professed his own divinity in the most unqualified terms, stiling himself simply and without circumlocution *Antiochus the God*.

Nothing occurs to my purpose, until the character of Antiochus Epiphanes attracts our earnest attention. He was a man accomplished in several respects, and especially of a most unremitting activity in all things from the greatest to the most frivolously minute, in which he very singularly resembled a famous Roman of whom we must presently treat, and might like him have exclaimed *Qualis artifex pereo!* He is so intimately connected in Daniel's prophecy with the king who shall reign in the days of the latter Antichrist, that the whole description, c. xi. v. 21 to the end, appears to have been so framed as to be in some sense true of either; and I have seen no good reason for supposing, contrary to all plain and obvious construction, that the person entitled "the King" in vss. 36 to the end signifies a different person from him who is described as "a vile person" from v. 21 to 36. The history of the Syrian Kings has not descended to us

¹⁷⁴ Appian. Syriac. c. 56,

with such accuracy, as to render it any serious matter of objection, if phrases occur in this chapter, of which we cannot exactly define the application to Epiphanes. I cannot cite a more notable instance of this uncertainty, than the discrepant accounts given by ancient historians of the fatal attempt made upon the temple of Elymais by Antiochus king of Syria, Strabo ¹⁷⁵, Diodorus ¹⁷⁶, and ¹⁷⁷ Pompeius Trogus, relating it of Antiochus the Great, whereas Appian ¹⁷⁸ agrees with John Hyrcanus or whosoever wrote the first book of ¹⁷⁹ Maccabees and with Polybius ¹⁸⁰ in ascribing this catastrophe to Antiochus Epiphanes. It should be observed that Trogus, the only one of the first class from whom we have an unbroken series of the Syrian kings, having improperly assigned this catastrophe to Magnus, has no account left to give of Epiphanes ¹⁸¹ his decease, but barely states that reversus in regnum (from Ægypt) decessit, relicto parvulo admodum filio. Likewise Strabo and Trogus affirm that the king was killed by the people of the town and temple, who defeated his troops, whereas Diodorus Siculus uses these words, *χηματων δε πληθος αθροισας, ταχυ της προσηκουσης εκ Θεων ετυχε κολασεως*, which point to a divine judgment such as the three authentic historians assure us that Epiphanes incurred. As in this instance History hath shown some disposition to fasten upon the elder Antiochus the closing scene of his Son's disgraceful life, so hath she also wandered out of the right track in order to bestow upon Epiphanes the honour of having constructed the famous temple of Daphne, which gave it's distinguishing title to the Antiochia of which we speak, and of which both general testimony and probability carry back

¹⁷⁵ Geogr. l. xvi. p. 1056. Oxon.

¹⁷⁶ Bibl. l. xxix. p. 399. Argentorat.

¹⁷⁷ Justin. Epictet. l. xxxii. c. 2.

¹⁷⁸ Syriac. c. 66.

¹⁷⁹ 1 Macc. c. vi. v. 1.

¹⁸⁰ Polyb. Fragm. (ex Joseph. l. xii. c. 13.) p. 997. ed. Casaubon. 1619.

¹⁸¹ Justin. l. xxxiv. c. 2.

the origin to Seleucus Nicator; Daphnæi Apollinis fanum (saith ¹⁸² Ammian) quod Antiochus Epiphanes rex ille condidit iracundus et sævus.

But, perplexed as are these Macedonian histories, we may safely condemn as erroneous those interpreters, who, like ¹⁸³ Theodoret, have held that Antiochus is a type of Antichrist, ἀρχετυπον τοῦ Ἀντιοχοῦ ὁ Ἀντιχρίστος, καὶ τοῦ Ἀντιχρίστου εἰκὼν ὁ Ἀντιοχός, for it will appear to any one who maturely reflects, that he is what is called a *type* of the monarch who shall preside over the Beast of Daniel and John, that is to say, over the fourth monarchy, at the time of the Danite impostour setting himself up for God. But Antiochus Epiphanes is distinguished from most of the Macedonish princes, in that he never assumed any title or, so far as we know, committed any action, which amounts to self-deification. He did not seek to maintain a high and inflated dignity even as a mere mortal, nor did he even affect humility as a means of ambition, but seems to have descended cheerfully and with a natural inherent frivolity to the lowest haunts and occupations, being truly a man of a *vile* but by no means obtuse or imbecile mind. Neither was he a man of a character, in a general sense, peculiarly atrocious, his misdeeds being for the most part of a religious and spiritually intolerant kind, arising, as we shall see, from his zeal for a system in which he had embarked himself. He was equally impious and sacrilegious toward both of the religions which prevailed in his dominions, (for Persia, and the most part of the Magian provinces, had withdrawn their allegiance from the Seleucidæ ¹⁸⁴ in the reign of Antiochus Theus) the Ionian or Syrian, in seeking to violate which he perished, and that of God Al-

¹⁸² *L.* xxii. c. 13. p. 329.

¹⁸³ Theod. in Daniel. p. 687. ed. Paris. 1642. Nostri, saith St. Jerome, secundum superiorem sensum interpretantur omnia de Antichristo, qui nasciturus est de populo Judæorum et de Babylone venturus. In Daniel. c. xi. operum tom. 5. p. 735.

¹⁸⁴ Appian, Syriac. c. 65.

mighty; neither did he regard the God of his fathers, nor him whom the *Jewish* women desired, nor any of the Gods of the country; however his life was employed in promoting a religion of some sort, and he acknowledged and most pre-eminently honoured and glorified a strange God, a God of war, whom the kings his predecessors had not worshipped, nor (in his true character) even *known*.

We have observed in more than one place of this volume that the religion of Rome, consisting in the bloody mysteries of the war god Quirinus, Enyalius, Berber, and Stator, and being that of Samothrace and the Pelasgi, has both a general and a minute similitude to that of Athens, and also of Antioch. But it is a system widely removed from the soft and effeminate religion of ancient Syria, which was closely allied to the gynæcocratic creed of Babylonia, Egypt, and Meroëtic Æthiopia, and worshipped the awful spirit of Nimrod in the soft and lovely form of Adonis, which that martial deity pronounced, as we are told, to be *οὐδεν ἴσarov*. But Seleucus Nicator, as we have been taught to believe, assembled at Antioch the lineal descendants of Triptolemus, (as the Athenians called Enyalius in their Eleusinian mysteries) and constituted him the *Hero*, which is as much as to say the *Tutelary Saint*, of Antioch, and established an annual feast in his honour to be held upon Mount Cassius. I do not think it is on any account probable that Seleucus Nicator should have done these things, but on the contrary I infer from his establishing the voluptuous grove of Daphne, and from the fabulous legends concerning his wife Stratonice, that both he and she embraced the religion of the country in which they reigned, being that of the Hierapolitan or Syrian Goddess Mother, “*omnipotens et omniparens*”¹⁸⁵ *Dea Syria*, et sanctus “*Sabazius, et Bellona, et Mater Idæa, et cum suo Adone*” “*Venus domina*.” The urban tetrapolis of Antioch was left in an incomplete condition by Nicator, was continued by

¹⁸⁵ Apul. *Metam.* l. viii. p. 574.

Seleucus Callinicus one of his successors, and only finished in the reign of Epiphanes, who had so much of the credit of these great works which he finally achieved, as to be cited occasionally for their exclusive author; and I want little of being fully satisfied that these Triptolemean, Georgian, Oronian, Epimenidian, Persèan, or Herculean rites (for these six are homonymes) were instituted by Antiochus Epiphanes. Antiochus the Great in his treaty of peace with the Romans¹⁸⁶ delivered up his son as an hostage to Lucius Scipio, by whom he was conducted to Rome in the year B. C. 190 and did not return into Syria till the year 175. During this interval of fifteen years a prince of his active and inquisitive temper would not fail either to learn whatever was most worthy of remark in the Roman institutes, or to observe the rapid strides by which that commonwealth was advancing towards universal empire. To resist that mighty progress of the Roman Fortune by the mere imitation of the discipline of the legions was an hopeless undertaking for one who ruled over Syrians and Babylonians; but when he learned that the Romans relied more upon their mysteries than even upon their valour, and that the promises of the Sibylline Fates and the Secret Orgies of a War God were the pledges of their military empire, a prospect was opened to his mind of effecting by theurgic what he could not effect by political means. If he could transfer to the banks of Orontes the migratory and spiritual city Roma, the Ilion, Penates, and Pergamus, which others had formerly transferred to those of Thyber; if he could evoke the Tutelar whose departure the Romans yearly deprecated, crying "Sta Berber!" if he could honour the "God of Forces" with more acceptable worship than the Romans paid him; then indeed he might hope that "Arms would stand on his part." The words of Jesus compared with those of Daniel afford almost a demonstration that Epiphanes had become a Romanist or Berberite, for Daniel¹⁸⁷ prophesied of Antiochus that he

¹⁸⁶ Appian. Syriac. c. 39. Macc. l. 1. c. 1. v. 10.

¹⁸⁷ C. xi. v. 31.

should place the *βδελυγμα της ερημωσης*, in the Sanctuary, and Jesus ¹⁸⁸, when he foretells the taking of Jerusalem by Titus, who should "destroy both the city and the sanctuary," calls it the "standing of that same Abomination of Desolation, which Daniel the Prophet spoke of, in the Holy Place." The reader will remember that the Numen Legionum which the Roman General in Chief planted on the ruins of the sanctuary was a long pole or spear surmounted and overshadowed by the wings of Jupiter Phlegyas; it was Quirinus himself. Epiphanes readily ascertained that the Athenian Triptolemus, whose rites were exercised by his own lineal descendants, the Eumolpidæ, was the same person as the Roman Berber, but there was yet another circumstance more apt to his design. The districts intervening between Judæa and Antiochenè, Galilee of the Nations, and the mountains of Anti-Lebanon and Lebanon, were peopled with a variety of fierce tribes who had lived there in great independence ever since the days of Esarhaddon the last of the kings of Nineveh. These tribes are enumerated at much length in 2 Kings c. xvii. vs. 24, 30, 31. and in Ezra c. iv. v. 9. which must be compared in order to obtain a complete list of their names. But the Cushim or "men of Cuth" were either the greatest of the nations planted in Galilee by Esarhaddon, or else, from that superiority at all times manifested by their race, they survived the extermination of the others; for when the Jews desired to reproach the Samaritans with their pagan extraction, they called them Cuthèans, or Cuthites, but never by any of the other names of Esarhaddon's colonies; and the name Cuthite is even ¹⁸⁹ to this day one of bitter detestation. Now, among these Cushim of the Upper Palæstine were certain of those very Gordyan Triptolemidæ, that is to say, Royal and Nimrodian Scythians of Curdistan, part of whom, as Strabo saith, were settled in the Gordiæan mountains, and

¹⁸⁸ Matt. xxiv. v. 15.

¹⁸⁹ Prideaux, Samaritans, p. 16. Conn. vol. 1, p. 162.

others in the neighbourhood of Antioch; and some there are unto this time unsubdued, and cherishing the ancient mystery, and the unconquerable spirit, of their race, the Drusi¹⁹⁰ Curdi of Lebanon. The savage reaper Lytienses, grandson of Gordius upon whom the Eagle from heaven conferred sovereignty, is the same personage as the goblin sower Triptolemus, father of Gordys and the race of Gordiæans. These were they to whom Epiphanes resorted when he sought to make Antioch the seat of the War-Religion, and from them he might learn a purer doctrine of Scythism than through the Schismatic or *Pelasgic* channells of Greece and Rome.

The Roman Prylis, or Armed Stator, was, as I have several times repeated, a pole, a tree, a spear, or other erect object, supporting a complete suit of offensive and defensive armour, in short it was that which we call a *trophy*; not, however, as we mean it, to celebrate a victory gained, but to obtain victory, and put the enemy to flight, by the power of the god of hosts, τοῖς πολεμίοις τροπαιον. In this sense the shield of Achilles was a Trophy,

Ἐκτορος ὀμμάσι τροπαιον.

But Divus Georgius of Antioch, the Christian's *God of War*, was worshipped in the Greek churches by the corresponding title, ὁ Τροπαιοφορος. This, I apprehend, supplies a precise explanation of the meaning of *Arms* standing on his part, and of his honouring the *God of Forces*. It furthermore appears that Antiochus set up a Prylis in the Holy of Holies, for we read in the Maccabæan history, that he placed an "idol altar"¹⁹¹ and "an abomination of desolation"¹⁹² upon the altar of God, and Daniel describes the same affair by saying that, the "*Arms*, which stood on his part, polluted the Sanctuary "of Strength." This is alluded to in the name *Armillus*¹⁹³ by

¹⁹⁰ Hyde de Vet. Pers. Rel. app. p. 492.

¹⁹¹ L. 1. c. 1. v. 59.

¹⁹² Ibid. v. 54.

¹⁹³ The giant Armillus, they say, will be born at Edom, meaning (as they

which the Rabbinical doctours call the Antichrist who is to come in the latter days, and to whose actions and adventures they ascribe (in their secondary sense) all the prophecies of Daniel concerning Epiphanes; it is one of the pseudo-hebrew words which the Rabbis (as Buxtorf has observed) did often make for themselves, out of Greek and Latin roots.

Other instances may be mentioned of his trying to transfer the Roman religion. He laid the plan of a temple of Capitoline Jove¹⁹⁴ surpassing in splendour the Capitolium of Rome, and indeed all other temples upon record; but Capitolinus is exclusively a Roman name of Jove, derived from the Infernal Head of Olus or Summanus; and I suppose that this also was the occasion upon which he fastened up the head of the *October Equus*¹⁹⁵. He introduced into Syria¹⁹⁶ the martial

themselves declare) Rome, of the marble *statue* of a virgin impregnated by several wicked men, and he will wage war against the mighty warrior Nehemiah, otherwise called Messiah ben Joseph, and slay him, but will in his turn be overthrown and killed by Messiah ben David, who shall establish his kingdom in glory. Purchas Pilgr. tom. v. p. 207-8. It appears that Armillus should be a monster of Jewish invention aimed against the Christian church of Rome, and Nehemiah the real *Anti-Christ* or impostour who shall emerge out of the captivity of Joseph; the whole being so contrived, that nothing Evil may be expected to come out of Israel, neither out of Judah, nor yet out of Joseph. They say that Messiah ben Joseph shall come with the race of Ephraim, Manasseh, Benjamin, and Gad, but never a word of Dan the cerastes in semitâ. Purchas ib. see Calmet Suppl. tom. 1. p. 71. Paris, 1728. Calmet thinks (and with great probability) that the name is a mere interpolation in Jonathan ben Uzziel. Buxtorf, Lex. Chald. Talm. et Rabb. in *Edom*. Armillus will be horribly deformed in his person, and will collect the powers of all nations into the Valley of Excision. Buxtorf, p. 222, 223. Basil. 1639. Upon this occasion, Henoch et Elias voluntariæ morti contra *Armilon* se exponent. Postel, Clavis Abseonditorum, p. 25. Amst. 1646. In the monstrous revelations of the sham Methodius, Romulus-Armæus, son of Chuseth the Æthiopian by Byzas king of Byzantium, and half-brother of Alexander the Great, had a son Armæus who became king of Rome, in whom we cannot choose but acknowledge the rabbinical antichrist. fol. 12. b. 13. a. However the Jews, notwithstanding this grotesque fiction of theirs, are ready to embrace the predicted impostures of Edom-Roma, and the Targum of Jerusalem declares, Rex Messias egrediatur ex urbe Româ. Targ. Hier. cit. Buxt. Lexic. in *Româ*.

¹⁹⁴ Liv. l. 41. c. 20.

¹⁹⁵ Johan. Antioch. p. 258.

¹⁹⁶ Liv. ubi supra.

game of gladiatours, a terrific sight for the voluptuous people of the East, but ¹⁹⁷ originating in the superstitious rites of the early Romans. A statue of the hierophant who organized those Antiochian orgies whereof we now treat, and who was styled Amphion ¹⁹⁸, was erected opposite to a gate of Antioch called the Romanesian gate. This is in my æstimation a very conclusive circumstance, for it is utterly past belief that a gate of Antioch should have been so called by Seleucus Nicator, to whom the Roman commonwealth was barely known by distant rumour. But Antiochus knowing the store which that superstitious people set by their city's name, determined to introduce into his capital not only the mysteries of Rome, but the

nomen terris fatale regendis

as little altered as might be. Signor Pietro de la Valle ¹⁹⁹ observed a mountain enclosed within the walls of Antioch, with several peaks, qui sont au nombre de sept, à ce que l'on dit, *comme les sept collines de Rome*, but he could only distinguish five. This I refer to the attempts made by Antiochus, to assimilate his capital to that of the Romans, and to set up a rival septimontium in the East. It seems that the Antiochenes ²⁰⁰ actually obtained permission from Justinian to call their city *Roma*. The planting of the Herculean ithyphallic cypress trees must also be attributed to the person and epoch of which we are speaking.

If I am wrong in thinking that the reign of Antiochus was spent in introducing a new Religious System, differing from the Syriac Heathenism, as well as from Judaism, but calculated to absorb them both, I do not err alone from the licence of my imagination in framing such a conjecture, but may complain of being led astray by Sulpicius Severus ²⁰¹, who

¹⁹⁷ Serv. in Virg. *Æn.* l. 3. v. 67.

¹⁹⁸ Johan. Antioch. p. 258.

¹⁹⁹ Lettre xii. vol. 3. p. 131.

²⁰⁰ Eutyech. cit. Hottinger, *Hist. Orient.* l. 1. c. 3. p. 124.

²⁰¹ Sulp. Sever. *Hist. Sacr.* l. 1. c. 21. For the verb *dedocere*, which I

hath these remarkable words, Antiochus . . . ne Gentilibus quidem pepercerat, quos dedocere inveteratas superstitiones, et ad unum ritum deducere tentaverat.

As early as the reign of Ahasuerus (whom some suppose to be Cambyses, and others, his successor Smerdis Magus) these Assyrian colonies were distinguished as "the adversaries of Judah and Benjamin"²⁰² the children of the captivity," and used their utmost power to hinder the restoration of the city and state of Judah; the same hatred and animosity continued, unabated by the lapse of five centuries, to our Saviour's days, for then they would not even admit a traveller into their villages if "his face was as though he would go unto Jerusalem"²⁰³; and when Jesus did but ask a cup of water of a woman of that country, she asked, not in anger, but in unfeigned astonishment, "How is it that thou, being a Jew, askest drink of me"²⁰⁴, which am of Samaria? for the Jews "have no dealings with Samaritans." I never read or heard, in the everlasting rivalry of sects and nations, of an hatred so deadly and unyielding. Nor have eighteen ages, from the date of the last cited circumstances, worked a change, though both the one and the other have ceased to exist as independent nations. Now then, we have found a solution for a difficulty, which would have occupied and perplexed the writers upon this passage of history, had not their minds been nearly engrossed with ascertaining and unravelling the facts, rather than in searching out the springs of action, I mean, the difficulty, why this affable and merry king should have expended every refinement of contumely, and oppression, upon the Jewish nation, and all the resources of his empire in extirpating the worship of God in the Temple of Jerusalem. Am-

have restored, the text of Sulpicius hath deserere, in defiance of all syntax. *Deducere*, which differs by one letter only, was written by mistake in both clauses of the sentence, and some one, who understood the author's meaning, but did not understand grammar, put in *deserere*.

²⁰² Ezra c. iv. v. 1. v. 9. etc.

²⁰³ Luke, ix. v. 53.

²⁰⁴ John, iv. v. 9.

phion, and the other Nimrodian Cushim of Galilee, upon whom he pinned his faith, were as implacable enemies to the name of Judah, as were the Cuthites of Ezra's time, or Sanballat the Horonite; and Antiochus Epiphanes, in all his works of performance, and in all his cruel and outrageous measures of destruction, was animated by one dire fanaticism. The authour of the first book of Maccabees records, that certain of the Israelites²⁰⁵ made a covenant with the *gentiles round about*, (that is to say, with the tribes who inhabited Galilee of the Gentiles) and obtained authority from Antiochus to worship after the ordinances of the Gentiles, and sold themselves to do mischief; and, as we find, that these same apostates performed sacrifice according to the *king's commandment*²⁰⁶, and upon the idol altar which was set up on the altar of God²⁰⁷, we must infer, that it was at the suggestion of the Gentiles bordering upon Judah, and in concert with the Jewish renegadoes, that he erected the god *Arms* in the sanctuary. He corrupted by flatteries those who did wickedly²⁰⁸ against the covenant. If the Samaritans were the real authours of the disgusting and unpardonable outrages²⁰⁹ committed under the name of king Antiochus, we have then assigned an adequate and likely reason, for that deadly unextinguishable hatred which has been handed down from father to son.

But the Triptolemidæ or Gordiæans of Antioch differed materially from the Athenian Eumolpidæ, and from the priests of the Romans. They were not Pelasgi, but Magi of the diabolical church of the *old Zoroasters*, Cham, and Nimrod, of the church of Sennacherib, such as prevailed in the Scythian kingdom of the Ninevites; and with however qualified an adoration the pelasgianising nations may have honoured

²⁰⁵ 1 Macc. c. 1. vs. 11, 13, 15.

²⁰⁶ Ibid. c. 2. v. 23.

²⁰⁷ Ibid. c. 1. v. 59.

²⁰⁸ Dan. xi. v. 32.

²⁰⁹ See 1 Macc. c. 1. vs. 44—48. 2 Macc. c. v. vs. 11—16; but especially Diod. Sic. Bibl. l. 34. p. 99, 100. Argent.

the evil power, there are no reasons for doubting the ditheism of these Curds. And as they had received the elements of the true religion from the priest ²¹⁰ whom Esarhaddon sent to them, and afterwards again from the son of Joiada the high-priest, who had married ²¹¹ the daughter of Sanballat, they were well informed of the character of Satan as described in Holy Scripture. They feared the God of Israel, we read, but they worshipped their own false gods, and were famous for professing themselves to be either Judaists ²¹² or Heathens according as the wind of fortune happened to veer. There is therefore good reason to believe that Epiphanes did not, like Nebuchadnezzar, wage honest war against a religion of which he knew not, but that he heaped innumerable insults upon the Temple of God with a knowledge of all that related to it, (with the prophecy of ²¹³ Zechariah he certainly was not unacquainted) and that he worshipped Satan (and his imp the old Antichrist of Babel) with a like knowledge of that accursed being, "whom his fathers knew not;" as the posterity of his friends the Gordyans do now. "The Drusi or "Curdi of Mount Lebanon," says Hyde ²¹⁴, call Satan as their *Pyr* or Sheich. He adds that they are sometimes called Sheitani, which means Satanical or Diabolical; and that they have a Book of Scripture entitled *Seth Sohuph* ²¹⁵ Sheit.

²¹⁰ 2 Kings 17. v. 27.

²¹¹ Nehemiah c. xiii. v. 23. Joseph. Ant. Jud. l. xiii. c. 8.

²¹² Joseph. Antiq. l. xi. c. 2.

²¹³ Zech. c. ix. v. 9. Diod. Sic. l. xxxiv. tom. x. p. 99.

²¹⁴ Appendix, p. 492.

²¹⁵ I think there must be here some repetition, *Seth Sohuph*, and *Sohuph Sheit*, both meaning the Book of *Sheth*, for this is the old orthography. Typhon slayer of Osiris was *Seth*, Plut. de Is. et Os. p. 367, 376. God put war between the Seed of Eve and the Seed of the Serpent, upon which latter it is promised that the former shall inflict *capital*, that is, finally destructive, vengeance: and one of the next prophecies, of a direct kind, concerning the advents of Christ (perhaps the next but one) announces that he should smite the corners of Moab and destroy all the "children of *Sheth*." Numbers xxiv. v. 17. Concerning which the commentatours have run astray, as if *Seth* son of Adam and progenitor of all living men were spoken of; but these are the "cursed children" who, in the days of the consummation, will espouse the

Pyr is evidently the Areimanian fire ²¹⁶, and must naturally recall to our memory what the false Clement of Rome says of Nimrod's impiety, that he endeavoured by his sorcery to rule the "*fire of the predominating Evil of the World.*" The Druses, as our great traveller Mr. Pococke ²¹⁷ was told, have a silver box closed in such a manner as not to be opened, and many of them know not what it contains. They pay a sort of worship to it, and his informant believed that it contained images of the nature of both sexes. We should very little, if at all, misinterpret the nature of the thing signified, in saying that Epiphanes and his crew were *Gnostics*; and we should probably not even anticipate the use of the word, because the Seventy Interpreters, who bear date nearly a century earlier, called "those that had familiar spirits, and the wizards," ἐγγασιμοὺς καὶ τοὺς γυνώσας. I much suspect that a poem called Protocosmus was published in his reign, in order to introduce that new form of heathenism, which may be termed the magic or 'sorcerers' religion, the general drift of which (though varied by an infinity of idle dreams and "indefinite "genealogies") was to transfer all supreme and ultimate adora-

cause of the Anti-Christ (the above-mentioned *Serpent's Seed*) and become *children of Sheth* and joint heirs of Anti-Christ in the inheritance of perdition. The corners of *Moab* are named in personal rebuke of Balak, but with an ulterior signification; as appears from Jeremiah, (c. 48. v. 45.) who repeats, as a prediction of things yet future, the old song, "A fire shall come forth out of Heshbon," etc. although its primary sense was already fulfilled in the days of Moses. This indicates that *Moab* whose "corners" only were to be smitten and who was not to be "destroyed," but whose "captivity was to be brought again in the latter days" means somewhat else, over and above the posterity of Lot so called. Jeremiah saith, that the flame shall devour the "corner of Moab, and the crown of the head of the tumultuous ones," and as the first of those clauses is verbally repeated from Balaam, so, I conceive that the second is equivalent to Balaam's "destroying of the children of Sheth." The words Sheth, Sheit, and Seth, are all (I presume) variations of the same word, as the Chaldee *Sid* is, שׂד composit Diaboli nomen, Sid enim est nomen Chaldaicum Dæmonem significans. Archang. Comm. in Cab. Dogm. p. 813. ed. Pistor. Basil. 1587. Hence *Siddim*, the Valley of the Dæmons.

²¹⁶ See chap. Roma. s. 22. vol. 3. p. 235.

²¹⁷ Travels in the East, vol. 2. part. i. p. 94.

tion to the Devil, and to represent the Holy Ones of Israel as subordinate dæmons. And I farther suspect, that this work was put about as the work of Homer's Preceptour, in order that people might imagine they saw, in this system, both the origin and the full interpretation of Homer's

Γοργειν κεφαλη δειναιο πελωρου
'Εξ 'Αιδεω,

and might be induced to infer from that passage that the most awful, supreme, and ineffable of Beings was not the god of heaven, but a spirit hidden in the darkest abyss of Hell, whom the boldest of men and heroes had feared to call by name or to behold with his eyes. This was, at bottom, the doctrine of Judas Iscariotes, Simon Magus, and all their followers in Gnosticism.

The deity whom Jason the renegade Jew (unto whom Antiochus had "divided²¹⁸ for gain," videlicet for²¹⁹ 440 talents, no less a portion of Israel than the high-priesthood) worshipped, was²²⁰ Hercules, the increment of Jupiter Olympius unto whom the old man (doubtful whether of Athens or of²²¹ Antioch, and probably the king's mystagogue Amphion) had dedicated the Temple. But the Hercules in question was the self-same personage as Triptolemus, Lord of War, and Hero of Antioch; the Geurgic, Arval, or Buzygian²²² Hercules, the greatest²²³ of Coursers, who was therefore said to have introduced the cultivation of the Earth, because by his maledictions he dispersed mankind from the

²¹⁸ Dan. xi. v. 39.

²¹⁹ 2 Macc. c. iv. v. 8.

²²⁰ 2 Macc. c. iv. v. 19.

²²¹ 2 Macc. c. vi. v. 1. and margin. Ammian. Marcell. xxii. c. 13. p. 329. H. Valois. Theodosius, a grammarian of Alexandria, mentions that Pronapides was an *Athenian*.

²²² Aristot. ap. Serv. in Georg. l. i. v. 19. Ausonius epist. 22. ad Paulinum. v. 49. ets. Plin. N. H. l. vii. c. 57. p. 283, Franz. Suidas in vocab. *Buzyges*. Hesych. in eodem.

²²³ Proverb. Vatican. Cent. i. prov. 21. p. 262. ed Schotti.

kingdom of the East into the uninhabited regions of the world, and unto whom there was a Buzygæan ²²⁴ mountain in Phthiotis, and in whose keeping was supposed to be ²²⁵ deposited *the true and original palladium of Ilion*. Of this personage it may be observed that he was not a "God of forces" only because he presided over armies, but he was (as our Saviour and the Jews called Hercules Apomuius or Baalzebub) a prince of the Daimones, and at Athens not only did his sacred posterity the Eumolpidæ, in Samothrace the Soï, and in Rome the Arval Salii, dance their secret tripudium with a clash of arms, but it was believed that in the regions occupied by his votaries he was wont, on great and solemn occasions, to drive a chariot of harnessed dragons ²²⁶ through the air, followed by the spirits of his warlike children with rattling clangour of iron weapons,

Διφρον ἐχιδνηεντα δι' αἰθέρος ἡνιοχευων
 Στικτα φερεσαχυων ἐπεμασιε νωτα δρακόντων,
 Και πολυς ἐνθα και ἐνθα σιδηρεα τευχεα παλλων.
 Παισι κορυσσομενοισι γερων ὠρεξεν Ἀχαρνευς,

nor was the iron pomp of Woden, Hermansaul, or ²²⁷ Hesus, unheard by the Scythistic tribes of Germany,

Armorum sonitum toto Germania celo
 Audivit.

If we would credit Jason of Cyrene, the original authour ²²⁸ of the second Maccabees, the great persecution of the Jews by Antiochus was ushered in by portents of this kind, "there were seen horsemen running in the air, in cloth of gold, and armed with lances like a band of soldiers, and troops of

²²⁴ Plin. N. H. l. iv. c. 15. p. 67.

²²⁵ Polyænus Strat. l. 1. c. 5. p. 22. Masvic.

²²⁶ Nonn. Dion. l. xiii. v. 191.

²²⁷ Tuesday, dies *Martis*, is Heesday, that is, dies Hesi. Vossius de Idololat. p. 480. Amst. 1641.

²²⁸ C. v. vs. 2, 3.

"horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts." In honour and auspication of the deeds of Antiochus his new votary "the Dragon fought," or seemed to fight, "and his messengers;" and, although we are not required by our religion to believe, as matters of fact, the narrations of this African Jew, we cannot refuse them as evidences of the nature and spirit of Epiphanes his superstition. From all which we may comprehend, that the *Forces* or *Maozim* of the king's "Strange God" were the goblin satellites of the God of War, Corymbantes, and

Χαλκοκροτοὶ Κερητὲς ἀρχαία τεύχε' ἔχοντες,

the ²²⁹ Enoplian Gods whose mysteries and saliarian orgies he had known to be solemnized in Rome by her Arval Brethren, in order to secure eternal empire to her citizens the Quirites or *Spearites*. The word *Ma-Ozim* ²³⁰ calls to mind the Homeric phrase, Ὀζὸς Ἀργὸς, applied to several heroes of a secondary class; Ὀζὸς is often used for a ²³¹ branch of a Tree, but never in any metaphorical sense, or in conjunction with any proper name, other than that in the words above cited, from which remarkable circumstance I collect that, as *Meriones* and *Hector* were compared to the God of War himself, so certain inferior persons of martial character were compared to certain subordinate dæmons attending upon *Mars* and called his *Ozi*. The Roman War-God, we have seen, was sometimes considered as a Tree, and indeed the *Spear* of *Quirinus* ²³²

²²⁹ Dion. Hal. l. 2. c. 70.

²³⁰ The first syllable is only that old word *mega*, *maga*, *macha*, or *maha*, *great*, contracted as usual into, *ma*. The epithet *Ma-Oz* is several times applied to the God of Israel. Calmet in voc.

²³¹ See Zechariah, c. 2. v. 8.

²³² Ovid. *Metam.* l. xv. v. 560. *Phoenix*, the Blood-Red, was a name by post-homeric writers at some times given to *Cush*; *Palæphat.* ex *Chron.* Alexandrin. ed. Gale, p. 62, 3. *Hesiod.* ap. *Apollod.* l. 3. p. 355. Heyne;

(being both the name and the visible image of that Deity) was turned into a living tree upon Mount Palatine, its iron point striking into roots, while its shaft branched out into a leafy head. Those sort of remarkable phrases, occurring in the genuine works of the most ancient author now extant, and studiously confined to some one particular object, are entitled to more consideration than they have yet received. I believe it is not impossible to shew, under the image of what tree's branches the war-dæmons Maozim were symbolized. The

and at others to Nimrod, as the following circumstances shew. Phoenix was the prince whom his father's concubine falsely accused of vitiating his bed, and who consequently went out into banishment. Apollod. l. 3. p. 349, 50. and see Pseud-Homer. in Iliad. ix. v. 447—472. Phoinicè was the daughter of Actæon the Huntsman. Suidas in *Φοινικηία*. Tzetzes in his *Methomericæ* either makes Phoenix a colleague of the Son of the Morning, or (as I rather think) puts *Φοινίξ* in apposition to Memnon, v. 216. 236. Memnon when dead was transferred into a bird incomparable (as he had been among men) for beauty and sagacity, the Orion of the Indians, and Phoenix of the classical writers. Memnon was the son of Aurora, or (by an other account) of Semiramis, whose Persian name is Homai or the Bird of *Paradise*. Now, Phoenix was the Bird of the Morning and also of *Paradise*, his dwelling was in the Very East, at the Gate of Heaven, in the Land of the Spring, and in the Grove of the Sun, upon a plain of unalloyed delights lying twelve cubits higher than the highest of mountains, and which alone of all the Earth was unhurt by the Fire of Phaethon and the Water of Deucalion. Lactant. de Phœnice. v. 1. et seq. ap. Wernsdorf Poët. Minor. tom. 3. p. 298. See Clem. Rom. p. 1. ad Corinth. c. 25. p. 162. Pseudo-Clem. Rom. Const. Apost. l. v. c. 7. p. 307. But, with all this, Phoenix was likewise a tree sacred to the glory of Conquerours,

Quæ gratum Phœnix ex ave nomen habet.

Lactant. v. 79. John. c. 12. v. 13. Upon the highest convexity (or umbo) of Achilles his shield, as the Cyclical poets described it, stood a Palm or Phœnix-tree, and, upon the summit of that again, sate Martial Virtue with her hands uplifted to heaven,

Ἀιψυτάτον δὲ τετυκτο θεοδμητῶν ἐπὶ ἔργῳ,
καὶ τρηχὺν, ζαθέης Ἀρετῆς ὄρος· ἐν δὲ καὶ αὐτὴ
Ἔισηκεν Φοινίκος ἐπεμβεβαυία κατ' ἀκρῆς,
Τ'ψήλην, ψαύσα πρὸς ὕρανον.

Quint. Smyrn. l. v. v. 51.

The palm is therefore another God-Tree, representing the Phallus of Creation and the Spear of War, and whose branches are the emanations of its Glory. Lumen Sali! Sta Berber!

musa paradisi or plantain-tree (otherwise called *pomum Adami*) is a palmshaped tree, differing from the palms, however, in this respect, that the ramification of it's head is not composed of a process intermediate between leaves and branches, but of immense ensiform leaves, eight feet in length, by two or three in breadth. And it's name in Assyria and Upper Syria is *al Mauz* ²³³, and in the plural *Mauzim*. The Sabians of Haran and the neighbouring parts relate, that Adam ²³⁴ brought two leaves of the *Mauz* out of Paradise, each of which was large enough to clothe two people; and it is evident that they conceive it to have been Eve's caprificus. Hebraists prefer the spelling *Mauzim*, in Daniel, to that which the Seventy have chosen, *Maozim*. Therefore, I think, I have sufficiently explained both the word, and the mystery connected with it.

The deity, who by Jason of Cyrene and Ammianus is called Jupiter Olympus, is in Johannes Malalas, Jupiter *Bottius*, and this may be taken for the name used by preference among the Cushim of Syria with whom Antiochus had connected himself. Æthicus names among the seven mountains of Asia, these three, *Bodian*, Libanus, Cassius, by which we must understand a Mons Bottianus near Antioch. This word is equivalent to *Buddhic*, a name which had been brought to us from several parts of India and vended for a novelty; but it is nothing less, nor, I believe, is there any country, in which the family and religion of Cush, have flourished, without the vestiges of a name so venerated in the Scythic Church. Butes was a giant to whom the Athenians paid Heroic honours, and the walls of the Erechtheum ²³⁵ were painted with the history of his descendants the Butadæ, and the giant Poly-Botes was

²³³ Sionita de Urb. et Mor. Orient. p. 55. cit. Hottinger. cit. 1. c. 3. p. 78.

²³⁴ Sabæi citati a Mos. Maimonid. liber Morek Nevochim. pt. 3. c. 29. p. 422. edit. 1629.

²³⁵ Paus. l. 1. Attic. c. 26.

also an Heroic name in that city, which would rather incline one to read in Ausonius, for the inexplicable word *Bulianum*,

Triptolemon olim sive Epimenidem vocant
Aut Butianum ²³⁶ Buzygen.

A people of Greece, the most northerly of the Thessalian parts, upon the banks of the Haliaemon, were called Bottiaians, and Aristotle ²³⁷, in his account of their commonwealth, related how they used to boast of their descent from certain ancient Athenians of the time of Theseus who had first settled in Italy, then in Thrace, and had lastly settled down in Bottiaia, and how an annual feast was held in their country, at which the virgins used to sing this chorus, ὡμῶν εἰς Ἀθήνας. One of the four nations of the Curds ²³⁸ are called the Bottani. Sir Walter Raleigh ²³⁹ informs us that *Budda* was (that which Pliny prædicates of Marmar,) chief of the Art Magic among the Babylonians, which is quite agreeable to what we read about the constellation *Bootes* ²⁴⁰, in Boote quicunque habuerit horoscopem divinus erit, astrologus, vates, et artis Chaldaicæ valdè peritus. And Dr. Hakewill ²⁴¹ in his ingenious "Apologie for the Power and Providence of "God" cites good authorities to shew, what cannot but seem passing strange, that the wandering Jew was in the thirteenth century entitled *Johannes Butta Deus!* which I doubt not to be a piece of crusading erudition brought from the country of the Drusian and Assassin Curds.

It is a fact attested by St. Bernard of Clairvaux himself that at the time of the Crusades or, at least, that of Richard the

²³⁶ Since writing the above remark, I have seen that the last edition (that for the use of the Dauphin) proposes the same reading, upon the supposition that the Butadæ may be alluded to.

²³⁷ Cit. Plutarch. in vitâ Thes. c. 15.

²³⁸ Garzoni Præf. to Gramm. Curde, p. 2.

²³⁹ Hist. l. 1. c. xi. s. 2. p. 119. ed. 1677.

²⁴⁰ Jul. Firmic. Mathes. l. viii. c. 25. p. 233.

²⁴¹ L. 3. s. 7. p. 181. Oxford, 1635.

First and his comrades, an opinion prevailed of an approaching consummation, of the coming of Anti-christ and of Christ, and of great displays of power both infernal and coelestial. Consequences become in their turn secondary causes, and if this prevalent idea made Richard anxious to consult Joachim²⁴², Abbot of Curacio in Calabria, and the most renowned interpreter of prophecy in those days, no doubt the ridiculous nonsense which that learned person told the King, about the seven Apocalyptic heads of the beast, and about Salahaddin being the last of them, and precursor of Antichrist, must have greatly inflamed the general superstition, and animated the soldiers of Christ, if it did not also set on foot some dark and secret recruiting for the army with which the Devil was expected to take the field. It may be observed that abbot Joachim express his opinion, that Antichrist would be born either at Babylon, or at *Antioch*. The Scriptural grounds, upon which these expectations were then entertained, may, I think, be pointed out; the total decline of the Caliphate of Bagdad was interpreted²⁴³ to be the "drying up of the great river Euphrates," and the crusade was the "gathering together of the Kings of the Earth to the battle of the great day of God Almighty."

The fable of the Wandering Jew is, that Jesus said to the man who reviled him when upon the cross, "Thou shalt remain, until I come." This is a fiction; but the story is perverted from one in the evangelical history, that Jesus after predicting all the occurrences of the latter days, even to his own coming with power and great glory, declared

²⁴⁴ Verily this generation shall not pass, till all these things be fulfilled.

The words γενεα and "generation" signify either, so many

²⁴² Roger Hoveden, ap. Script. post Bedam. p. 681.

²⁴³ See Rev. c. xvi. v. 12. v. 14.

²⁴⁴ Matt. 24. v. 34. Luke 22. v. 32.

as are living at the same time together and born at nearly the same time, or else an whole species, kind, or series, living in continued succession ; in which latter sense our translators say " generation of vipers" meaning " a race or kind not " human, but rather viperine," and Schleusner cites the following instances of γενεῆ used for " family" or " nation," Levit. 20. v. 18. Num. 13. 23. Genes. 31. 3. Joseph. Ant. Jud. 1. 10. 3. Esther. 9. 28. and Polyb. Excerpt. tom. 3. p. 84. Ernesti. The prediction of Christ was, therefore, that the nation of Jews, or generation of Jacob, should neither be exterminated, nor blended down, nor disappear by any other process of national extinction, until the awful consummation which he had been foretelling. It was so usual to designate that nation by the name of a man, as Israel, Jacob, Judah, or Joseph, (of which I will not tarry to quote the obvious examples) that we need not wonder to find the persistent generation of Israelites transformed into a man who never dies. But there is another declaration of Christ very different in it's terms from the former, and which doth not allude to these things happening, but only to their being seen,

Verily, there be some standing here, which shall not taste of death ²⁴⁵, *till they see* the Son of Man coming in his kingdom,

which did not fully come to pass till many years after, in the island of Patmos, when John saw the enthroning of Christ in his kingdom, though partly verified at the transfiguration in the mountain, to which that declaration appears to have more immediately pointed. But the application of it to John, is the reason why the never-dying Jew was denominated Johannes. The prophecy of the continued duration of the Jewish Nation was more particularly applied, by the inhabitants of the northern parts of Palæstine, to the subjects of Hoshea whom Salmanassar carried away, both as being

²⁴⁵ Matt. 16. v. 28. Luke 9. v. 27.

more interested in them, and also because they had been only removed to other places, but not utterly dispersed or deprived of their national form. Indeed it is supposed that Manasses, the son in law of Sanballat, enticed back many families of the northern tribes into Galilee, in so much that the Samaritans were somewhat of a mixed race between the Cutheans and the Israelites. Understanding, then, the name Butta Deus of the Israelite kingdom, militant in foreign parts of Asia, two reasons will appear for it's being so called. The first reason is, that the people of Israel (notwithstanding their king, Hoshea, was no more than a schismatic) were already at the time of their captivity addicted to an hæresy closely resembling that which Epiphanes found in their country; they adored Baal, and practised sorcery, witchcraft, and human sacrifice; and especially they made places of arms (the ὀχυρώματα²⁴⁶ or strong-holds of Antiochus) their high-places of worship, "from the tower²⁴⁷ of the Watchmen to the fenced "city;" and when they had been long established in Assyria, and in Hala and Habor by the river of Gozan, and in the cities of the Medes, they became confirmed in the profession of the Magian religion, which in the former country, Assyria, had not accepted the modifications of Hostanes and Hystaspes, or acquiesced in the Magophonia, but retained the ancient model of Nimrod and Sennacherib. Indeed, from the destruction of Niniveh, Assyria seems to have fallen into a fierce independence, and may from that time forth be called Curdistan; it has given laws to the East and a warlike dynasty to Iran, but has received laws from none.

The mission of Christ was to Israël first, and then to the nations, but that mission would have been imperfect had it been notified only to the Judæans or commonwealth of Zerubabel, and not unto the ten²⁴⁸ tribes "which were carried "away prisoners out of their own land in the time of Osea

²⁴⁶ Dan. xi. v. 39.

²⁴⁷ See 2 Kings, c. xviii. v. 9, ets.

²⁴⁸ Ten, by division of Joseph into two half tribes.

"the king," for which reason their principal astrologers were informed by means of a²⁴⁹ star in the heavens that the Messiah was born, and repairing to Jerusalem they were conducted by the same luminous phenomenon to the child at Bethlehem, to whom they offered adoration. I think it can hardly be disputed with me, that the people thus summoned to attend upon the nativity of Christ were the children of Israel, for unto them appertained the first offer of the new covenant, that, accepting it, they might make it known to other nations; whereas there would be a most revolting incongruity in holding that some one nation, out of the herd of gentiles, was invited to a premature knowledge of truths, which were to be gradually diffused among all the different peoples of the earth; however, these eastern travellers are, with an evidently studious concealment, called by no other name than *Μαγοὶ ἀπο ἀνατολῶν*. The legends of the Church describe them to have been three in number, by rank²⁵⁰ kings, and Gaspar, Melchior, and Balthasar, by name; nor did they speak at random merely, who entitled them Kings, but they took it from the language of St. John, who saith, that "the

²⁴⁹ Matt. c. 2. v. 2.

²⁵⁰ Mandeville's Travels, p. 42. p. 85. ed. 1725. This traveller informs us that the Greeks of his day named them thus, Galgalathe, Malgalathe, and Salaphie, and the Jews thus, Appelius, Ammerrius, and Damasus; and he adds that they came from a Cytee in Ynde which men clepen Cassak. *Qu. Cossak?* In the parts of Cassak there was a place called *Vapa* in which, for some occult cause, no Christian man could live; Mand. p. 181; and I conceive that some romance, about the issuing forth of the Israelites (of which presently) in the latter days, must be ridiculed by Shakespeare, where the Fool is supposed to deliver a narration about "the *Vapians* passing the æquinoctium "of Queubus." The *Vapa* of Mandeville must be *Vapkan*, north of Bokhara. See Fraser's map. Wafkan, ou Wafkend. Meyendorf Voyage en Bokhara, p. 156. Concerning the translation of the three kings from Milan to Cologne, see Gulielm. Neubrig. *l.* 2. c. 8. Pliny, Solinus, and Maricianus Capella, make mention of Mt. Maleus far to the north of Palimbothra, in quo umbræ ad septentrionem cadunt hyeme, æstate in austrum, per senos menses. Bæton. cit. a Pl. *L.* vi. s. 22. p. 624. Franz. Sol. c. 52. Marc. *l.* vi. p. 224. Grot. I cannot imagine what led them to suppose that this mountain was situated under the æquinoctial line: but I have no doubt the same old fiction is the *Æquinoctium* of Queubus.

water of the river Euphrates will "be dried up, that the way
 "of the ²⁵¹ *kings of the East* may be prepared." It follows
 therefore that the "Magi from the Sun-rising" or Samaritan
 Israelites are the "Kings of the East," if it appear that the
 desiccation of the Euphrates be preordained for the pas-
 sage of *the former*; and that construction seems to be
 distinctly asserted by the authour ²⁵² of Esdras, who, after
 fabulously reciting how the Euphrates had been dried up for
 their passage into the East under Salmanassar, says that
 "they dwell in Arsareth ²⁵³ (where mankind never dwelt be-

²⁵¹ Rev. xvi. v. 12.

²⁵² L. 2. c. 13. v. 40—47.

²⁵³ The first followers of Anti-Christ will be the Danites and other Jews of
 the *Concealment*, (not those of the *Dispersion*) who shall yield up their faith
 to the fulfilment of certain oracles of Python, to illusive miracles of mere
 glamour, and other equivocal signs, notwithstanding the Lord hath warned
 them that the signs of his coming are unequivocal; and his next followers,
 the Jews of the Dispersion, to whom the former shall have proclaimed the
 False Kingdom, and the gathering together; and "the Elect," whom Anti-
 christ shall "almost" (but not quite) "deceive," are those people who shall
 patiently wait for "the Light shining out of the east into the west," for the
 "sound of the trumpet and the voice of the Chief Messenger." Having said
 this I need not explain (but rather have explained) those words of Isaias,
 "Woe to the land *shadowing with wings, beyond the rivers of Cush*, that
 "sendeth ambassadours by the sea, even in vessels of *bullrushes*" (i. e. ships
 professing to be *arks* not of Christian, but of *Mosaical preservation*.) "upon
 "the waters," saying, "Go, ye swift messengers, to a nation scattered and
 "peeled, to a people terrible from their beginning hitherto, a nation meted out,
 "and trodden down, whose land the rivers have spoiled!"

"All ye inhabitants of the world and dwellers of the earth, see ye, when
 "He lifteth up an *ensign on the mountains*; and when He bloweth a *trum-*
 "*pet*, hear ye." "For," as I may abridge the remainder of his prophecy,
 "The Lord shall then cut down the wicked while their counsels are yet
 "immature, and make them a laughing-stock to the world, and receive unto
 "Himself the nation scattered and peeled, etc. and bring them to Mount
 "Sion." Is. xviii. This chapter would scarcely have the ordinary obscurity
 of the prophetic writings, had not the commentators wantonly rejected the
 opinion of the Fathers, and of the Orientals, concerning Anti-Christ, for the
 idle purpose of attacking the Romish Church; against that error, which hath
 wrought so much injustice towards the prophecies and their interpretation, I
 have directed the arguments of the present chapter.

The bullrush vessels allude to the preservation of Moses, and also to the
 country of Ægypt, whose rivers, it is said, shall be dried up for the passage

“fore) until the latter time; and when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through.” And the prophets Isaïas ²⁵⁴ and ²⁵⁵ Zacharias both of them predict that the river Nile shall be dried up, to give a passage for the Israelites out of Egypt, and the rivers of Assyria, for an highway to those who are in the East. When Ahijah ²⁵⁶ the Shilonite foretold the banishment of Israël to their first king, Jeroboam son of Nabat, his mind was directed to that circumstance, of their being beyond the river, “He shall scatter them *beyond the river* because they made their groves, provoking the Lord to anger.”

The second reason why the Captivity of Salmanassar in general, or it's Aichmalotarch, should be entitled Jupiter Bottius, or Butta Deus, is, that Antichrist is expected to come from the tribe of Dan, one of those which the Assyrians took captive. For this reason, Timour, the Tartar of Samarcand, (seeking to be thought, as Attila did, the flagellum Dei) pretended to be a descendant of Sampson the Danite. His mother said to him ²⁵⁷ “Mon ami, je ne l'avais jamais dis à personne, mais l'affection que je connois que tu as à mon service, ne te le puis denier. Ma mere etoit issué de la race de Samson, dont pour signe elle m'avait conseillé d'honorer la chevelure.” And for this same reason, many persons who observed that certain most impious and rebellious powers, leagued in war against God, and utterly destroyed by Him in the last times, not of the *Gentiles*, but of the *world*, were præfigured by Ezekiel ²⁵⁸ as Gog and Magog, and by

of the Israelites. But it seems as if the Ægyptians used anciently to make ships of the byblus or papyrus, and those sufficiently seaworthy to sail from the canals of the Nile to Ceylon, quia *papyraceis* navibus armamentisque Nili peteretur. Plin. vi. s. 24.

²⁵⁴ C. xi. v. 16.

²⁵⁵ C. x. vs. 10, 11.

²⁵⁶ 1 Kings xiv. v. 15.

²⁵⁷ Jean de Bec, Abbé de Mortemer, Hist. de Tamerlanes, p. 12. ed. 1595.

²⁵⁸ Ezek. c. xxxviii. c. xxxix.

a very natural inaccuracy judging those wicked powers to be none other than those of Antichrist, surnamed the oriental Israelites, Gog and Magog. Sir John Mandeville²⁵⁹ in the course of his curious enquiries heard, that in the countries lying east and north of the Caspian "among mountains are enclosed the Jews of the ten lynages, that men clepen *Goth* and *Magothe*." And he adds, that the Jews say "they know well by thire prophecies that thei of Caspye schull gon out, and speden throughout alle the world" in the time of Antichrist. It is pretended that Alexander the Great shut them up, by means of a brazen wall, between two impassable mountains, but that in the time of Antichrist a fox will "myne and perce the erthe" of the mountain, and the Jews, who are now tributary to the "Queen²⁶⁰ of Amazoine," will escape through that narrow passage. I believe it to be a well founded tradition, that Alexander occasioned them to withdraw into the mountains. Roger Bacon hath these words, Sicut Ethicus²⁶¹ scribit, Alexander inclusit xxii regna de

²⁵⁹ Mandeville, c. 26. p. 319. p. 324. I think we may pronounce this pretended place of the detention of Gog and Magog, to be the fortress *κατ' ἰξέρην* or *Kelat*, in Khorasan, the most wonderful beyond doubt in all the world. It is a valley 50 or 60 miles long, and 12 or 15 in breadth, inclosed by impassable mountains, "scarped on the outside, and presenting a mural appearance, so that there is no possibility of scaling them." Within, there is a lesser rampart of rocks, equally difficult by art and nature; so that no man can go in or out, but by one of the two openings which this valley hath, at the East and at the West, and these are fortified with strong towers. Fraser's Khorasan. Appx. p. 53, 54. The notion of their being *Pygmies*, who were thus enclosed, belongs to the same system, as the calling Shem, Pollux, and *πυξ ἀγαθος*, and Joshua, Pygmalion; and that which has furnished our nursery with *Tom thumb* and the *ἱακχός; Γιγαντολειτηρ*. Guillaume Postel in his 4th book de Orbis Concordiâ gives this curious account of the Magi or Three Kings and their country; "ea regio, quæ a Magis regebatur, deligebat primarios sapientiâ viros numero duodecim, qui rerum summæ præessent. Illi suffragiis ex eo numero tres in singulos annos regni habenas tractaturos seligebant, qui et de cælo servarent, et si quid oboriretur urgens, id obire statim possent. Tres hi electi erant eo anno summi philosophi, et veri reges nomineque dignissimi." p. 343.

²⁶⁰ See Jac. Vitriac. c. 92. p. 198.

²⁶¹ Opus Majus, p. 23. Nothing of this sort occurs in the printed Cosmographia of Æthicus, but it ends with these words, "nunc ad majorem de-

stirpe Gog et Magog, exitura in diebus Antichristi, qui mundum primo vastabunt, et deinde obviabunt Antichristo, et vocabunt eum Deum Deorum; and he also gives to these people the epithet Judæi. The Revelations of Methodius²⁶² say, that Alexander after the conquest of Darius discovered Gog and Magog and 22 other nations, who use to eat all sorts of horrible food, and even the bodies of their own kinsmen. He prayed God to join together two mountains, called Ubera Aquilonis, (the Breasts of the North) and so to shut them up in the bounds of the north, finibus Aquilonis, with which the Deity complied, and ordered the two mountains to approach one another within the space of 12 cubits, et construxit portas æreas et superinduxit eas *assurim*. These can neither be forced with iron, nor melted by fire; talis enim est natura *assurim*, quia neque ignis suscipit resolutionem. Such

"monstrationis structionem, in quantum vigilantia nostra investigare potuit, demonstrabo, ex æternâ urbe Româ initium sumens, quæ caput est orbis et "domina senatus," (p. 516. Lugd. Bat. 1646.) shewing that it is incomplete. Perhaps what Bacon cites was found in the Liber Æthici Philosophico Editus Oraculo, which existed in MS. in Lilius Gyraldus his time. Fabr. Bibl. Lat. vol. 2. p. 81. n. a. The whole matter of this Æthicus is very obscure; I believe the true work was a mere Itinerarium or nomenclature of places, to which fables were superadded in the ecclesiastical ages. I doubt the authenticity of the above concluding sentence, which looks like a hook to hang some spurious chapters upon. Jacques de Vitriac says, that the Jews live in the Caspian mountains, and temporibus Antichristi educendi sunt, et ad terram sanctam reducendi. He would have Gog and Magog to be a different people, whom Alexander shut up, because of their eating raw flesh, and even that of men. Hist. Orient. c. 82. p. 159. It is to be feared that this is no real ground of distinction, and that the Israelites ultimately conformed to the highest mysteries of Scythism. I do not know if it was from positive information, or by inference only that Prudentius describes their state in his time,

quas Persica regna
Captivas retinent atque in sua fœdera cogunt,
Illie natali desuescunt vivere ritu.

Jam patriæ meminisse piget; jam mystica frangunt
Organa, et externi laudant anathemata regni.

Hamart. 453, 460.

²⁶² Fol. ii. a. 24. a. see vol. 1. p. 284.

precautions were necessary, because of the great skill of these nations in Magic. But in the latter days, after the Turks are destroyed by the son of the king of the Romans, *reserabuntur portæ aquilonis et egredientur virtutes gentium illarum*, and they shall eat human flesh, and commit numberless enormities. Then also shall Antichrist be born in Chorazin. The Assurim are the seven fires of the world, according to the Persian Magi. These legends are framed in the view of ascribing to the land of the *shadowing of wings* a natural concealment and inaccessibility; which is unnecessary; because, let us suppose, that the Armenians, the Habessines, the Irish, or the Mexicans, are in reality the Captivity of Salmanassar, *no one suspecting that to be the case*, and it will follow that the history of such country and of its people lies under a shade of profound darkness.

I may farther observe in conclusion of this topic that the title Johannes Butta means the same thing as Presbyter Johannes Asiaticus, a sort of hierarch who was looked up to with singular awe in the 12th and 13th centuries, and who was probably the same personage as the Senex de Montanis whose lieutenant was found in Phœnicia by the leaders of the third crusade, and who was a ²⁶³ Curd or ²⁶⁴ Cordivian. When the Portuguese had visited the dominions of the king or Negus of the Habessines in Meroetic Æthiopia, they pronounced that he was Presbyter Johannes, but they, as well as Mr. Bruce, assure us that the Abyssinian kings give themselves out for an hybrid race of Jews, and display a long pedigree of their lineal descent from Solomon and the Queen of Sheba; which explains the reason why the Portuguese thought the Abyssinian kingdom was Prestre John or the Wandering Jew. The prophecies above cited would naturally lead the inquisitive to seek for two Prestre Johns, the one

²⁶³ Marco Polo, c. 28.

²⁶⁴ Galf. Vinisaufr. l. vi. c. 21.

beyond the rivers of Ægypt, and the other beyond the rivers of Assyria.

Antiochus Epiphanes had not only a God of Forces, and his servants the Maozim, but he had also Teraphim, for we read that one Laius “a steward of mysteries and a worker of prodigies” made a stone head of Charon ²⁶⁵ (who is the same Deity as Cyclops ²⁶⁶, or Arimasps the Hyperborean) surrounded with a crown, and that idol or talisman was afterwards the god of the hæresiarch Marcion, Ipse Charon ²⁶⁷ mundi, numen Marcionis, and it remained in Antioch, and was called το προσωπειον Χαρωνιον, even so late as in the ninth century after Christ in which John ²⁶⁸ Malalas flourished. Of that Gorgæan head I will say no more at this present. But will rather take notice that, *Laius* is an appellation well agreeing with that other, *Amphion*; and that it is at least a very remarkable thing, that the two apostate brethren, to whom Epiphanes entrusted the priesthood and the desecrated temple, were *Jason* and *Menelaus*, the names of the two mystic bridegrooms of those royal witches, *Medæa* and *Helena*. For these were not their real names, but titles which they assumed, upon abjuring their God and his laws. Simon had three sons Onias, Jesus, and Onias the younger, the former of whom was a faithful priest, but of the two latter Josephus ²⁶⁹ saith, ὁ μὲν ἐν Ἱησὺς Ἰασωνα ἑαυτὸν μετωνομασεν, ὁ δὲ Ὀνίας ἐκλήθη Μενελαος. This, I say, is remarkable; but the remark obtains greater force, when we have added that, in the next attempt which was made to heathenize Israël, which happened two centuries later, and had it's origin like this in the parts of Samaria and Phœnicia, *Helena wife of Menelaus* was brought forward to play a most conspicuous part.

²⁶⁵ Tzetz. Chil. l. 2. v. 920. Johan. Mal. p. 262.

²⁶⁶ Lycophron, v. 660.

²⁶⁷ Prudent. Hamart. v. 502. and 129 to 135. See vol. 1. p. 16.

²⁶⁸ Chron. p. 262.

²⁶⁹ Joseph. Ant. xii. c. 5. p. 531. Hudson.

Antiochus died at Tabæ in Parætacena of Media²⁷⁰ on his way from Egbatana, so that the *Glorious Holy Mountain* cannot, as respects him, be Mount Sion; but, if the words are such as do at all admit of application to him, they must signify the great chain of Armenian mountains whereof the Elburz stretching south of the Caspian is one branch, and Taurus is another. These systems of hills have always been celebrated as springing from the Mons Illustris or Armenian Mount of Glory. Cilicia, and the countries above it, were called the Lower Armenia for no reason but for being situated in or near Mount Taurus, and Dionysius²⁷¹ the geographer says that the Halys, which has its source near the base of Antitaurus, flows *ἀπ' ἐπείας Ἀρμενίου*. The Gordiæan hills are in like manner identified with Mount Ararat by Berosus, and the prophet Jeremiah speaks of Ararat Minni as of a region and not of a single hill. The Chaldee²⁷² Paraphrast calls Ararat, Mount Kardû, i. e. Carduchian or Curd, and St. Epiphanius²⁷³ calls it "Mount Lubar between the Armenians and Cardyeans." Father Rubruguis heard a prophecy in Armenia²⁷⁴ that a *King of the Franks* should establish his throne at *Taurinum* in Persia, and convert all nations to

²⁷⁰ Different from that which Isidore of Charax mentions, and which is the Σακαστηνη Σακων Σκυθων or *Segestan*. Isid. p. 8. in Geogr. Minor. tom. 2. Oxon. 1703.

²⁷¹ Perieg. v. 786.

²⁷² Cit. Purchas, vol. 5, p. 35.

²⁷³ Adv. Hær. p. 5.

²⁷⁴ Rubrug. c. 56. Rog. Bacon, Opus Majus, p. 229. ed. London, 1730. The surmises in my text are in a high degree corroborated by the geographical notions which Bacon propounds in the same page. Noah's ark, he saith, rested in Armenia, but not on those mountains wherein are the sources of Araxes, Euphrates, and Tigris, but in altissimo *Tauri montis* vertice, ubi Ararath regio est secundum quod dicit Hieronymus undecimo super Isaiam. The same idea, (which I take to be a figment of the Scythistic magi) of Noah's mountains being in the Curdish rather than in (what we now call) the Armenian part of that great Tauric or Caucasian system of hills, shews itself in that which they told sir John Mandeville, namely, "that Nunus king of Babiloyne, Arabye, and Egypt, made the Cytee of Nynyvee, *the whiche that Noë had begonne before*, and because that Nunus performed it he cleped it Nynyvee, after "his own name." Voiage, p. 185.

Christianity, and establish universal peace upon earth; meaning Tauris or Tabreez, supposed by some to be the ancient Egbatana, but which the authour thereof probably thought to be Tabæ²⁷⁵. I cannot doubt this prophecy to be founded upon the chapter of Daniel, which predicts the death of Epiphanes and of his antitype. And there is somewhat similar, in a treatise falsely ascribed to Saint Augustine, but really written by Rabanus Maurus Archbishop of Mentz, *Quidam doctores nostri dicunt quod unus ex regibus Francorum*²⁷⁶ *Romanum imperium ex integro tenebit, qui in novissimo tempore erit, et ipse erit maximus, et omnium regum ultimus. Qui postquam regnum suum feliciter gubernaverit, ad ultimum Hierosolymam veniet, et in monte Oliveti sceptrum et coronam suam adponet. Hic erit finis et consummatio Romanorum Christianorumque imperii, statimque Antichristum futurum.* Here we have the same prophecy in substance, but the prelate interprets the Holy Mountain (with, I believe, all other Divines) of Jerusalem, while the Armenians understood it of their country; and at the same time he artfully throws a favourable light upon the Carolingian or Franc Emperour (being himself a prince of the empire) and pretends to regard him as the forerunner, and not (as he must have well known was the truth) the contemporary and associate of Antichrist. In this matter the Armenians seem to me to have some probabilities on their side. Antiochus died in those parts; and the mountains of Armenia near the lake of Van are objects of peculiar veneration to the Curdish tribes. On the western bank of that lake stands *Mount Nimrod*, from the base of which the Tigris²⁷⁷ and Euphrates are upon a recent authority said to flow, and which Boethius not incorrectly terms *Rupes Achæmenia*; Achæmenes or Perses being none other than Nimrod. It is quite impossible to judge how close the similitude may be, between

²⁷⁵ Tabæ is, in truth, the modern Sava.

²⁷⁶ Rabanus Pseud-Augustin. ap. Aug. Op. tom. ix. p. 444. Paris, 1614.

²⁷⁷ Kinneir's Journey through Asia, p. 382, 384.

the religious abominations set up by Antiochus in honour of Nimrod at the suggestion of Roman and Gordyæan examples, and those which a future king will establish under the influence of the son of Dan. The prophecy in question appears to shew that the resemblance will be great, and if my reflections have not led me into great error upon some obscure topics, there may be a few in this and other Europæan countries, to whom the nature of it must be better known than to me.

It suffices to say that Antiochus, though he certainly was in no respect an Antitheus, was as certainly a setter up of the image of a War-God, and a worshipper of the Evil Spirit, and a hateful enemy of the Lord, and a patron of the vilest sorceries, such as the tyrant of New Babylon is to be hereafter. Whether the seeds of any such horrible superstitions exist in Christendom, or not, it is not for me to pronounce at present. Let them look to it, whom it may concern.

S. VIII. To return from the Macedonians to the dynasty which their arms overthrew, Mithridates the Great, king of Pontus, was the eighth in descent from Mithridates son of Ariobarzanes, who was himself descended²⁷⁸ from one of those Persian Septemviri, who destroyed the wizard king Smerdes, and altered the true Church of Nimrod, and contended for the crown under the arbitration of their God speaking through the organs of the Horse. But it appears that Mithridates, after he had procured the oracles²⁷⁹ to award to him the kingdom of the *Œcumenè*, sought to mend his title to the Iranian and Universal Empire, by claiming a descent in the sixteenth degree from that very Septemvir to whom the Horse had given the crown, Darius of Hystaspes. He was profoundly skilled²⁸⁰ in the chemistry of his age, and all the useful sciences or *vitæ argumenta*, and in the letters, and more particularly

²⁷⁸ Diod. Sic. *l.* xix. c. 40.

²⁷⁹ Athen. Deipnos. v. s. 5. p. 321. Argent.

²⁸⁰ Plin. N. H. *l.* xxv. c. 3. p. 632. Franz.

in ²⁸¹ the sacred rites, of Greece. He reigned over twenty and two nations, and spoke the languages of all, as if he ²⁸² had been a native, nor during his whole reign of fifty-six years did he ever ²⁸³ address himself to any of his subjects through an interpreter. This extraordinary person had, as we have several times remarked, a secretary by name *Æsopus*, who wrote a fabulous and romantic history of Alexander, and one of the too famous *Helen*. Dedicated to Hellenic studies, and ruling over nations animated for the most part with the like sentiments, he apostatised to the Hellenistic religion from that of Hystaspes (even while he relied upon his lineal descent from that sage), and announced himself as God by the title of *Eupator Dionysus* ²⁸⁴. His embassadour, Athenion the Peripatetic, entered Athens with unheard of pomp, and calling himself the envoy of the ²⁸⁵ "New Bacchus."

The total discomfiture of this ingenious man leaves us no room for farther observation upon his daring and unqualified attempt, to renew the Antitheistic kingdom of Asia, upon the Bacchic or Semiramian scheme.

S. IX. Few facts are more confidently attested, or have been more lightly and unwarrantably rejected, than the belief entertained by a considerable sect of Jews that Herod, called the Great, was the Messiah of the prophecies. The ground of disbelief is that he was an Edomite by descent and an Ascalonite by birth; which was as they say a "departure" of the sceptre from Judah," and inconsistent with the prophecies in favour of that tribe. But to this it may be replied that the sceptre of Judah, there spoken of, is the existence of the tribe of Judah in the form of a sovereign independent nation, and not the reigning of a king of that tribe; and that

²⁸¹ Appian. de Bel. Mith. c. 112.

²⁸² Aul. Gell. l. xvii. c. 17.

²⁸³ Plin. xxv. c. 3.

²⁸⁴ Appian. Mith. c. 10. c. 113.

²⁸⁵ Athen. l. v. s. 49. p. 318.

at any rate a descendant of Proselytes of the Covenant, received into the Judæan community, *was a Jew*, in so much that Simon²⁸⁶ the *Canaanite* was admitted into the number of the twelve apostles; but in reality the whole remnant of the Edomite people had been brought into communion with the Jews and finally united to them by John Hyrcanus. The Herodian sect, saith Epiphanius²⁸⁷, Ἡρωδῆν ἡγούνται Χριστὸν κυρίον. Tertullian²⁸⁸, after recounting several sects of Jewish hæretics, adds cum his etiam Herodianos qui Christum Herodem esse dixerunt; and I understand that the same is affirmed by Saint Austin and Theophylact. This circumstance affords the only good explanation of the massacre of the infant children recorded by St. Matthew²⁸⁹ and Macrobius²⁹⁰, for if he disbelieved the prophecies, and the assurances of the Wise Men from the East, they would have given him no uneasiness, and if he had simply believed them without any delusion or misconstruction on the subject, he would not have sought to counteract the unalterable decrees of God by impotent and cruel measures of his own. But assuming as he did, that the restoration of the Jewish Monarchy in considerable splendour by himself was the predicted kingdom of the Messiah, a conclusion at which the calculation of the pre-appointed times would assist his natural pride and arrogance to arrive, then indeed the story of the Magi and the signs and portents of which he heard from them, would only irritate his mind with ideas of magic, imposture, and dangerous rivalry bruited among the people, but coming from he knew not where, and therefore requiring a general blow to be timely struck in order to prevent it's gaining ground.

The disciples of Christ were warned to beware of the leaven of *Herod*²⁹¹, and the same is described by St. Matthew in

²⁸⁶ Matt. c. x. v. 4.

²⁸⁷ Epiph. adv. Hær. l. 1. p. 45.

²⁸⁸ De Præscr. Hæret. c. 45. vol. 2. p. 49.

²⁸⁹ C. 2. v. 16.

²⁹⁰ Saturn. l. 2. c. 4. p. 352. Zeun.

²⁹¹ Mark, c. viii. v. 15.

recording the same occurrence, as the leaven of the *Sadducees*²⁹³, so that we must regard Herod as having been the head and patron of that licentious congregation. They are understood to derive their name from Sadoc, a very ancient rabbinical doctour who expounded and perverted the sense of holy writ in the time of Ptolemy Philadelphus. The Sadducees were very closely allied to the Samaritans, so much so as to be called²⁹³ (as well as them) *Cuthæans*, and also to the Dositheans, who were the precursors of Simon Magus, in their doctrines and opinions, but especially in rejecting the prophets²⁹⁴ and confining their veneration to the five Mosaical books; which the Samaritans did because in those books there is no commandment to worship at Jerusalem, and the Sadduceans, because they do not professedly treat of the resurrection of the dead. The history of Sadoc and his preceptour Antigonus of Socho has been doubted by one²⁹⁵ able writer, so far as to question whether he introduced those exceptionable doctrines, which were afterwards professed, and perhaps in his name. And I should rather think that the Sadducees were derived from those Jews who contracted an heathenish leaven at the time when paganism was publicly established in Jerusalem under the high-priests Jason and Menelaus, in which case they would be intimately connected, in their very origin, with the worse sort of Samaritans and their abominable rites. Of these people it would not be enough to say, generally and as we speak of mere heathen nations, that they worshipped the Good and Evil Principles, for they worshipped the Jehovah of Scripture and the Scripture Satanas. As to what is said of the Herodians being called Eleutheri ab Eleuthero flumine²⁹⁶ superioris Galilææ, I do not believe it,

²⁹³ Matt. c. xvi. v. 6.

²⁹³ Reland Antiq. Hebr. p. 246. Lips. 1713.

²⁹⁴ Tertull. de Præscr. Hær. c. 45. vol. 2. p. 59. Godwyn's Moses and Aaron, p. 48, 49.

²⁹⁵ Prideaux Connexion, vol. 2. p. 336. ed. 1718.

²⁹⁶ Comestor Hist. Scholast. fol. ccii. b.

esteeming rather, that they were so called from the leaven of liberty by which they had softened away the rigour of the law, and shaken off (like the swine of Epicurus) all their fear of the Acherusian temples and of judgment to come. Rabbi Menahem²⁹⁷, once president of the Sanhedrim, appears to have been the principal authour of the Herodian blasphemy, and is said to have had one hundred and sixty disciples.

The Jews at Rome in Nero's reign seem to have been divided into Christians, Simoniacs, and the Herodians, of whom Persius speaks in his fifth satire,

at cum

Herodis²⁹⁸ venere dies, unctaque fenestrâ
Dispositæ pinguem nebulam vomuere lucernæ,
Portantes violas, rubrumque amplexa catinum
Cauda movet thynni, tumet alba fidelia vino,
Labra moves tacitus recutitaque sabbata palles.

From this passage of a very severe and excellent poet I do not collect any allusion to the birthday of Herod, (as some have been led to think, by what we read of Herod Antipas keeping²⁹⁹ his own birthday) but that the seventh or sabbatical day was held in honour of Herod the Great as the Messiah, or tutelary deity of the Jews, and that, with such orgies as worked upon the credulity of the Romans, then exceedingly addicted to the forbidden pursuits of mathematics or astrologers, witches, and sorcerers. The Jews of Rome were much given to these artifices, and their women in particular were notorious witches and fortune tellers ;

Arcanam³⁰⁰ Judæa tremens mendicat in aurem,
Interpres legum Solymarum, et magna sacerdos
Arboris, ac summi fida internuncia cœli ;
Implet et illa manum, sed parcius, ære minuto.
Qualiacumque voles Judæi somnia vendunt.

²⁹⁷ Reland Antiq. Hebr. p. 226.

²⁹⁸ V. 179, ets.

²⁹⁹ Matt. 14. v. 6.

³⁰⁰ Juvenal. vi. v. 543.

It is worthy to be observed that these Jews adored *a tree*, a circumstance which we are unable, at this time of day, to explain with certainty, but it probably refers to the tropæiferous tree of Romulus, or cypress of Antioch, and to those notions which induced Simon the Samaritan to call himself Stator. Mandeville was in Syria at a time very proper for acquiring some light on these matters; and he was there informed that the cross of Christ was made of a Cypress Tree, and that the Cypress Tree first sprung up from some seeds which Adam stole from the Tree of Life.

Arboris antiquæ numen venerare Ithyphalli!

Of the Tree Priests whom Juvenal derides it may be said (in the language of Isaiah foretelling the last anti-christian revolt of Israël) that "they sanctified themselves and purified themselves in the *Gardens*³⁰¹, behind *One Tree* in the *midst*." The rabbinical superstition concerning the tree of life is thus explained (in conformity with our former observations) "dicunt hæc arbor in *medio paradisi*³⁰², quia Christus est per sona media inter Patrem et Spiritum sanctum."

In the ancient prophecies of the Jews the name *Edom* is frequently used, and especially in the whole prophecy of Obadiah, in a manner quite disproportioned to the importance of that little state, and reputed by commentators to be the same power as the apocalyptic Babylon. And this is one of the few points in which the Rabbinical writers entirely coincide with the Christian, using the word *Edom*³⁰³ for the hierarchy of Rome, as they do in their accounts of the future Armillus Anti-Christus, and in a variety of other instances. For which reasons I think it rather probable that the murderous anti-theism of Herod the Edomite was among the reasons for that name being used in præfiguration of the great apostacy.

³⁰¹ Isaiah, lxvi. v. 17. Gen. c. 11. v. 9. Huc referendum esse credo quod dicunt de arborum præputiis! Vid. Reland Antiq. Hebr. p. 366.

³⁰² Archangeli Minoritæ Comm. in Cabal. Dogm. p. 801. ed. Pistor.

³⁰³ Buxtorf Lex. Chald. Talmud. et Rabbin. in *Edom*.

S. X. So daring and undisguised was the rebellion of Simon the Samaritan, and his usurpation of divine honours, that St. Paul must have principally alluded to his formidable machinations, when he said, "Already the mystery of the defection "beginneth to work." Presently after the death of Jesus, the sorcerer Simon began to give himself out as *τινα μεγαν*, and the whole people both great and small adhered to him, crying out *Ουτος ἐστιν ἡ δυναμις του*³⁰⁴ *Θεου ἡ μεγαλη*, and they valued him so highly, on account of a long course of witchcraft, by means of which he had raised them to an enthusiasm in his favour. Being disappointed³⁰⁵ in his project of buying the gift of the Holy Spirit and turning it to his own emolument, and finding himself involved in the irrevocable curse of those who sinned against that Spirit, interitum frustra flevit, and turning his whole mind ad expugnationem veritatis he pretended that³⁰⁶ he was Christ-himself. But to the different races of men he gave different accounts³⁰⁷ of his divinity. To the Samaritans (who, rejecting the prophets and the hagiography, thought little of the Messiah) he announced himself God the Father, to the Jews (whose minds were intent upon the Messiah, but had already rejected the true one) he was God the Son, to the other nations, and especially the Christians, he was the promised Paraclete. He was in the worst of senses what Paul was in the best, "all things to all men." To the Tyrians and other Pagans of the parts of Galilee he³⁰⁸ was *ὁ Ἐσως* or Stator. To the Romans he was the same, *se perpetuo Stantem esse dicebat*³⁰⁹, and assumed to be the god Berber, Sancus, or Medius Fidius, playing upon the ancient word Semo as if it were meant for his own name Simon, and so far imposed upon the Roman

³⁰⁴ Acts viii. v. 10.

³⁰⁵ Tertull. de Anim. c. 34.

³⁰⁶ Clem. Hom. 2. p. 626. Origen. in Matt. Tract. 28. p. 24. part. 2. ed. Genebrard.

³⁰⁷ Irenæus adv. Hæret. l. 1. c. 10.

³⁰⁸ Clem. Rom. Hom. 2. p. 626. Hom. 12. p. 738. ed. Clerici.

³⁰⁹ Abdias Hist. Apost. l. 1. p. 412, 416. Hamb. 1743.

emperour, that he procured an altar to be erected to himself and inscribed *Simoni Deo Sanco*³¹⁰; and with all these doings he made such a pother in Rome, as to provoke animadversion even from the inert government of Claudius Drusus³¹¹; Judæos, impulsore Chresto assidue tumultuantes, Româ expulit. I know not whether he played himself with the sacred name which he usurped, and altered it into *Σεγςος*, or whether Suetonius hath mispelt it; but the fact which he has related can apply only to Simon.

His imposture was attended by a circumstance which is very remarkable, (in so much as it seems necessarily to imply a knowledge of the truth concerning the tale of Troy such as cannot be found in the Classics, having been entirely lost and buried under the fictions of the Homeric poetry, and but now in some measure re-established by our investigations in this work, although the High-priest *Menelaus* and the Cuthim of Samaria may have known somewhat of the matter) and which must increase the regret with which we desire the Pontic Æsop's lost book upon Helen. Simon, I say, was attended in his perambulations by one Helena, a common prostitute and slave whom he bought in the city Tyre of Phœnicè; and he averred³¹² that she was the same Helen who had lived with Menelaus, for whom the Greeks and Barbarians had waged war, and who was come down to join him from the highest heaven. He declared her to be the first intelligence, *πρωτη ἐγγυια*, of his own mind, by means of whom he created the Angels and the Archangels. "Being impregnated with this "his divine counsel³¹³ Helen absconded from Heaven into "the inferior parts of the world, where she brought forth the "Angelic Powers in ignorance of their father the Demiurge. "These Dæmons, fearful that, if she departed from among

³¹⁰ Justin. Mart. Apolog. 2. p. 69. Paris, 1615. Tertull. Apologet. c. 13.

³¹¹ Suet. Claud. c. 25. p. 236. Bipont.

³¹² Clem. Pseud-Roman. de Gestis Petri, p. 758. Theodoret. Hæret. Fab. l. 1. c. 1. Irenæus adv. Hæres. l. 1. c. 10. c. 23. p. 99. Paris, 1710.

³¹³ Tertullian de Animâ, c. 34. vol. 4. p. 287, 8. Semler.

"them, they might no longer be regarded as her offspring, "detained her among them, and in their company she became "exposed to such contumely and disparagement, that she was "at last degraded into the human form and the bondage of "the flesh, and among other fæminine forms³¹⁴ in which she "figured, that of Helena, the bane of Priam, was most eminent. To reclaim this lost sheep, and to liberate her from "the tyranny of the Angelic Powers, Simon the Great Father "came down upon earth, and having recovered her, he next "turned his mind to the redemption of the human race from "the power of the same angels, and in order to deceive these "evil spirits he assumed the form of a man. For these ends "he appeared as the Father in Samaria, and as the Son in "Judæa." So says Tertullian; nor are the words of the second³¹⁵ Clementine Homily less interesting, 'Ελεην ἀπο των ἀνυπατάων ἑξάνων κατενηνοχεναι λειγει τῷ κόσμῳ, κυριαν ἔσαν, ὡς Παμμυτέρα, Οὐσιαν, ἢ Σοφίαν, ἣς ἐνεκεν, φησιν, 'Ελληνες τε ἢ βαρβαροι ἐμαχεσαντο, ἐκονα φαντασθεντες ἀληθείας' ἡ γὰρ ὄντως ἔσα, τότε παρα τῷ πρωτιστῷ ὑπῆρχεν Θεῷ. From this most bitter root (saith Theodoretus concerning the worship of Helena) the Cleobanians, Dositheans, Gorthenians, Masbotheans, Eutuchetes, and Cainites, sprung up. Simon caused³¹⁶ images of himself as Jove, and of her as Minerva, to be made and worshipped. Furthermore he called her Luna or Selena, and wrought magical illusions to support the notion of her divinity; especially, he would display her visible form simultaneously at all the different windows³¹⁷ of a Tower in which she resided. The great names of ancient impiety would not be conferred, in a symbolical sense, unless upon

³¹⁴ Understand Eva, Naama, and the wife of Noah by whom Jupiter was preserved contrary to the better judgment of his father.

³¹⁵ C. 25. p. 627.

³¹⁶ Irenæus, p. 100. Paris, 1710. Theodoret. tom. iv. p. 193. Paris, 1642. Others say that he represented her as Mars, which evil deity was essentially female, being the progeny of his mother without father. Calmet, Dict. vol. 2. p. 378. Paris, 1722.

³¹⁷ Clem. Ps.-Rom. Recogn. l. 2. p. 507.

persons of high importance and scarcely, if at all, inferior to the importance of the type; and, as no woman, other than this Helena, appears to have had any leading part in the Mystery of Defection which was then working, and as any such (had there been another such) would have been commemorated in the annals of Hæresy, it is reasonable to believe that Simon's Helen is "that woman Jezebel who called herself a prophetess," and to whose doctrines some Christians in the Lydian diocese of Thyateira were inclined to listen. There are also some peculiar proprieties in this, for the sorceress Jezebel was from Sidon, and reigned in Samaria, and Helena was from Tyre and was in league with the apostate leader, who was generally known by the title of Simon Samaritanus, and the infernal creeds of Ahab and of Simon differed more in phraseology, than in substance, from each other. Helena was also an assumed name, borrowed from the ancient "mother of the harlots and abominations of the earth," but held out unto deluded minds for a name of infinite sanctity, therefore it was an apt retaliation for Scripture to fasten upon her the most odious (to Jewish ears) of all the names of women. She is perhaps glanced at in the forty-fifth psalm³¹⁸, which mentions the Queen of Ophir (that is, Solomon's queen of Sheba,) and the *Daughter of Tyre*.

Simon not only won the opinions of all men in Galilee unto himself, but he met with no less success in Rome itself³¹⁹, *Σιμων ὁ νυν παντας θρυλλῶν, πλανῆς καὶ ἀπάτης συνεργός*. His sorceries were indeed prodigious, and well calculated to keep up that "assiduous tumult" of which Suetonius speaks. With Simon began the horrible superstitions, which were continued to a late period by the Manichæan hæretics, those of human sacrifice, and of human *teraphim*; I mean, they began with him *in the church*. He slaughtered³²⁰ a young boy, and afterwards kept an image of him in his bed-chamber.

³¹⁸ Ps. 45. v. 12.

³¹⁹ Clem. Ps.-Rom. Hom. 2. p. 625.

³²⁰ Clem. Rom. de Gestis Petri, c. 27.

He made statues that could walk, and household furniture that should automatically perform its functions. He put forth innumerable illusions and phantoms³²¹ of glamour both in Tyre and at Rome; and converted his own appearance³²² into the likeness of gold, of a goat, of a man having two heads, of a serpent; and stones he transformed into the likeness of bread. He also envelopped himself in flames, and last of all (and to complete his Dædaléan mummerly) he gave out that he could fly.

The emperor Nero, whose attention was strongly excited by the fame of Simon, determined upon this occasion to put his character to the test, and Simon accordingly ascended from the forum in the sight of Nero, and took flight, saying that he was going up to Heaven. Saint Clement the Roman is made, by the authour of the Clementine books, to declare that he was himself present and commanded³²³ "the evil powers of the Apostate" to let him fall, which they did, and Simon broke his hip and both his feet; but all agree that his spells were dissolved by the power of St. Peter and Clement, and that he incurred an ignominious fall. Arnobius has dressed up this history in colours somewhat too glowing. "They have seen³²⁴, he says, the chariot and fiery horses of Simon Magus dissipated by the breath of Peter and vanishing at the very name of Christ. They saw him confident in his false gods, but betrayed by their fears, and præcipated by his own weight, and lying with broken legs. Carried afterwards to Brundisium, and overpowered by shame and bodily torments, he again præcipated himself "ex altissimi culminis fastigio." This diversified form of the history shews, that all the accounts of it were not, as some supposed, mere transcripts from the Pseudo-Clementine Con-

³²¹ Clem. Hom. 4. p. 651.

³²² Clem. Homil. p. 629.

³²³ See Clem. Pseud-Rom. Constitut. Apostol. l. vi. c. 9. Suidas in *Nero*. Marcellus de Act. Petr. et Paul. in Fabric. Cod. Apoc. l. p. 650.

³²⁴ Adv. Gentes. l. 2. c. 12.

stitutions ; but, at the same time, it is hardly consistent with itself, for a man with broken legs could not easily commit such a suicide as is here described. Hegesippus³²⁵ hath it, that he ascended from mount Capitoline and, having broken his leg, was removed to Aricia, where he died. The following words in Suetonius, describing the shows and games exhibited by Nero, may probably have given rise to this fable of Simon, supposing it to be a fable, or if it be true, may possibly be a description of it,

Icarus primo statim conatu juxta cubiculum³²⁶ ejus decedit, ipsumque cruore respersit,

but in all probability they have no connexion with it. The spot, upon which Simon was recorded to have fallen, was, in the eighth century, (when the chronicler³²⁷ John of Antioch flourished) enclosed with a railing or screen of stone, and called the Simonium.

Upon the whole we should, I think, form a præcipitate judgment, if we entirely rejected these accounts. The great importance of Simon and the magnitude of the opposition offered by him to the rise of Christianity appears from the way in which he is spoken of by all the fathers, and the general truth of those accounts which represent him as practising witchcraft and conjurations will be disputed by none, excepting those who hold, that the world hath never witnessed any spiritual agency or any departure from the established laws and appearances of nature, other than those which were exhibited from time to time by God and his prophets ; an opinion untenable and adverse to many testimonies³²⁸ of Holy

³²⁵ De Excid. Urb. Hierosol. l. 3. c. 2.

³²⁶ Suet. Nero. c. 12. Dion. Chrysost. de Pulchr. p. 271. Casaubon.

³²⁷ Johan. Antioch. p. 329.

³²⁸ Genes. iii. 1. Exod. vii. 11, 12. xxii. 18. Numb. xxii. 12. Deut. xiii. 1, 2, 3. xviii. 10, 11. 1 Sam. xvi. 14. xxviii. v. 3. ets. 1 Kings, xviii. 26. xxii. 21. 2 Kings, i. v. 3. v. 16. ix. 22. xxi. 6. 2 Chron. xxxiii. 6. Isaiah viii. 19. xix. 3. xlvii. 12. lvii. 3. Jerem. ii. 8. Ezek. xiii. 6, 7. Micah, iii. 6. Matt. iv. 8. viii. 28 to 32. ix. 32. xii. 27. xii. 43 to 45. xxiv. 24. Luke iv.

Writ, and in reality entertained by very few who have any belief whatsoever of the Christian religion, though put forward by the greater number of people in the higher ranks of society, in order to conciliate and in some measure disarm that ridicule, which is the most powerful and favourite weapon of Impiety. Saint Paul writing to the converted Jews at Rome speaks of Messengers, Principalities, and Powers, endeavouring to separate them from the love of God, and to the church of Ephesus he writes from Rome, saying, "Put ye on the panoply of God that ye may be able to stand against the subtle contrivances of the Devil. Because our wrestling match is not with blood and flesh, but with the Principalities, with the Powers, with the Cosmocrators of the darkness of this age, and with the Spiritualities of wickedness among the Unearthly Beings." Saint John in his first catholic epistle says, "Children, it is the last hour; and as ye have heard that the Anti-Christ is to come, so now also many Anti-Christis have appeared; whence we know that it is the last hour." In other words; as there are two *ends*, that of the times of the Jews which shall consist in the destruction of Jerusalem, and that of the times of the Gentiles, which shall consist in the destruction of Babylon or the power so called, and as in the fullness of the times of the Gentiles the Anti-Christ is to come, so the appearance of divers Anti-Christis at this time is a sign that the times of the Jews are full and about to end. But this sort of language was ill understood by the church of Thessalonica, who thought that the great imposture and second coming of Christ, were appointed to fall upon their days, upon which head Saint Paul corrects them, and exhorts them not to be "shaken from their better judgment, nor thrown into perturbation, either by their own thoughts, or by any thing which the apostles might say in their discourses or write in their

41. xxii. 3. Acts viii. 9, 11. xiii. 8. xvi. 16. Rom. viii. 38. 1 Cor. viii. 5. x. 20. Galat. v. 20. Ephes. vi. 11, 12. 2 Thess ii. 9, 10. 2 Tim. iii. 8. 1 John, iv. 1. Rev. xiii. 13, 14, 15.

" epistles, so as to imagine that the day of Christ was at " hand." He then proceeds to declare that the Great Impostour who should enthrone himself as God in the Temple of God was *restrained* from appearing *until his own time*, and when that time should arrive *the Restrainer* (probably meaning the Paraclete) should be removed, and then should openly stand up that man, in whom is the presence of Satan in his *energy*, in all power, and with signs, and with miracles of falsehood, and with all the illusion of unrighteousness in them that perish. Now Saint Paul admitted, as touching his own time, that the mystery of the defection was even then in it's *energy*, only there was One who restrained it. But the energy of the mystery consisted (as we have just seen) in power, and signs, and miracles; and the apostle speaks of those of Simón especially, though there were also other sorcerers, exorcists, and persons having the spirit of Python. But what need is there of more ado, when we read in plain terms that " Simon of long time had bewitched them with " sorceries?"

With respect to the Clementine books, and various others which bear the name of an authour who did not compose them, it is not very clearly ascertained how they originated, or to what extent their real authours did impose an actual fraud and deception upon their cotemporaries. But I conceive that, where any one had left a name famous for the actions and discourses of his life, but no written monuments of what he had argued, or performed, had survived, it was usual to frame works agreeable to the known colour and peculiar character of his doctrine, and to the events of his life. The Orphic hymns, whenever composed, though not really poems of *Orpheus* are really *Orphic poems*, and represent, I dare say, with much fidelity, though in an abbreviated form, the notions and language of those more ancient mystics who were distinguished as Orphical doctours. The grammarian, who wrote a short poem upon the story, (which in truth is a religious allegory) of Hero and Leander, must not be thought

to have given it Musæus his name at random, but because he well knew (from the many sources of learning to which he had access) that the ancient Musæan books treated of religion under that mystery or parable; or even because he had actually abridged and picked out the fable from those very works. It was the rational practice of the apostles to impart the truths of religion *ad modum recipientis*, so that a Grecian abjuring his false gods, and turning to the true one, would continue to use such phraseology as he had been accustomed to use in describing the misdirected but closely similar doctrines of paganism, while the Hebraizing Jew would retain the language of the Law, and its illustrations, while descanting upon the doctrines of the Gospel. And in all this there was nothing amiss, for as divine things cannot have any precise and properly corresponding values in an human vocabulary, and can only be expressed by metaphor and similitude, it was free to all those who embraced a sound creed to set it forth and adorn it in the philosophy of their native tongues. Saint Clement of Alexandria, who is supposed to have been born at Athens, divided his body of divinity into the three Eleusinian ³²⁹ degrees, Purification, Initiation, and Perfection. It is highly probable that Saint Dionysius, being a learned man and teacher of philosophy at Athens, and a counsellour of the Areopagus, in whose especial keeping we have seen that the occult religions of that city were placed, preserved in his preachings a tinge of that style, to which, in the treatment of sacred topics, he had always been accustomed. But it cannot be denied that the treatises of Cœlestial and Ecclesiastical Hierarchy and the other Dionysian books are very unworthy of any apostolical father, if they were really intended to be received as a memorial of his opinions. But the name Dionysius was common to such an extent, that no less than one hundred and twenty-eight Greek authours ³³⁰

³²⁹ Vide Fabr. Bibl. Gr. vol. vii. p. 101. Harles.

³³⁰ Bibl. Gr. vol. iv. p. 405.

on different subjects, Dionysiî, are enumerated in Fabricius. The works in question have been supposed to be written by Dionysius Corinthius³³¹, and may have been interpolated in those particular places which allude to the Areopagite personally. Nor is it easy to believe, that if these works had been written as and for his works, they would have been made to cite the *Stromata*³³² of St. Clement Alexandrine. Had Origen's famous life been spent in oral controversy and not in writing, I should think it almost certain that some works of a similar kind would have been framed, in order to embody and set forth, as far as it could be recovered, the system of his remarkable opinions; those works would have borne his name, and in an uncritical age they would have passed for his own, but when scepticism and critical enquiry came to life again, they would no longer have been cited but as Origenis codices pseudepigraphi. But it would not from thence have followed, that their substance was as insincere as their title, but on the contrary they might have been esteemed to contain the best and most ample records of Origenism. These remarks strongly apply to the Clementine books, which contain a great deal of fact as well as of controversy, and were (as it seems) composed in the third century, when the Simonian hæresy was still in existence, and which was an early and respectable age of the Church. I therefore look up to them as containing what was then received and understood concerning Simon, and as affording a fair notion of his most diabolical character, tenets, and performances; to say nothing of their excellence in other respects.

It has not been sufficiently kept in mind that Simon's people were *Christians* or followers of a person calling himself *Christus*, and that they were by far the most turbulent and wicked sect or faction in Rome during the reigns of Claudius Drusus and Domitius Nero. Jesus and Simon were both entitled *Christus*, and the name Jesus was quite unnoticed in

³³¹ See Placc. Theatr. Anonym. tom. 2. p. 232. ed. Fabric.

³³² Hakewill's Apologie, part 2. p. 222.

the forming of sectarian titles until the days of Loyola. This want of observation has led people into the mistake of supposing that the Christians whom the historians of those Cæsars describe, are the Jesuite Christians, of whom the younger Pliny and Lucian give such faithful pictures; and consequently that those historians with equal wickedness and brutish stupidity misrepresented the general character of a whole sect, notorious and visible as it was to all who lived in Rome. The *Judæi assidue tumultuantes, the per flagitia invisi*³³³ *quos vulgus Christianos appellabat, the odio humani generis convicti, and the foulest reproach of that corrupt city quò cuncta undique atrocia aut pudenda confluunt celebranturque,* are the Simonian Christians, or, in truth, the *Anti-Christians*. Some authours pretend that Nero³³⁴ was so infatuated and bewitched by the arts of Simon that he persecuted Peter, and others of the faithful, to death, in order to avenge the Samaritan's downfall; but this rather savours of the violence with which all parties have fallen upon this unhappy prince and lacerated his memory, and it is more likely in my judgment that whatever Christians perished in that reign were mixt up and confounded with the disciples of the wizard, who were indeed, as Tacitus saith, *sontes et novissima exempla meriti*. Nero might naturally have supposed, in his ignorance of the more accurate details, and from what he had seen of this empyric Christ, that the other, whom Peter and Clement adored, was a sorcerer of the same stamp, though of greater power, than Simon Magus: and the Christianizing Jews of Rome (whom St. Paul addresses as *Romans*) might have been as imperfectly distinguished, on this occasion, by the Cæsarian government, from the Simonizing, as they constantly were from the Hebraizing Jews. It is indeed supposed that the serious apprehensions excited in Nero's mind, by this man's proceedings, were the real motive which made him send the Vespasians against Jerusalem. Simon died

³³³ Tacit. Annal. l. xv. c. 44.

³³⁴ Hegesippus de Excid. l. 3. c. 2. Johan. Malal. p. 330.

"undecimo anno Neronis, et eo mortuo statim decretum³³⁵
 "est excidium, et Tito commissum bellum, unde ignis in
 "totam domum Israel." Simon Bar-Iona the apostle being
 called *the Rock*, it seems that Simon the wizard's title, ὁ
 Ἐσως, was a direct competition with him, in which the lan-
 guage and impure notions of Anti-Christism (which hath been
 shewn to be the worst form of paganism) are opposed to those
 of Christianity; and the discomfiture of Simon Magus and
 his infernal frauds by Simon Bar-Iona in the midst of Rome
 is, I apprehend, the first origin of the ecclesiastical tradition,
 which has represented *Rome* as the seat of that apostle's ca-
 tholical hierarchy according to the words, "upon this rock
 have I built my church."

The same opinion was by some entertained of Simon the
 Samaritan, as of the prophetic Anti-christ, namely, that he
 was the actual and begotten son of Satan; Σίμων³³⁶ πρωτο-
 τικίς αὐτῆς (Ὁφθαλμοῦ υἱός: an opinion of which we may, by
 analogy, conclude the falsehood as regards Simon, and also as
 regards the great Anti-Christ, by remembering that, what-
 ever was said upon the subject, or thought, "*Cush did beget
 Nimrod.*" But the truth is said to be, that he was a son of
 Antony and³³⁷ Rachel, from which he would seem to have
 had a *Roman* father, which the events of his after life render
 not improbable. He may even have owed his birth to that
 famous general who filled the East with his debaucheries,
 and contended for the empire of the world, calling³³⁸ himself
 the New Bacchus, the husband of Minerva, and the lineal
 descendant of Hercules. This personage, besides being ge-
 nerally addicted to the³³⁹ literature of the East, dabbled
 particularly in the mysteries of the Jews, and consulted their

³³⁵ Postel de Orbis Concordiâ, l. iv. p. 384.

³³⁶ (Pseud. ?) Ignat. Epist. ad Trall. p. 69.

³³⁷ Clem. Hom. 2. p. 624. Abdias Hist. Apost. l. 1. p. 416. ed. Fabric.
 Hamb. 1743.

³³⁸ Vell. Pat. l. 2. c. 82. Dion. Cass. l. 48. c. 39. Plutarch. Antoine.
 tom. xi. p. 309, 310, 342. Dacier. ed. Maestr. 1778.

³³⁹ Suet. Aug. c. 86.

doctour Rabenu Hacadosh³⁴⁰ concerning the cabala of the Tetragrammaton and of the numbers 12 and 42. The interest taken by Antony in the Hebrew religion and prophetic numbers, and the great endeavours made by Simon to give himself consequence in the city of Rome, combine to countenance my suggestion. He was originally one of the thirty baptizers who attended upon John the Baptist, in whose congregation there were some ambitious spirits by no means willing to confine themselves to "the power of Elias" and to "*wait for another.*" Accordingly, when John died, Simon and Dositheus (another hæresiarch) contended for his vacant place; but when Dositheus came to strike him with his wand, it seemed to pass through the body of Simon as through air or smoke, in deference to which magical prestige Dositheus acknowledged him as, that which the Samaritan and Sadducee hæretics called, *ô 'Ešwš*. Two of his most confidential pupils were the sons of that Syrophœnician woman who conversed with our Saviour, and these boys, who afterwards abandoned him and joined Saint Peter, gave that³⁴¹ saint the most ample details of Simon's villanies. As the Syrophœnician was³⁴² "a woman of Canaan," and as Simon the Zelot was also³⁴³ a Canaanite, it is not unlikely that he may have been a near kinsman of that woman; and that Simon the Wizard was also another of the same family and connexion, and originally, like that woman, "by religion an Hellene." But another and more interesting speculation arises to my mind, with regard to this Man of Sin. The perambulations of Jesus were performed in a state of poverty, and surrounded with perils, and offering but slender temptations to any im-

³⁴⁰ Rabenu cit. Postel de Orbis Concordiâ, p. 30. b. edit. minor.

³⁴¹ See Clem. Hom. 2. p. 626. Hom. 18. p. 738.

³⁴² Mat. xv. 2. Mark vii. 26.

³⁴³ Matt. x. 4. St. James the less, and Joses, and Simon, and Jude, are called the *adelphî* of Jesus; Matt. c. xiii. v. 55; but they were born of a different mother; Mark xv. v. 40; and it is the general opinion that *cousins*, to whom we even give the fraternal title of *germani*, are meant by the word ἀδελφοί.

pious or hypocritical man to join his fortunes, and the mild and inoffensive character of the mission he was then upon was not calculated to inspire hatred except into the minds of the high Judaizing party. Yet it appears that a man of the most infamous disposition succeeded to get himself enrolled in the number of the apostles, with no higher motive of apparent interest, than that of purloining some part of the slender charities of men, who were little more than objects of charity themselves, and ultimately betrayed the founder of our religion unto death for a sum so small, that we cannot readily believe it to have been the primary and real incentive cause of an action of such magnitude, atrocity, and odium, and having, (as all actions directed against the leader of an enthusiastic sect must have,) no little danger. For who could warrant him, that his head might not speedily follow the ear of Malchus? It is no sort of answer to these difficulties, to say, that Satan entered into him, because the tempter works upon the human mind by motives, and by raising up visions of wealth, ambition, and other worldly objects, which intoxicate a man's heart. But if a possession like that of the wretched dæmoniacs were meant, destroying health, intellect, and volition, the unwilling agent of this crime would neither have been a prey to his own remorse nor to the denunciations of the Lord, who said it would "have been good for him not to have been born;" but on the contrary he would have been an object of the greatest commiseration, and would have been relieved from his unhappy state by exorcism. This traitour was called, for some reason which learned disputations have left where they found it, in utter darkness, the Iscariot, *ἐἰς τῶν μαθητῶν 'Αυτοῦ, 'Ιεδας* ³⁴⁴ *Σιμωνος 'Ισκαριωτης, ὁ μελλων αὐτον παραδιδαναι*. Nothing else occurs to shew of what Simon Judas was the Son. Had he been the son of Zelotes, it is incredible that so shocking a circumstance should be no where alluded to, and especially at the ³⁴⁵ meet-

³⁴⁴ John xii. 4. and vi. 71.

³⁴⁵ Acts c. 1.

ing of the eleven bishops, at which the Zelot was present, and at which Peter announced the awful death of Judas. But every thing tends to convince me, that Judas the Iscariot was the son of none other than the detestable Simon Magus. Of Judas, the Apocryphal Scriptures relate, that he was so like to Jesus as to be scarcely distinguishable from him, and that Judas was crucified instead of him by means of this resemblance; the like of which was held concerning Simon of Cyrene by the Basilidian³⁴⁶ Docetes. If Judas was the son of Magus, who from as early a period as the death of St. John Baptist had endeavoured to turn the divine mission to his own ends, we may thence comprehend that Judas was a spy employed to watch, and if possible to frustrate, the views of the Christians and their celestial teacher, and also to collect from among them such knowledge and wisdom as might be serviceable to the sorcerer his father, in which same pursuit the latter offered the money to Peter in Samaria; but not with the same success which crowned the artifices of the son, for³⁴⁷ Judas obtained power from the Lord to cast out Spirits, and to heal all manner of sickness. This supposition agrees infinitely better, than that of his being a mere hired agent of the priests and pharisees, with the regard in which he was held by the Cainite Gnostics, whose favourite text-book was the Gospel of³⁴⁸ Judas Iscariot; a work which it is, however,

³⁴⁶ Tertull. Præscr. Hæret. vol. 2. p. 62.

³⁴⁷ Matt. x. v. 1.

³⁴⁸ As this is a subject both curious and important, I will subjoin some further illustrations of it. "Those whom some call Caiiani derive their name from Cain, whom they load with praise, and consider him as their father. . . . These Caiiani hold that Cain sprung from the *more valid* power and from the authority on high, as likewise Esau, and the congregation of Core, and the Sodomites; but that Abel sprung from the *weaker* power. Wherefore they esteem all these people laudable, and of their own kindred; for they boast of being kinsmen of Cain, of the Sodomites, of Corah, and Esau, and ascribe unto them the perfect *gnosis* from on high. Consequently, they think that the maker of this world when he attempted to destroy them, was unable to do them hurt, but they hid themselves from him and were transformed into the *Æon* who is on high, from whom is the valid power; for *Wisdom* received them as being her own. Judas, they

nearly self-evident that he could not have written. They maintained that Judas alone of the Apostles had attained the perfection of wisdom (ὑπερβολὴν γνώσεως) and knew the "Mystery of Treason" which should dissolve all earthly and celestial things. Accordingly his Gospel exhorted people to dissolve all the ordinances of Hystera the maker of heaven and earth. It is also to be wondered by what means such a man got admission into the society of the apostles, and into such high trust³⁴⁹, but that difficulty would be much lessened if we should suppose him to be a kinsman of the Canaanite whose devotion, probably over quick and fervent, and therefore unsuspicious, gave him his surname. At the first³⁵⁰ commissioning of the twelve apostles, their two names are thus put together, "Simon the Canaanite, and Judas Iscariot who also betrayed him." It follows that I do not at all believe him to have been a man of Kirioth in the south of Judah towards³⁵¹ Idumæa. But I do conjecture, that his surname is fetched from the greek verb ἰσχω, *I feign*.

"say, well knew these matters, and they will have him to be their kinsman, "and impute to him an overflowing fullness of the gnosis. So that they "hand about a book which is called after his name, the Gospel of Judas. "And they have also other books against Hystera, for so they call the maker "of heaven and earth." Epiphan. Adv. Hæret. l. 1. p. 276. ed. Paris, 1622. "These things, they say, were well known to Judas the betrayer, "who alone, above all others, had such a knowledge of the truth as to be "able to accomplish the mystery of treason, (mysterium proditiōis) and by "whom all things terrestrial and celestial were dissolved, and they have a "compilation written in this spirit and called Judas's Gospel. But their "writings are now collected together, in which they exhort people to dissolve "the works of Hystera. They call the creator of heaven and earth Hystera." Irenæus l. 1. c. 35. p. 90, 91. ed. Gallasii. Theodoretus after recounting the same matters says, "they hold that Judas alone, of the apostles, possessed "this knowledge, καὶ διὰ τὸ τοῦ τῆς προδοσίας ἐνεργῆσαι μυστηρίον." Hæret. Fab. l. 1. c. 15. tom. iv. p. 206. Paris. 1642. The root of this doctrine (so far as the Christian heretics are concerned) is to be found in the tenets of Simon Magus; ὁ Θεὸς τὸν κτίσαντα τὸν κόσμον ἀνάτατον εἶναι λέγει, ὅδε νεκροὺς ἐγγιγνῆθαι πιστεύει. Simon. ap. Clem. Hom. 2. c. 22. p. 626.

³⁴⁹ John xii. 6.

³⁵⁰ Matt. x. 4.

³⁵¹ Josh. xv. 24. cit. Schleusner Lexic. in Ἰσκαριώτης.

Ἰσκαρ, ψευδεα πολλὰ λεγὼν ἐτυμοισιν ὁμοία,

and from some derivative noun ἰσκαρ (like ὄναρ and ὑπαρ) meaning a fiction or false pretence; and that the titles Zelotes and Iscariotes, the hot enthusiast, and the sly simulator, have a certain reference to each other; as those of the two rival Simons, Magus and Bar-Iona, (γεννημα της Ἐχιδνης and γεννημα της Περισερας) also seem to have. It is well worthy of remark that it was not even pretended, that the proceedings of the Iscariot were founded in Truth, or that they ought to have been so, but on the contrary it was avowed by his disciples that *Simulation and Treachery* were mysteries of the highest Gnosis. This part of their doctrine, it will be remembered, is handed down in the oldest books we have, and forms the evil-good character of the Homeric necromancer.

Ἐμ' ὁ Δυς Ἐυς, Λαερτιάδης, ὅς πασι δολοισιν

Ἀνθρωποισι μελῶ, καὶ μου κλεος ἔρχον ἵκει.

There is a remarkable and studied avoiding, on the part of the sacred writers, to give one syllable of information concerning Judas the Iscariot, more than seemed indispensable.

When Christ was departed from the Earth, then it was that the great field was laid open to our impostour's ambition, and with that view he began to promulgate the docetic hæresy which afterwards spread far and wide, representing the theanthrope as an impassible being, and the human form that suffered on the cross as a mere præstige or phantasia, and himself as being the very Christ to whom his disciples blasphemously imputed both death and degrading ignominy. He was not, I suppose, unaware that the Homeric Helena was the mother of Nimrod, and he had read that Quirinus was the nurseling of Helena, and must have also been familiar with all that related to Adonis; it is therefore most likely that, at Rome, where he vended himself for God the Son, he endeavoured to pass off his Helena for the virgin mother. It may be said, how could Simon practise

such a deception uncontradicted by the celebrated woman whose character was thus counterfeited? But it may be answered that nothing is known of the fate and fortunes of the mother of the Lord subsequent to his ascension, and that this very ignorance has occasioned fables to be built up scarcely less extravagant, than those in which Simon Magus dealt. For Mary, upon whose character and personal qualities nothing is said by the evangelists, and whom her Son so carefully avoided holding up to any sort of worship or veneration, as to say even, *Τὴ ἐμοὶ καὶ σοὶ* ³⁵², *γυναι*; has been worshipped as the Queen of Heaven, the Star of the Sea, and such titles as were better suited to the gnostical orgies, than to the Church. The caution shown in thus avoiding to exalt in any way the dignity of this mortal, or to attribute to her any power or voice in matters relating to the mission, was apparently intended to prevent, and ought to have prevented, such unwarrantable superstitions. The beatification by the announcing Angel is a declaration of the glorious conception of the Messiah, and of the peculiar favour conferred on her as a handmaid of God, but gives nothing of intrinsic dignity: Yet, she hath even been said, and very generally received, to have been herself engendered (as her Son was) immaculately and without original sin; and for this purpose a duplicate legend has been framed, of one Joachim being contracted in marriage to one Anna, who is miraculously impregnated with the infant Mary, and Mary is thus made out to be the daughter first, and then the mother of God. The source, from which this name of St. Ann is stolen, may, I think, be traced. The Virgin's name was Miriam, which in Greek is turned into Mariamnè, which name we retain in use and call it Marianne, and many of the vulgar take for a compound of the two common names Mary and Ann; but in truth the names of the Virgin Mary, and the Virgin Ann, are both carved out of the Syro-Hellenic name of the former, Mari-

³⁵² John ii. v. 4.

amnè. One tradition is that Mary never saw death, but ascended, as her Son did, into heaven, and Epiphanius (who was cotemporary with Diocletian) owns that he is unable to ascertain whether she died or had continued in a state of immortality. "Holy Writ," he says, "contains neither her death³⁵³, nor whether she died at all, nor whether she was buried. And when John went upon his journey, it nowhere says that he took the Holy Virgin with him. "We know not therefore whether she ever died at all or was buried." But some people in his time, like people *ἐμβρογότησει τινι ἢ φρενοβλαβείᾳ φερόμενοι*³⁵⁴, worshipped Mary as a Goddess, and offered to her Collyrides (the Chaounim of the Queen of Heaven), and held meetings in her honour. The sect called Mazamæi³⁵⁵ or Melchitæ maintained that there were three divine persons, God, Messias, and Mary. The Rhemish Bible hath this note upon Acts, c. i. v. 14, "It pleased not God that there should be any farther note of her life, doings, or death, in the Scriptures;" an observation far more worthy of note than the story which immediately follows, how "they opened her sepulchre on the third day, and found it void of the holy body, but exceeding fragrant, and they returned assuredly deeming that her body was assumed into heaven." It is true indeed that the Lord upon the cross commended his mother to St. John, who "from that hour³⁵⁶ took her to his own home," which affords a presumption that she continued with him for some time, but for how long cannot be conjectured in the absence of all intelligence. Her life, associated to that of the favourite apostle of Christ, could scarce have been so utterly devoid of all interest, as for the fathers of the Christian church to suppress or prætermitt all mention of it's course and termination.

³⁵³ Adv. Hær. p. 1043, 4.

³⁵⁴ P. 1054.

³⁵⁵ Eutych. cit. Hottinger Hist. Orient. l. 2. c. 2. p. 227. Beidavi in Alcoran sur. 4. p. 60. cit. ibid.

³⁵⁶ John xix. 26.

It may therefore be supposed that amidst the perils and persecutions to which the disciples were exposed she may have perished by violence, and the particulars of her fate never have been brought to light, in which case the prophecy³⁵⁷ of Simeon, "a sword shall pierce through thy own soul also," would obtain a literal construction. In all ecclesiastical records of decent authenticity there is, as the Romish commentators say, no farther note of her life or death, her vanishing is complete, and leaves not a vestige upon which speculation can work, and if, in the confusion of affairs among the early Christians, there was the like doubt and uncertainty at the time, then Simon would have known how to turn her disappearance to account as well as the aphanism of the Lord. As to the twelfth chapter of the Apocalypse, and especially the fifth, sixth, and fourteenth verses, which might seem to bear some allusion to the Virgin Mother, I can do no more than confess my entire inability to surmise what it is about. I have at some moments imagined that I saw a slight glimmering of it's signification, wherefore I just barely mention it; but I cannot make up my mind to any opinion as to who, or even as to what kind and character of persons, or of powers and institutions, are in that vision foreshadowed.

It is now time to have done with this man and his companion, the Gnostic Helena, or apocalyptic Jezebel, simply observing that his crew of *Samaritan devil-worshippers* are not very obscurely pointed out in "them which say they are *Jews, and are not*³⁵⁸, but are the synagogue of *Satan*."

S. XI. Peregrinus of Parium³⁵⁹ in Troas lived in the reigns of the Antonines Pius and Marcus, and set out in life with every sort of vile and atrocious crime. Detected in adultery he was driven with circumstances of ignominy from Armenia; and afterwards being caught in the sin of Sodom (which

³⁵⁷ Luke ii 35.

³⁵⁸ Rev. 2. v. 9. 3. v. 9.

³⁵⁹ Lucian. de Morte Peregrini, vol. viii. p. 272. ad p. 305. Bipont.

through life he practised) was rescued out of the hands of justice by a great bribe. He crowned his career of vice by strangling his aged father in order to inherit his estate, but finding his country an unsafe residence for him after this action, he withdrew into the Palæstine Syria and united himself to the Christians, by whom he was presently regarded as a prophet and a coryphæus, and published commentaries upon Holy Scripture, and original books of his own upon their religion. He was looked upon, for a season, as the very chief and president, saith Lucian, of the votaries of "the crucified man who invented this new mystery." Peregrinus was taken up upon the charge, then a criminal one, of Christianity, and his captivity was regarded by all Christendom as a common calamity, and his prison was surrounded by crowds of the faithful bringing him victuals and rehearsing the scriptures to him. They were indeed, as Lucian says, so devoted to the crucified sophist, as to imagine themselves all brothers of one another, and entitled to enjoy everlasting life, in so much that any cunning man or sharper, having a knowledge of human affairs, might easily make a fortune of their simplicity. Having managed to get out of prison, he went home to Parium, but finding his native city still too hot for him to reside in by reason of his parricide, he distributed his patrimony of thirty talents among the poor of the town, and once more threw himself upon the charity of the unsuspecting Christians. Being, however, either wearied of their society, or more likely detected by them in his impious machinations, he parted company with them, and went forth in the new character of a Cynic philosopher, which character he acted, at Alexandria, in such a disgusting way as may not be described. It was probably long after this that he visited Athens, and imposed upon the weak judgment of Aulus Gellius³⁶⁰, one of his auditors, by his Herculean maxims of virtue, "virum sapientem non peccaturum esse, etiamsi peccasse eum Dii" "atque homines ignoraturi forent," and by his harsh and

³⁶⁰ Noct. Att. l. viii. c. 3. l. xii. c. 11.

overweening rebukes to the most venial offenders; one anecdote of his austerity in this latter respect has been lost to us with the eighth book of Gellius, whereof only a table of contents is now extant. Seeing the philosopher Demonax laughing, and conversing with urbanity, he cried, *Δημοναῶς ὁ κυνᾶς*, to which the other justly retorted³⁶¹, *Περεγρίνῃ ἐκ ἀνθρώπων ζεῖς*. From Ægypt he came to Italy, where he had no sooner landed, than he began to indulge in coarse invectives against the Roman emperour (one of the Antonini), confiding in the well known moderation of the Prince and the contempt in which he was himself held by the government; but at length the prefect of the city informed him, that his presence in Rome was no longer desired. Peregrinus now betook himself to Greece, and, at the celebrating of the two hundred and sixty second Olympiad, appeared at Elis, and disgusted the whole assembly by his snarling and paradoxical austerities, giving out (at the same time) that at the ensuing Olympiad, he would burn himself living upon a funeral pyre, and obtain apotheosis by the appropriate name of Phœnix, instead of that of Proteus, which he had (as I conjecture) assumed while in Ægypt, as well because Proteus was the most ancient of the prophet gods of Ægypt,

*γερων ἄλιος νημερτής
Ἄθανάτος Πρωτεύς Ἀιγυπτίος,*

as also, because the mercurial and versatile character of that Being,

Πάντα δὲ γιγνομένου πειρῆσεται,

would both account for his appearing in any (even in a Cynic's) form, and would also justify his own profligate changes and tergiversations, it being forsooth consistent in Proteus to act with inconsistency, and to be all things unto all men; not to

³⁶¹ Lucian. Demonax. c. 21. tom. v. p. 242. ed. Bipont.

mention the play upon his own country-name ³⁶², Παριος, and that of Homer's Proteus, Φαριος.

It is curious to observe that Apollonius of Tyana, who was born three years before our Saviour, from whose school Alexander Abonoteichites³⁶³ was sent forth, and who may be deemed the founder of this class of impostours in Asia Minor, made the self-same pretence. "The spectre of that Proteus, "whose changes Homer describes, appeared to his mother "when she was big with him. She, nothing fearful, asked "him, Whom shall I bring forth? and he said³⁶⁴, ME! She "rejoined, And who are you? He said, Proteus God of "Ægypt." Had we the four books of his Acts, by Mæragenes, instead of the nauseous and silly work of Philostratus, we should have a great insight into the character and proceedings of all these abominable fellows.

However, Peregrinus even in declaring that he should become a God, and sit upon a throne beside the thrones of Vulcan and Hercules, did not dissemble that he was to be numbered among the Powers of Darkness.

Ἄλλ' ὅπταν Πρωτεὺς . . . ἔλθῃ ἐξ μακρὸν Ὀλυμπον,
Δη τοτε παντας ὁμῶς οἱ ἀρερῆς καρπὸν ἐδῆσι
Νυκτὶ πόλον τιμᾶν κελομαι ἥρωα μεγίστον
Συνθρονον Ἡφαίστω τε καὶ Ἡρακλῆι ἀνακτι.

In truth, the pantomorphous dæmon Proteus is the spirit of *Chaos* which appeared in the human form of Demogorgon's son Orion, the Tower-building Huntsman,

Concidit infelix et nunc chaos implet Orion,

or he is the spirit Demogorgon himself,

who in dull darkness pent

Far from the view of gods and heavenly bliss

The hideous Chaos keeps,

³⁶² See Jul. Pollux ap. Philostr. Sophist. l. 2. c. xii. p. 593. Olear.

³⁶³ Lucian. Alex. c. vi. p. 69. Bipont.

³⁶⁴ Phil. Vit. Ap. l. 1. c. iv. p. 6.

of Demogorgon, who sought to obtain homage from the children of darkness and perdition, by pretending that *he* was the father of the Darkness, and *the Darkness* the mother of all other things, as the witch Duessa in her invocation of *Night* is well and learnedly made to believe³⁶⁵,

O thou, most ancient grandmother of all,
 (More old than Jove, whom *thou* at first didst breed,
 Or that great house of gods cœlestiall)
 Which wast begot in Demogorgon's hall,
 And saw'st the secrets of the world unmade.

That Demogorgon³⁶⁶ was the tyrant of *the Night*, may be read in the beautiful poem of the Flower of the Leaf. The miserable Peregrinus, while employed in deceiving others by all manner of villainy, was himself deceived by the Evil Spirit, forgetting or disbelieving what he had learned among the Christians, that the most high God "*formed the Serpent*" and "*created the Darkness*," those being "*parts of His ways*," and desperately imagining, (if I do not mistake the whole matter) that by devoting himself to wickedness pure, or, like the antediluvians, to "*imaginations only evil continually*," and by making (what few or none out of so many anti-christs would do) a great self-sacrifice in imitation of Christ, he would really obtain the reward held out by Satan to the elders of his synagogue, and be seated next to

the throne

Of Chaos and his dark pavilion, spread
 Wide on the wasteful deep, where with him throned
 Sits sable-vested Night, eldest of things,
 The consort of his reign, and by them stand
 Orchus and Hades, and the dreaded name
 Of Demogorgon.

The two hundred and sixty-third Olympiad arrived in

³⁶⁵ Faerie Queen, Book 1. cant. 5. verse 22.

³⁶⁶ V. 493.

course, and Peregrinus was there, attended by his favourite disciple Theagenes of Patrae (who was afterwards worshipped for a god in the isle³⁶⁷ of Thasos) and others of his followers. A fosse of about six feet in depth was dug; and in it a pyre of wood and faggots was constructed, and, at the hour of the rising of the Moon, Peregrinus and Theagenes appeared, bearing each a lighted torch, and set fire to it, which done, Peregrinus casting off his raiment and exclaiming with a loud voice, "Spirits of my father and of my mother receive me!" leaped into the raging furnace and was no more seen. Such was the end of this very wonderful affair, recorded by the historian Ammianus³⁶⁸, the sophist Philostratus³⁶⁹, and Tertullian³⁷⁰, and described by an eye-witness, the incomparable Lucian of Samosata; and its consequences were not so great as might have been expected in that age of superstition. The divine honours of Peregrinus were confined to his own little native town³⁷¹ of Parium, where his statue was supposed to render oracles.

There is scarcely another parallel to be found for the conduct of Peregrinus, but that of the Persian³⁷², Al-Mokannah, who, after declaring that God was incarnate in him, and announcing that he should return to govern the whole world, and after putting to death (as he thought) every soul in his castle that might have espied his actions, jumped into a barrell filled with aquafortis, so that no remains of him should be found to discredit the tale of his aphanism. But even this man was, at the time, so hard pressed by the Caliph, that he had scarce any choice but to die. Peregrinus was an officious and uninvited victim.

I have judged this history worthy of the place I have as-

³⁶⁷ Athenagoras Legat. pro Christianis. p. 54. Oxon. 1682.

³⁶⁸ L. xxix. c. 1. s. 39.

³⁶⁹ Vit. Sophist. l. 2. c. 1. p. 563. Olear.

³⁷⁰ Liber ad Martyras. vol. iv. p. 71.

³⁷¹ Athenagoras, p. 122.

³⁷² See Herbelot in *Hakem ben Haschem*. Encycl. Britann. in *Bagdad*.

signed to it, as well for its authenticity, as for its great analogy to that of Simon. Peregrinus was strictly a *Simoniac*, and entered into the congregation of the faithful only to learn their mysteries and the better to concoct his own diabolical imposture, and like Simon Magus he only quitted their ranks to throw off the mask he had worn and openly proclaim himself a god and a "cosmocrator of the darkness." If any thing were wanting to excite our astonishment yet higher, it is the fact of this Cynic's base and extreme cowardice, of which we hear from Lucian, who himself travelled in the same ship with him from Troas³⁷³ to Syria, and observed him crying and screaming among the women when a storm arose, and who was informed by the physician Alexander of his like unmanly behaviour when sick. It shews by what a strange fanaticism (if not actual *possession*) he was carried away, and what a zeal of wickedness had devoured him.

Of the illustrious authour, to whom we owe the more minute details of this history, a few words may here be said. We have oftentimes occasion to grieve at the impatient spirit of some professors of our faith, who will rail unmercifully against the ignorance of those who could not be expected to know, and the incredulity of those who had but slender reasons for believing. To me, this authour appears as the purest and sincerest lover of truth whose writings I ever read,

qualem non candidiorem

Terra tulit.

He was absolutely surrounded by all manner of evils, both moral and religious; by the prodigious fables of the old religion, the disgusting frauds by which the heathen conjurours sought to wrestle with Christianity, the decline of honest and the growth of corrupt and servile manners, the perversion of all philosophy, and the more peculiar affectation of those sects, whose profest austerity was subservient to the schemes of hypocrisy, and, in literature, by the drivelling of sciolists and

³⁷³ Lucian. *Peregrin.* c. 43.

pretenders in every department ; so that his office and occupation, even more than that of Socrates, was to expose error and vice by such playful irony, or burning sarcasm, as might be required by the gravity of the several occasions, in preference to the laying down of doctrinal precepts. Whether the fictions of antiquity³⁷⁴ were to be exploded, the hypocrisy of austere philosophers³⁷⁵ stripped to its obscene nakedness or the empty vanity of others puffed away, the villainy of sorcerers and theurgic impostors³⁷⁶ held up to scorn and derision, the servility of parasites³⁷⁷, or the pedantic ignorance of the sophist³⁷⁸ and grammarian tribe (the spawn of that age) exposed, the laughing sage of Samosata was never wanting to his task. His dogmas indeed were few, and his works of irrision and confutation many, but it were too much to suppose that he had no principles, however suitable those wicked times were to generate in free minds a spirit of mere scepticism ; nor do sterling philosophy and virtue, in what sect soever they may be displayed, ever lack their tribute from him. In treating of Christianity his ingenuous temper is very discernible ; he regarded them as a deluded and enthusiastic people, wedded to the new mysteries of one of those simulators, so common in that and the preceding age, a people seeking the best ends by ideal means, a people open to deception from the simplicity of their manners, and actually deceived by the pretended working of false miracles ; but his accounts of their conduct, opinions, and tenets, are remarkably just³⁷⁹, for one who clearly had no very intimate acquaint-

³⁷⁴ Dial. Deorum. Jup. Tragæd. etc. etc.

³⁷⁵ Lapithæ. Vitarum Auctio. Peregrinus.

³⁷⁶ Peregrinus, Alexander. Philopseudes.

³⁷⁷ Parasitus. De Mercede Conductus.

³⁷⁸ Lexiphanes. De Hist. Conscribendâ. Vera Historia. Rhetorum Præceptor.

³⁷⁹ See Peregrin. c. 11, 12, 13. Philopseud. c. 16. vol. vii. p. 266. Hermetim. c. 23, 24, 25. vol. iv. p. 29...32. I know not, but I may be the first, who have observed the allusion in this dialogue, it is however a very striking one. See vol. i. of this work, p. 8, *note* ; and the parable in Matt. c. 22. Matt. c. 8. vs. 11, 12. Hosea c. 2. v. 23. Rom. c. 9. v. 25. Mark c. 14. v. 51.

ance with them. His censure doth but extend to their zeal, in crediting a tale, of which so many impostours had naturally made him incredulous, and at worst he only despises their fond reliance upon what he deems an airy although he describes it as an enchanting dream. A vein of ridicule and a life expended in the detection of hypocrisy are apt to end in license and unprincipled latitude; but Lucian, though seemingly addicted to no one of the sects which disgraced his age, and though but a votary of reason, natural religion, and innate morality, preserves a constant sense of the reverence due to useful ³⁸⁰ wisdom and unaffected virtue, in the Academy, the Lyceum, the Stoa, or in the common walks of life, rightly esteeming that the Moral Sense is older than philosophers and their tenets, and will survive all those dogmatical factions which have arisen or shall hereafter arise in the never-ceasing war of words. *Hermotimus* is the purest and most beautiful of Socratic dialogues, and its results appear to be those of a man fully sensible of the perfect ends proposed by Christianity and of the inadequacy of human efforts for their attainment, but declining from the operation of strong reasons (the same ³⁸¹ perhaps which dissuaded the accomplished Philo) to embrace that wisdom from on high, and therefore reposing in the reasonable conclusion to which such premises direct us, that it "suffices for a man to live with justice, discretion, and fortitude," and to lead "a social and civic life without indulging "in paradoxical or inflated thoughts;" or (as the sons of Israel truly say,) that the precepts given to the Noachidæ are sufficient under God for the salvation of the Gentiles.

The dialogue entitled *Philopatris* is one of the most vile and barbarous productions that were ever composed in the Greek language, and is only entitled of Lucian, because the authour, who has filled it with shreds and patches from the

³⁸⁰ Piscator. Demonax. *Hermotimus*.

³⁸¹ See, *The Sentiments of Philo Judeus*, etc. by Jacob Bryant. Cambridge, 1797. This is perhaps the most perfect production of its venerable authour.

works of that satyrist, durst not publish such vulgar blasphemies under his own name. He did not mean that any body should really think that Lucian wrote it. Mr. Gibbon, to whose temper of mind this despicable production was not unpleasing, carries back it's date as high as to the reign³⁸² of Carus, and J. M. Gesner laboured in the hopes of evincing that it was written under Julian³⁸³ the Apostate. But I am very sure this thing was never written under those emperours, or in any age of learning. The sophists of those times were, at least, well acquainted with the common places, with which they amused their readers, and were incapable of such barbarous ignorance as this man hath displayed concerning a well-known oracle³⁸⁴ given to the Athenians. The circumstance however which most clearly appropriates the Philopatris to the *Low Empire* is the state of poetry which it exhibits. From George of Pisidia, who wrote iambics in the seventh century, to the fall of Constantinople, the art of verse continued to decline, and the measures of syllables were little regarded as to number, and as to quantity scarcely at all, it being sufficient if the outward look of a verse with an hobbling rhythm was preserved; and in the Political Verses (in which the Byzantines mostly dealt) the distinction from prose was only kept up by the recurrence of an accent or at least an ictus pronunciandi in certain places. The hexameters of Tzetzes, and the iambics of Manuel Philes and Theodorus Prodromus will illustrate the nature of this wretched versifying. Now, Triephton in the Philopatris delivers his effatum in a mixture of hexameters and iambics, such as a nurse-maid in Julian's reign would not have composed to amuse a baby.

Ἵψιμεδοντα Θεον, μεγαν, ἀμβροτον, θρανιωνα,
 Ἵτιον Πατρος, Πνευμα ἐκ Πατρος ἐκπορευομενον,
 Ἐν ἐκ τριων και ἐξ ἑνος τρια.
 Ταυτα νομιζε Ζηνα τονδ' ἡγῶ Θεον.

³⁸² Vol. 2. p. 96. 8vo.

³⁸³ Gesn. Dissert. in Lucian. Op. ix. p. 561 to 605.

³⁸⁴ Herod. l. vii. c. 141, 142. Philop. c. 5. p. 243.

The first line is purloined from somewhere ; the last from Euripides, but altered so that it will not scan ; the third is an original trimeter iambic, minus one foot ! and the second is an original hexameter !! which I will assist my readers by scanning for them,

‘Τιον | πατρος | πνευμ’ ἐκ | πατρος | ἐκπορευ | ομ’νον | .

I said, that the barbarism of this dialogue had no parallel whatever, but these lines in the *Amicitia Exulans* of the monk Prodrômus are at least the effusions of a kindred Muse,

‘Εγω τα πρῶτα τῷ Θεῷ τῇ τριάδι,³⁸⁵

‘Αεὶ συνειμι καθαρῶς ἡνωμένη,

‘Εν τοῖς ἀσωματοῖς δὲ δευτεροῖς νοοῖς

Καὶ ταῖς τρισὶ τριάσι ταῖς ἀνω μένω.

Farther on, the authour of *Philopatris* introduces a new character, in the person of a messenger announcing the emperor’s newly gained victory, and this man is made to express himself in tragic verses, like the messenger in the *Persæ*. Behold those verses,

Πεπτωκεν ὄφρυς ἡ παλαι βωόμενῃ

Περσῶν, καὶ Σούσα κλεινὸν ἄστρ,

Πέσει δ’ ἐτι γε πᾶσα χθὼν Ἀραβίας

Χεὶρὶ κρατοῦντος εὐσθενωτάτῃ κρατεῖ.

‘Αεὶ το θεῖον ἐκ ἀμελεῖ τῶν ἀγαθῶν

‘Αλλ’ ἀυξέει, ἀγὼν ἐπὶ τα κρείττονα.

The question has not hitherto been viewed in the light in which it is now placed, but the absurdity is too glaring and manifest of supposing this doggerel to be a *jeu d’esprit* in the court of the learned Julian, the cotemporary of Libanius, and St. John Chrysostomus, and at a time anterior to the polished mellifluous poetry of Nonnus and his school ; and, by stronger reason, of assigning it to the preceding century of the emperor Carus. But I cannot even bring myself to believe

³⁸⁵ *V.* 34, ets. p. 94. ed. Mattaire. Lond. 1722. *Amicitia loquitur.*

that the reign of Heraclius could give birth to such a *foetus*, although any one of his three campaigns, from the year 622 to 627, might be thought to agree well enough with the few historical notices contained in *Philopatris*. George of Pisidia, the eulogist of Heraclius, bears some indications of the decay of learning, in his immoderate use of the articles, in making some syllables long, such as the first of βασιλευς and δαπανη, and especially in what concerns the *cæsura* of the ninth syllable; but his errors as to quantity are very rare, his measure is always complete, and sufficiently smooth and sonorous; take for an instance, his lines upon the ditheism of the Persians,

Ἰδὼρ τε ἢ πυρ, τας ἐναντίας φύσεις³⁸⁶,

Θεους παρεισαγουσιν ἀλληλοφθόρους,

Λυσιν σεβοντες πραγμάτων ἐναντιων.

This is not the style of the *Philopatris*; nor the style of an age, in which that book could have been tolerated and, as we see it has been, preserved. I believe that the *Philopatris* is not older than the dynasty of the Comneni, and alludes to some victory obtained by the princes of that race over the Selgiucid kings of Iconium; either by Alexis, John, or Manuel Comnenus. Alexis³⁸⁷ went over to Asia during the famous siege of Nice, and took that place (which the Latins had previously reduced to extremity) in the year 1096. In 1098 he invaded the country of the Sultan of Iconium and defeated him at Philomelium near the sources of the Mæander, and was expected to march on to the relief of Antioch; but he disappointed the hopes of the Latins. In the year 1116 Alexis penetrated to the very neighbourhood of Iconium, after gaining another battle at the often contested post of Philomelium. The Turks were again driven from the shores of the Bosphorus to the neighbourhood of Trebizond by John

³⁸⁶ De Exp. Heracl. l. 1. v. 32. In v. 96. which is redundant, συμπαθεις is a mistake for συμπαθει, and in the deficient verse l. 2. v. 33. the article has been dropped, και τας διαφορας.

³⁸⁷ De Guignes Hist. des Huns. tom. 2. pt. 2. p. 18. p. 23. p. 33.

Comnenus³⁸⁸, in 1126. But Manuel Comnenus³⁸⁹ was the most brilliant of the Greek adversaries of the Selgiucid house, having defeated them in two battles at Philomelium and Græta, in the year 1143. If it be urged that these wars were waged against the countries of the old Persian empire, but not against the Persians, and that the Turks were not called *Persians*, I answer, Yes, they were. Mr. De Giugnes, speaking of the Selgiucidæ, says³⁹⁰, Les Grecs et les historiens des Croisades les nomment *Persans* par ce qu'ils sont venus du côté de la Perse. Having pointed out the field in which the Chronologer ought probably to search for this uninteresting piece of ribaldry, I will only add, that I imagine it may have been written by some free-thinking and hostile *Griffin* (as the Latins³⁹¹ used to call the Greeks) after the great and first crusade, and upon occasion of some victory gained by the Comneni over the Turkish kings of Phrygia. I will subjoin briefly, and without much disputation, some other reasons for the opinions which I have intimated.

1. The whole tone of the blasphemy in this dialogue is that of a Christian by nation and birth, but lapsed into infidelity and indeed into atheism³⁹², and not of an unpersuaded heathen; it is the work of a Greek Paine or Parny, not of a Celsus or a Porphyry.

2. I am not aware that in the time of Heraclius or at any

³⁸⁸ Idem. *ibid.* p. 37.

³⁸⁹ Idem. p. 39.

³⁹⁰ Tom. i. p. 245. Corbagath princeps *Persarum* cum immenso Turcorum exercitu. Jac. de Vitriac. p. 51. Duaci. 1597. των Ἰκονων Περσαν. Nicet. Chonint. p. 21. et Byzantini passim.

³⁹¹ I am not advised of their having used that name so early as in the first crusade; but it serves me well to express the feelings which dictated such a book as *Philopatris*, for the meaning of the word *Griffones* as applied to them is, Monsters, or Devils. The ancient Griffin was a semi-cherubic beast, having the Lion's body and the Eagle's head and wings, and sacred to Apollo. I know not whether the Latins may not have compared the industrious and commercial but base nation of the Greeks to those beasts *collecting gold*, and their own warriors to the Seythian Cyclopes who *took it from them*; because, although Herodotus was little read, that fable was universally retailed.

³⁹² See c. 29. p. 267. ἡμεῖς δὲ τοὺς Ἀθηναίους, etc.

time much anterior to the Crusades, there was infidelity in the bosom of the Church, but I believe there was much of it in the crusading time. The emperor Frederic Barbarossa³⁹³, one of the ablest and most valiant captains of all who bore the cross, has even been suspected of having written, or caused to be written, that book, of which so much is noised, and so little known, *De Tribus Impostoribus*. However it appears to me, that those who say so, either never consulted their authorities, or were so ignorant as to confound Frederick Barbarossa with Frederick the second. Barbarossa died in 1190, was succeeded in that year by Henry V, in 1209 by Otho IV, and in 1212 by Frederick the second. This emperor in 1239 came to an open rupture with the church concerning Sicily, and Gregory the ninth denounced him in the words of the Revelations, "Ascendit de mari bestia blasphemans," etc. etc. and, after recounting his impieties towards the Holy See, subjoins³⁹⁴, *Sed quia minus bene ab aliquibus credi posset, quod se verbis non illaqueaverit, oris sui probationes in fidei victoriam sunt paratæ, quod iste rex pestilentia dicit a Tribus Baratatoribus*³⁹⁵ (ut ejus verbis utamur) scilicet Jesu Christo, Moyse, et Mahomete, totum mundum fuisse deceptum; et duobus eorum in gloria mortuis ipsum Christum in ligno suspensum manifestè proponens. Insuper dilucidâ voce affirmare vel potuissè mentiri præsumsit, quod omnes illi sint fatui qui credunt nasci de virgine Deum, qui creavit naturam, et omnia potuisse. Hanc hæresin illo errore confirmans, quod nullus nasci potuit cujus conceptum viri et mulieris conjunctio non præcessit, et homo debet nihil aliud

³⁹³ Naudé, *Apologie des Grands Hommes*, etc. p. 262. Amst. 1712. and see Placcii *Theatr. Anonym.* tom. 1. p. 124...197. ed. Fabricii.

³⁹⁴ Gobelini *Personæ Cosmodromium*, ætas vi. p. 233. Franc. 1599. Matt. Paris. an. 1239. l. 7. Lond. 1640.

³⁹⁵ Barator, Impostor; Barator, Engannador; Barataria, Fraus. Du Cange *Gloss. M. et I. Latinitatis*. Hence our law terms, of a Common Barator, and of Barratry on the high seas. He used the offensive words audiente Henrico Landgravio, and he even offered, if the princes of the empire would support him, meliorem modum credendi et vivendi ordinare. Pistorii *Compil. Chronolog.* cit. Meibom. appx. in Gob. Pers. æt. vi. c. 63. p. unnumbered.

credere nisi quod potest vi et ratione naturæ probari. To this, Frederick made a suitable reply; Papam esse belluam de quâ scriptum est, "Et exivit alius equus rufus de mari, et qui sedebat super eum sumebat pacem de terrâ," et subdit, Ipse est Draco magnus, qui seducit universum mundum, Antichristus, cujus dixit nos esse præambulonem; but he is not said to have offered any contradiction to the specific charge of blasphemy brought against him by the Pope. This affords good reason for thinking, not that Frederick II. wrote the *Liber de T. I.*, but that he knew something of it. The very existence of this book has been questioned, but its contents were certainly known to the peripatetic philosopher Claudius de Beauregard, who says³⁹⁶, *Ineptè Plinius dicit l. 30. c. 1. Mosem artem magicam exercuisse cum Janne et Jotape Judæis, multisque millibus annorum post Zoroastrem vixisse. Tot viri sancti et Christus ipse Mosem secuti satis eum vindicant ab hac calumpniâ, quicquid effutiat contra liber impius De Tribus Impostoribus omnia refundens in Dæmonem potentiorum, cujus ope Magi alii aliis videntur præstantiores; quo etiam refertur illud fictum a Boccacio de Tribus Annulis.* He might have said that all the three first novels of the *Décameron* are allegories upon the doctrine of that volume, and (probably) that his *Genealogia Deorum*, derived from sources otherwise unknown and unheard of, and filled with Demogorgon and the theology of the Ophites, comes from some similar and secret place. Not only these men, but Postel (who said that Arnold of Villeneuve wrote it) must have seen the book in question, and I think that he had it in view when he wrote his work *de Orbis Concordiâ*. And it is said to have been seen in the hands of Peter Ramus. It is idle to multiply conjectures upon the authour of this book, which never was a *publication*, or the concern of one man, but was a volume containing the nefarious secrets of certain sworn societies, and known only to the impious villains who possess the higher arcana, or to some few others whose mystical turn of mind, and constant enquiry into such topics, enabled them

³⁹⁶ Claud. Berigardii *Circulus Pisanus*. p. 230. ed. Patav. 1661.

to find access to information from which the public were excluded, and who thus learned some portion of the contents of the volume, without ever knowing what it was or to whom it belonged. But the life of Frederick Barbarossa, as concerns his relation with the Church, was nearly a counterpart to that of his namesake, and Europe was even then so formidably infested with societies of Gnostics, Manichees, Patarines, Publicanes, and the like, that those evils must have dated much earlier than his reign.

3. Because this work appears to have been written during some war which involved an eager discussion upon religious subjects, and upon the comparative merits of Christian School Theology and Paganism; and no such wars can be found in the Lower Empire, but the Crusades.

4. Because the Mahometan antagonists of the Crusaders were far from being so pure in their observance of the Koran, as the Caliphs of Mecca and their subjects had been, and as the Othmanid Commanders of the Faithful have since been and are, but merited by their superstitions and idolatries the title of *Paynim* which they obtained; and because, in the meagre attack upon Paganism herein contained, an hugely disproportionate³⁹⁷ share is allotted to the *Gorgon Head*, which I conceive to have been, at that time, the peculiar superstition of the Curds, Selgiucidæ, and other semi-mahometan warriors, who emerged from the ruins of the Bagdad Caliphate; being in its female or Medusa form, the *Terma-gaunt* of romance, and in its male form, our own ugly but hospitable *Saracen's Head*. George of Pisidia³⁹⁸ typifies Persia under Chosroes by the *Gorgon of Perseus*. But it is an allusion yet more especially pointing to the dynasty of Iconium, because that city was named after the *icon*³⁹⁹ or image of Perseus and the Gorgon, which Perseus erected there and called *την Τυχην Περσιδα*. The real head was

³⁹⁷ Philop. p. 245, 246, 247.

³⁹⁸ Heracl. 2. v. 81.

³⁹⁹ Chron. Paschal. p. 39. Paris, 1688.

thrown into the sea at "Satalia quæ ad Soldanum Iconii
"dicitur pertinere⁴⁰⁰," and whenever it's face is turned upwards, it destroys the vessels that navigate the gulph of Sataly.

5. Because the threatened overthrow of *Arabia* has little affinity to the politics of the Greek Emperours, who had not even a remote prospect of assailing that country, but a religious war against the prophet of Mecca was (in that sense) a war against Arabia.

6. Because it mentions a *secret fraternity*⁴⁰¹, or masonic lodge, assembling in an highly ornamented temple or chamber of the most difficult access, and addicted to the occult sciences, and describes the vanities of Judicial Astrology with a minuteness rarely found but in writers of the Darkest Ages. Secret conventicles were little thought of among the Christians of Europe before the crusades, as I conceive; and were borrowed from the worship of Satan in Syria.

7. Because it alludes with scorn to the recent and despicable legend of the Eleven Thousand Virgins⁴⁰², probably imported into Greece by Peter the Hermit and his crazy Franks.

8. Because, after an ambiguous compliment to the emperor, it ends with a sneering sarcasm upon the ultimate prospects of the war. When Cleolaus has announced the victory in his fine iambics above-cited, Critias expresses no sort of satisfaction or joy, but drily says, "Since the Em-

⁴⁰⁰ Gerv. Tilb. 2. 12. p. 920.

⁴⁰¹ Philop. p. 260, etc.

⁴⁰² C. 10. p. 247. The author's memory deceived him if he fancied there was such a line in Homer as

Νησφ' ἐν ἀμφιρῦτῃ, Κρητὴν δὲ τε μιν καλεῖσιν.

But he alluded to the lines

Κρητὴ τις γαί' ἐστὶ μεσφ' ἐνὶ δῖνοις ποντῇ
Καλὴ καὶ πειρὰ, περιβρύτος,

and his meaning is, "The story of the Virgins is a lie, and a mere, unmixt, and unfounded lie, from the beginning to the end of it." See Hom. Odyss. xix. v. 172. ets. xiv. v. 199. ets. None of the critics have seen through this insinuation, which is (in fact) the only place in the book where a grain of delicacy or facetiousness can be found.

"perour is alive, I have something very valuable to leave to my children, I leave them *his life*;" Triephton takes it up, and says, "And I leave to my children the approaching destruction of Babylon, and the conquest of Ægypt, and the subjugation of the Persians and the Scythians." I am deceived, if any of this be said in good faith: but who can with certainty distinguish the gravity of such an ass from his jokes?

I have now presented to the public the best opinion (if I flatter not my own discernment) that has yet been offered concerning this treatise, a work in itself below the lowest contempt, but curious enough from it's impudence, and it's questionable motive; that motive I conceive to have been, the deadly hatred, which every Greek felt, towards the Latins who were overrunning the eastern empire, working on a feeble mind devoid of religion, and perverted by the perusal of that very authour, whose name he assumed, and whose style in the height of infatuation he thought to imitate. The wonderful epocha, to which I have assigned the Philopatris, did indeed require a real Lucian to paint, in their nice and discriminate colours, it's vices, humours, extravagancies, and heroic virtues.

S. XII. That Roma was the New Ilion of profane and the New Babel of sacred prophecy, looking forward to the restoration of theocracy upon earth, hath been shown in the former volumes of this work, and in the chapter which hath occupied so large a share of this one. The same is implied by the writer of her poetical annals,

*Augusto*⁴⁰³ *augurio postquam incluta condita Roma est,*

which word, *augustus*, is explained to signify *Sanctity* and *Deification upon Earth*. Rome did therefore persevere in the like expectation of Anti-Christ, as the Jewish state did of the

⁴⁰³ Ennius ap. Suet. Octav. c. 7. Flor. Epit. l. 4. c. 12.

divine Messias; and those Jews even, who were corrupted by heathenish suggestions, and ripe for the Simoniacal imposture, looked forward, by preference, to the revealing of an evil power in the city of the old Babylonish Dii Magni and Dii Penates. Hence their immoderate grief and disappointment when they beheld that brilliant but abandoned man, Caius Julius Cæsar, cut off in the very hour of his greatness, and all the hopes they had built upon him extinguished. In summo publico luctu, exterarum gentium multitudo circumlatim suo quæque more lamentata est; *præcipueque Judæi*⁴⁰⁴, qui etiam noctibus continuis bustum frequentarunt. And presently afterwards, they began to fix their restless imaginations upon Herod.

But the victorious treason of Julius was not the first occasion of premature imaginings among the Romans, although it's approximation in point of time to that of the sacred prophecies, and the

“Ultima Cumæi venit jam carminis ætas,”

gave it a greater and irresistible force. But earlier, and at the time of the fall of Carthage, the Commonwealth, seeing no rival to it's advancing fortunes, began to look for him who was to come, and already the murmur of “Præsens Divus” “habebitur” began to be heard among the people. The great Africanus was magnified in language exclusively and properly Anti-Christian; for the man, who soever hath for his father an huge serpent, like that

to which transform'd

Ammonian Jove, and Capitoline, were seen,
He with Olympias, this with her who bore
Scipio the heighth of Rome,

is thereby declared a Nimrodian cosmocrator, whether he spring up among the Chaldees, the Macedones, or the Romans.

⁴⁰⁴ Suet. Jul. c. 84.

The legend is given by Aulus Gellius ⁴⁰⁵ out of Oppius and Hyginus the biographers of Scipio. "The wife of Publius Scipio was barren for so many years, as to create a despair of issue; until one night, when, her husband being absent, she discovered a very large serpent in his place, and was informed by the soothsayers that she would bear a child. In a few days she perceived signs of conception, and after ten months gave birth to the conqueror of Carthage." This number of months is not an immaterial circumstance. The Gods begat Orion in the citadel Byrsa, and the Magna Mater brought him forth *μετα δεκα* ⁴⁰⁶ *μηνας*. A dragon begot Augustus Cæsar who was born *mense decimo*;

Matri longa decem tulerunt fastidia menses.

As Juno retarded the natural course of Alcmena's pregnancy, in order that Eurystheus might have priority over Hercules, the latter must have been a ten months' child, and the ambiguous words of Theocritus, *Ἡρακλῆα* ⁴⁰⁷ *δεκαμηνον ἔοντα*, will bear that interpretation; but as to the huntsman Meleager, son of Mars and Althea, the statement is unequivocal,

Et quos sustinui, bis mensum ⁴⁰⁸ *quinque labores.*

Neptune lay with the daughter of the Anti-God Salmoneus, and begot Pelias and Neleus, who were born ⁴⁰⁹ *περιπλομενη ἐνιαυτου*, and the terrible giant Typhon

οὔτε Θεοῖς ἐναλιγκίος οὔτε βροτοῖσιν

⁴⁰⁵ Aul. Gell. *l.* vii. c. 1. P. Scipio Africanus, Jovis filius creditus; nam antequam conciperetur serpens in lecto matris ejus apparuit; et ipsi parvulo draco circumfusus nihil nocuit. Aur. Vict. de Vir. Illustr. in Scip. Sil. Ital. *l.* 13. v. 637 . . . 644.

⁴⁰⁶ Schol. Homer. *Iliad.* xviii. 486.

⁴⁰⁷ Heracliscus, v. 1.

⁴⁰⁸ Ovid. *Met.* viii. 500.

⁴⁰⁹ Pseud-Homer. in *Od.* xi. 247.

(who built, as Dion Chrysostom saith, the Tower of Tyranny) was brought forth by his mother Earth,

ὅτε δὲ νυκτὲς τε καὶ ἡμέραι ἐξετελεύοντο ⁴¹⁰

Ἀψ περιτελλομένου ἔτεος, καὶ ἐπηλυθὼν ὤραι,

and we must remember that the most ancient year was of *ten months*, and began on the first of March. Children may sometimes be born at the seventh month, but never, saith Censorinus, at the eighth, “sed vel nono vel decimo; Sol “enim a nono zodio particulam conceptionis rursus conspiciat *κατὰ τριγώνον*, et a *decimo κατὰ* ⁴¹¹ *τετραγώνον*.” If we may believe these writers, Scipio himself was not innocent of lending himself to such a monstrous pretence, and was far better deserving of the jealousies of a free people, and of his banishment from Rome, than the general opinion hath conceived him. “He was accustomed to visit the Capitolium in the extremity of the night and before dawn of day, and to order the cell of Jove to be opened, in which he would remain alone for a length of time, as if he were consulting with the God upon affairs of state; and it was observed that the fierce dogs who guarded the approach of the Temple against others, never so much as barked at him.” Livy describes him as a man not only admirable for his great qualities, sed ⁴¹² *arte quoque quâdam ab juventâ in ostentationem earum compositus, pleraque apud multitudinem, aut per nocturnas visa species, aut velut divinitus mente monita, agens; sive et ipse capti superstitione animi, sive ut imperia consiliaque, velut sorte oraculi missa, sine cunctatione exsequerentur. Ad hoc jam inde ab initio præparans animos, ex quo togam virilem sumpsit, nullo die prius ullam publicam privatamque rem egit, quam in Capitolium iret ingressusque ædem consideret; et plerumque solus in secreto agebat ibi tempus.*

⁴¹⁰ Hym. Apoll. v. 350.

⁴¹¹ Censorin de Die Natali, c. 8. p. 39.

⁴¹² L. 26. c. 19.

Hic mos qui per omnem vitam servabatur, seu consulto, seu temerè, vulgatæ opinioni apud quosdam fidem fecit, stirpis eum divinæ virum esse; retulitque famam, in Alexandro Magno prius vulgatam, et vanitate et fabulâ parem, anguis immanis concubitu conceptum, et in cubiculo matris ejus persæpe visam prodigii ejus speciem, interventuque hominum evolutam repente, atque ex oculis elapsam. His miraculis nunquam ab ipso elusa fides est, quin potius aucta, arte quâdam, nec abnuendi tale quidquam, nec palam affirmandi. Multa alia ejusdem generis, alia vera, alia adsimulata, admirationis humanæ in eo juvene excesserant modum; quibus freta tunc civitas, ætati haudquaquam naturæ tantam molem rerum tantumque imperium permisit. Dion Cassius ⁴¹³ expresses himself to the same effect, saying that, the report of his being begotten by Jove transformed into a dragon arose from his own mysterious visits to the temple of that God, and inspired many people with the greatest expectations concerning him.

The artifices of Scipio are inseparably connected with another transaction, illustrative of the secrets both of ancient and modern anti-christism. In the year preceding the expedition of that general to Africa "*a sudden religion invaded the state,*" in consequence of the decemviri reporting a Sibylline Oracle ⁴¹⁴ that "whenever a foreign enemy invaded Italy, he might be expelled and conquered, if the Idæan Mother were brought from Pessinuns to Rome." And this oracle coupled with the sanguine expectations, the præsa-giens animus of P. Scipio, greatly raised the hopes of the people. It is to be observed, that nothing was said of this matter, in the invasion of Pyrrhus, or on any former occasion; and it was only propounded, after ascertaining that Attalus king of Pergamus was willing to give up the Pessi-

⁴¹³ Vol. 1. p. 25. ed. Reimar. Vide Eutrop. Brev. l. 3. c. 20. ed. Tzschucke.

⁴¹⁴ Liv. xxix. c. 10.

nuntian stone. This must have been privately arranged by *somebody*. Servius ⁴¹⁵ (who calls the goddess, Juno) says she was brought to Rome *by Scipio*. The oracle having further declared that the goddess should be received by the ⁴¹⁶ best man in Rome, P. Cornelius *Scipio* son of Cneius was selected for that purpose, but *why* he was thought to be the best man, the historian could not learn from authority, and *declines* ⁴¹⁷ *offering a conjecture*. The arrival of the cubical stone representing the Great Mother was the signal for establishing in Rome certain private associations, of which the members were called by the Romans *comrades* and by the Greeks *brothers*, *sodalitates autem* (saith the elder Cato) *me quæstore constitutæ sunt, sacris* ⁴¹⁸ *Idææ Matris acceptis*. Although Ovid explains the circumstance of the Great Mother's wearing a *Tower* on her head, (when figured in a human form) in this manner,

“ At cur turritâ caput est ornata coronâ ?

“ An Phrygiis turres urbibus illa dedit ?”

it does not appear, as far as I know, that the fraternities of this infamous woman exhibited any outward signs of an architectural character. But, in truth, the Roman sodalities are seldom mentioned, and little is known of their details. It is clear however that they were connected with the secret conspiracy of New Troy against the world, and also with the Scipionic conspiracy against that city herself; and in them we may imagine an operative cause for that corruption, which invaded the Roman republic, and for the dangerous machinations of the Cornelian, Julian, and other families. That P. Scipio was the first citizen who, by doubtful means, *militaris favor*, *an popularis aura*, obtained a surname from

⁴¹⁵ Serv. in *Æn.* xii. v. 841.

⁴¹⁶ Liv. xxix. c. 11.

⁴¹⁷ Liv. ib. c. 14.

⁴¹⁸ Cicero de Senect. c. 13.

the country ⁴¹⁹ which he had conquered, (say rather, from one entire part of the tripartite earth) might be excused by the celebrity of his exploits, but his connexion with such a monster of sacrilege, rapacity, cruelty, and treason, as Quintus Pleminius ⁴²⁰, can not be so easily got over. A gentleman of such high bearing and splendid accomplishments could not be either the protectour (as he certainly was) or the accomplice (as he was said to be) of such a being as Pleminius, without the most sinister motives. It is an anticipation of Julius Cæsar with Cataline, Clodius, and Mamurra. Ennius was almost as great an impostour as Scipio, pretending to be an incarnation of the poet Homer, and had it been our good fortune to possess his writings, they would not fail to shed as much light upon the cabals of that day, as those of Virgil do upon the Cæsarean usurpation. Several circumstances of Scipio's fall, the names of his accusers, the date of the proceedings against him, and the place of his death, and of his burial, were ⁴²¹ involved, as Livy assures us, in great obscurity, but it seems that P. Scipio Nasica (Cybele's *best man in Rome*) had the audacity to say of him, in his speech defending Lucius the brother of P. Africanus, *non sanguine humano sed stirpe divinâ satum esse*. The obscurity, in which his latter years are shrouded, appears to me to have resulted from a cautious desire to stifle and consign to oblivion an abominable superstition, and one which the death of its authour was not calculated to annihilate. It is strange that so many writers should have omitted to discover, in this character, one of the most deliberate and systematic traitours upon record, and beginning his machinations at an unusually early period of life. The circumstances of his retirement from public life wear the most unfavourable aspect. Being accused ⁴²² of malversation in administering the monies re-

⁴¹⁹ Liv. xxx. c. ult.

⁴²⁰ Liv. xxix. c. 7. 8. 9. xxxiv. c. 44. Dion Cassius, p. 28. Reimar.

⁴²¹ Liv. xxxviii. c. 56. c. 58.

⁴²² Ferguson Rom. Rep. vol. 1. p. 287. 8vo. Liv. xxxviii. c. 50 . . . 56.

ceived from Antiochus the Great, he (in answer to that charge) announced to the people that it was the anniversary day of the battle of Zama, and summoned all the people to attend him immediately, and in public thanksgiving, to the temple of Jupiter Capitoline. When he got there, it seems that he found the people very hard of understanding, and still listening, in a dull matter of fact way, to hear about Antiochus and his money, upon which Scipio tore up the scroll containing the accounts of the monies in question, and abjured the realm (as by law a culprit was entitled to do) without ever attempting to return to it. To me it seems, that the story (even at this distance of time) speaks it's own meaning: the pretender, who through life had been acting the son of Jove, convenes the people to his Father's shrine in order to finish the great imposture of his life, and crush his accusers, and usurp unlimited power, but finding the people less infatuated with superstition, and with the dangerous admiration of warlike glory, than he had hoped, he destroys the vouchers of his guilt, and flies from it's well merited reward, to end his days a disappointed usurper in exile. Cæsar was perhaps not a greater commander than Scipio, but he lived among a people far more corrupt and vicious, and consequently greater admirers of glory; and it may be thought that Scipio's own ambition, though supported by deceitful arts, was wanting in that wickedness and absence of all principle and conscience, necessary to carry through such an undertaking.

No deification did in fact take place at Rome, until the death of Julius Cæsar, a man who had an head to conceive, a conscience to permit, and an hand to perform, any actions that might appear subservient to his schemes. When the last age of the Cumæan Sibyl was commencing, and the King of Ages was about to appear, the spirit of the great transgression might be expected to show itself; and now indeed the times were drawing near, in which the New-Trojan or New-Babylonian character of Rome, so long recondite in the

cells of mystery, was to be openly revealed, in the fictions of profane poetry, and in revelations from Heaven. Julius was the first Roman (if it be granted to me, that Romulus was no Europæan prince) who was canonized and adored as one of the Divi, and Indigetes,

Post ingentia facta Deorum in templa recepti ;

and the first conspicuous act of adoration paid to this impure spirit was such as might have propitiated Moloch himself. Perusiâ captâ (Octavius) in plurimos animadvertit ; orare veniam, vel excusare se conantibus, unâ voce occurrens *Moriendum esse*. Scribunt quidam, trecentos ex dedititiis electos, utriusque ordinis, ad aram Divo Julio⁴²³ extructam Idibus Martiis hostiarum more mactatos. These horrors are consistent with the results of our foregoing researches into the Roman superstition, which show in what light, if Julius were a second Quirinus, his death would be regarded, and with what manner of orgies it would require to be celebrated. His temples bore the appellation of Heroum Iuleum, and contained his image together with that of Venus the mother of the *Æneadæ* or, what is the same in substance, of Roma.

The successour of Julius Cæsar, a man infinitely more sordid than his predecessour, and who could barely disguise the worthlessness of his character from constant observation by a sort of sly discretion, instead of surrounding it with a dazzling glare of imaginary virtues, pursued the career of Godship, steadily, but cautiously. He accepted the title of *Augustus* which the senate conferred upon him, a title coæval with the oldest auguries of the fortune of Rome, and which was accounted more ample and dignified than that, which had been at first proposed, of *Romulus*. He permitted temples to be erected to him⁴²⁴ in Asia, although he did not insult the Romans by such a display at home. Prophecies were handed

⁴²³ Suet. Octav. c. 15. Dion Cassius, l. 48. c. 14. p. 536. Reimar.

⁴²⁴ Dion Cassius, l. 51. c. 19. p. 652.

about that he would be a God, because *Æsar* which is the chief part of the word *Cæsar* meant God in *Hetruscan*; and no doubt the same family, which inherited the name of the *Ænèad* *Hero* and *Indigete*, *Iulus*, wore also the cognomen *Æsar* or *Deus* with an honorific prefix. But his great art was to take into his hands the literature of the country, and having removed out of the way such authours as did not suit his purpose, to patronize, as it is called, that is, to debauch to his own ends, the poets and other elegant scholars of *Rome*, whom he permitted to speak of him as of a God present upon *Earth*, *Præsens Divus*, and a being in whose name a binding oath might be taken, honours which the deified of ancient times did not obtain but after their deaths;

*Præsenti tibi maturos largimur honores
Jurandasque tuum per nomen ponimus aras.*

His country, he was told, had enrolled his name among her *Penates*,

*et Laribus tuum
Miscet nomen, uti Græcia Castoris
Et magni memor Herculis*⁴²⁵.

Another poet, after invoking *Bacchus*, *Ceres*, *Neptune*, *Pan*, and *Sylvanus*, proceeds in this strain,

*Tuque adeo quem mox quæ sint habitura Deorum
Concilia incertum est, etc. :*

whether with some hidden irony, or not, I cannot be sure. All these things *Octavius* encouraged, being able to disavow them at any time. A radiance of the visage seems to have been regarded as a badge of a divine or theanthropic nature, handed down (in all probability) from the days of *Nimrod*, in whose beauty there was something portentous. The Deity,

⁴²⁵ See also *l. 3. ode 3. v. 11.*

who deigned to make an human body his dwelling-house, was supposed (if I may so say) to look out from the window. Seth, as we read in some Byzantine historians, was accounted a God, by reason of the ⁴²⁶ effulgency of his countenance. The Shepherd, who found the infant Æsculapius ἀσφαλῆν εἶδεν ⁴²⁷ ἐκλαμψασαν ἐκ τοῦ παιδός, whereby he acknowledged him for a god, and turned aside in fear. Memnon the Æthiopian ⁴²⁸ had in his youth a lunar or crescent-shaped refulgence in his forehead, which he lost as he grew up to manhood. Cara-Khan (the black king) had a ⁴²⁹ son whose visage was resplendent as the Sun, and at the age of one year he spoke distinctly and declared that his name was Oghuz. In his manhood he took to hunting, rebelled against his father, and with the ⁴³⁰ aid of his Ugurs or *Auxiliaries* established the great kingdom of the Tartars. This Oghuz is the giant Ogyges or Gygoges. I refer to these immemorial traditions only in order to call my reader's attention to what a contemporary writer has ventured, I know not whether upon any sort of grounds or merely from the excess of servile effrontery, to assert of the living emperor his patron,

geminas cui tempora flammæ

Lætæ vomunt, patriumque aperitur vertice sidus.

But it seems that he prided himself on the glaring of his eyes, quibus etiam existimari volebat inesse quiddam divini vigoris, gaudebatque si quis sibi acrius contuenti, quasi ad

⁴²⁶ See Cedrenus. Hist. Byz. vi. 2.

⁴²⁷ Pausanias. Corinth. c. xxvi. p. 275. Facii. See Nonnus Dionysiac. l. ix. v. 104.

⁴²⁸ Philost. vit. Apoll. l. 3. c. 11. p. 104. Olear. The rich sophist Herod of Attica had favourite slaves to whom he did not blush (such was the depravity of the time) to give the names of Pollux, Achilles, and Memnon Æthiops. Philostr. Vit. Soph. l. 2. p. 558. Olear. And that wretched creature, Philostratus, tells of Herod's slave this story, which evidently belongs to the Son of Aurora.

⁴²⁹ Abul Gazi Bayadur Khan Hist. des Tatars. p. 33, 34. Leyd. 1726.

⁴³⁰ P. 36. 38. 39. etc.

fulgurem ⁴³¹ solis, vultum submitteret ; and it is related that a Roman knight being asked by Octavius why he looked another way, answered, Quia fulmen ⁴³² oculorum tuorum non possum ferre. Others, coming more immediately to the point, told how his mother attending some nightly ritual in the temple of Apollo fell asleep, and was visited by a Serpent ⁴³³, and when she awoke saw reason quasi a concubitu maritali purificare se, et statim in corpore ejus extitisse maculam, velut depicti draconis Augustum natum mense decimo, et ob hoc Apollinis filium existimatum. Here we have Alexander, and Scipio Africanus, and the old abomination of Belus and the Dragon. His mother immediately before she gave him birth, dreamt that her intestines were carried up to the stars, and were spread out so as to encompass both the heavens and the earth. Octavius, his father, also dreamed at the same time that a ray of the Sun shone out of his wife's womb ; and afterwards when he consulted the oracle of Bacchus in Thrace concerning his son, the flames from the altar blazed up above the summit of the temple ; a portent which never happened to any other, save only Alexander the great ; and on the following night he dreamt that he beheld his son in the guise of Jupiter Olympius, grasping the thunderbolt and the sceptre, crowned with rays, and driving twelve white horses in a laurelled car. When he was a mere babe, he was one morning missed from his cradle, and was found upon a lofty tower gazing upon the rising Sun ; and when his old bones were burned upon the pyre, there was not wanting an eye-witness of Prætorian ⁴³⁴ rank to swear that his spirit had ascended visibly to heaven. Such were the tales in which a Roman general, the cotemporary of Tully and Cassius, delighted to hear the sad fellows who surrounded him indulge ; an infatuation so enormous for

⁴³¹ Sueton. Octav. c. 79.

⁴³² Serv. in Æn. l. viii. v. 563.

⁴³³ Suet. Octav. c. 94.

⁴³⁴ Suet. Oct. c. 100.

such an age and for the then state of society, that it could only be conceived by the usurper and listened to by his subjects, from the overruling prevalence of a religious belief at that time; or in other words, and to revert to the business of this long chapter of mine, it was no random flattery, but a strong working of that great illusion of hell, Anti-theism. The title of these new deities in human form was *Imperator*, a word having the same relation to *Rex*, as *Τυράννος* hath to *Βασιλεύς*, and meaning *Commander of Armies*; they must therefore have been supposed to come in the power and spirit of the god Quirinus. And this was the religion of *the God of Forces*, which Antiochus surnamed Epiphanes learned when a prisoner at Rome.

Publius Nigidius Figulus⁴³⁵, the most learned man, perhaps, that Rome ever produced, and the most intimately acquainted with all her recondite books and archives, declared, upon hearing the exact time at which the young Octavius was brought into the world, that the Lord of the whole terrestrial globe was born. And this leads me to some observations upon the famous *Pollio* of Virgil; so at least it is entitled in our printed editions, but in most of the ancient manuscripts, *Sæculi Novi Interpretatio*. Virgil was a man whose life was dedicated to the flattery of Octavius Cæsar, and to the promoting of his designs by means of poetry, the whole drift of which was to excuse a most unprincipled usurpation upon grounds of *right*, deduced from a pretended pedigree of the Trojan *Æneadæ*, and of *religion*, deduced from the Sibylline lore, and the pretended revelations given by the Cumæan Sibyl herself, to the founder of the Julian line. It was therefore as contrary to the whole course of Virgil's beautiful, but wicked, literary career, to represent any other man than Octavius, as being the promised restorer of the world, of whom the Sibyl used to sing, as it was inconsistent with his safety; for his beneficent patron would presently

⁴³⁵ Suet. Oct. c. 94.

have sent him to drink mare's milk with Ovid, if not even on a visit to Cicero. To Augustus, therefore, the blasphemies of this poem must perforce be referred. It can hardly be contended that Virgil, who died before Augustus, and never varied the object of his political adulation, ascribed two different meanings to the very same words of the Sibylline prophecies; but that must be contended by whoever denies the application of this eclogue to Octavius. For, where Æneas is conducted into Hades by the witch of Cumæ, to hear the fortunes of his posterity, he is told that Augustus is the divine offspring promised to him, in order to restore the golden age in the land of Saturn,

tibi quem promitti sæpius audis
Augustus Cæsar, divom genus, *aurea* condet
Sæcula qui rursus Latio, regnata per arva
Saturno quondam,

and these are the identical prophecies of the Pollio, "redeunt *Saturnia* regna," "surget gens *aurea* mundo," "war and wickedness shall disappear, the lion and the lamb shall lie down together, and the earth shall pour forth a spontaneous plenty." Therefore we have not only a political necessity, but Virgil's own instructions, for understanding Octavius Cæsar by the

"nascenti puero, quo ferrea primum
Desinet, et toto surget gens aurea mundo."

It should likewise be considered that the "decem menses" and the "tuus jam regnat Apollo" are almost the words of the prosaic historian, in describing the miraculous conception of Atia the mother of Augustus; not to mention those other fables the "jubar Solis," the "corona radiata," the "turre contra Solis exortum." *Ultimum sæculum ostendit, saith Servius, quod Sibylla Solis esse memoravit, et tangit Augustum cui simulachrum factum est cum Apollinis cunctis insignibus.* The "patriæ virtutes" are those of Divus Julius.

The only proposed solution of this ænigma which has any

colour of good sense, is that which supposes Virgil to prophesy the birth of a glorious heir from the nuptials⁴³⁶ of Augustus with the widow Scribonia, which were solemnized in the consulate of Cn. Domitius Calvinus and C. Asinius Pollio. But this opinion is more specious at first sight, than tenable. The marriage of Octavius with Scribonia was one as little celebrated at the time, as it was unhappy during the few months of it's duration, and seems to have been contracted by him in his haste to get rid of the daughter of Marcus Antonius, whose destruction he was then meditating; nor is it at all probable that such a magnificent prophecy would have been composed on her account. Especially, when it was an even chance that she might produce (as she actually did) a daughter, and so stultify not only the poet, but the prophetess upon whose credit that of the Cæsarean empire depended. These remarks would have weight, even if Virgil had not himself pointed out in his *Æneid*, that Augustus Cæsar is the personage here described.

The objection that Octavius was not undivided master of the empire in the consulship of Pollio seems to answer itself; for in the year preceding that year, Virgil had already written,

Deus nobis hæc otia fecit;

Namque erit ille mihi semper *Deus*, illius *aram*

Sæpe tener nostris ab ovilibus imbuet agnus,

whether observing by his own sagacity from which point the wind blew, or influenced by the avowal of Nigidius that a King of the Earth was born on the same day as Octavius, (being that in which the senate met upon Cataline's conspiracy) and by the report, true or false, that, a few months before his birth, the senate had ordered all the children of the year to be destroyed, in consequence of a declaration of the soothsayers⁴³⁷ that "Nature was then pregnant with a

⁴³⁶ Dion Cassius, *l.* xlviii. p. 538. Reimar.

⁴³⁷ Julius Marathus cit. Suet. Octav. c. 94.

King of the Romans," but that the influence of the families affected by it prevented this Herodian *senatus consultum* from being enrolled at the treasury. No doubt the young Cæsar had played very successfully the same game, of which Scipio Africanus set the first example.

The last of the Sibylline ages was then, as he saith, about to commence, following as it would seem the Etrurian doctrine of the ten ages⁴³⁸, quibus transactis finem fore nominis Etrusci, the ninth of which commenced with Sylla. Sylla was born in the year of⁴³⁹ Rome 616; but it is uncertain what year the Sæcular Games were celebrated, whether in 605, in 608, or in 628. It was a matter of the most occult science and pontifical investigation, to pronounce, on what year each sæculum ended, and I am not satisfied whether the Quindecimviri did not publish the games more than once, when they saw reason to doubt which was the true Sibylline year. It was not fixed by law or custom to be an unvarying cycle of 110 years,

Certus undenos decies per annos
Orbis,

till after the games held by Augustus; if even then⁴⁴⁰. The year 714 was that of Pollio's being consul, and I would almost

⁴³⁸ *Thuscæ Historiæ* cit. Censorin. p. 84. Plut. Sylla; un jour que le ciel étoit clair, serein, et sans le moindre nuage, on entendit une trompette qui rendoit un son si fort, si aigu, et si lugubre, qui tout le monde fut saisi de frayeur, très-consterné et très-alarmé d'entendre un bruit si horrible. Les devins de la Toscane les plus sages et les plus savants, consultés sur ce sujet, répondirent qu'il annonçoit une nouvelle race de gens et un renouvellement du monde. Car ils disent qu'il doit y avoir en tout huit races toutes différentes entre elles et dans leurs vies et dans leur meurs; qui Dieu a marqué à chacune le temps de sa durée qui n'est terminée que par la période qu'on appelle la grande année; et que, quand l'une prend fin et que l'autre est prête à paroître, le ciel ou la terre en donnent le signal par quelque prodige merveilleux. Dacier, tom. vi. p. 339. Maestricht. 1778. The story is given loosely (as was his character) by Plutarch, and he mistakes the age which was then ending, or the eighth, for the ultima ætas; for the correction of which we are indebted to the invaluable treatise of Censorinus.

⁴³⁹ Appian. *Civil. Z. I. c. 105.*

⁴⁴⁰ See Sueton. *Domit. c. 4.*

venture to pronounce that the said year was given out and received for the sæcular year; and that the *Sæculi Novi Interpretatio* was in the nature of a *Carmen Sæculare* addressed to Pollio, the consul of that year, and in honour of Octavius who had in the very beginning of the same year consecrated his adoptive father's apotheosis at the horrible ⁴⁴¹ *Aræ Perusinæ*. The immolation of three hundred Roman citizens (of all the three orders of society) is a measure which seems to require some more active stimulus, than his mere resentment against Lucius Antonius and his followers, men of the Julian party themselves, and entirely unconnected with the *Parricidium*; but I believe that the conduct of Octavius flowed from the same superstition as the poem which Virgil wrote the same year, and that those diabolical orgies at Perugia were meant for a sæcular inauguration (a ceremony of which I have, in an earlier part ⁴⁴² of this volume, explained the dark and bloody character), and that the three centuries of victims were slaughtered on the three successive nights of the

Trina Terentino celebrata trinoclia ludo.

One more objection remains to be done away, that Octavius Cæsar was not born in the year 714, conformably to the words of the poem,

Jam nova progenies cœlo demittitur alto.

Tu modò, nascenti puero etc.

Casta fave Lucina!

It should be recollected that the anniversary day of any event is in it's nature a type or image of the real day of that event, in which sense we annually hear our choristers singing, *J. C. is risen to day*, and Milton begins his *Ode on the Nativity*

⁴⁴¹ See Senec. de Clementiâ. l. i. c. 11.

⁴⁴² P. 191. etc.

This is the morn and this the happy day, etc.

Such a figure of speech, moreover, is yet more natural in a birth-day poëm, which is at the same time a *Sæcular Poëm*, for the invocation of Lucina is (for ancient reasons which may be found in Censorinus) an essential part of the *Carmen Sæculare*;

Lenis Ilithyia tuere matres,
Sive tu Lucina probas vocari,
Seu Genitalis! etc. etc.

Therefore I think there is some ingenuity (in this respect) in the plan of the *Sæculi Interpretatio*, and more so as it was meant to be obscure, *φωνᾶντα συνετοισι*, and was written at a time when Octavius had not laid any open claim to the sovereignty of Rome and the *Œcumenè*. The poëm in question is an hymn for the 23d of September in the year U. C. 714, being the twenty-fourth anniversary of the *day* on which Nature produced the King of the World, and being the *year* in which he was to enter upon the glories of the Tenth or Solar Age. At this time of the year, Asinius Pollio, having brought about a truce at Brundisium⁴⁴³ between Octavius and Anthony, to whose faction he had hitherto belonged, (holding Venetia for him with seven legions, and being *his* Consul,) had conciliated to himself the favour of the former, which he continued afterwards to enjoy through life. In 715 he conducted the war against the Dalmatians and obtained a triumph, (rather I suppose from his new patron's favour, than from such a war being really of triumphal magnitude,) and assumed to his family the sounding name of Saloninus,

grande nomen
Dalmatico peperit triumpho.

This was during the truce which he had effected; and the infatuation of his old friend (*enervatus amore ejus animus*) afforded him a decent reason for not rejoining him in arms,

⁴⁴³ Appian Civ. l. 5. c. 64.

but when Octavius had the meanness to solicit his attendance in the campaign of Actium, Pollio made this answer⁴⁴⁴, in which he shewed some degree of virtuous feeling; "Mea in Antonium majora merita sunt, illius in me beneficia notiora. Itaque discrimini vestro me subtraham, et ero præda victoris." Thus did he disappoint the expectations of the Cæsar's creatures by whom he was regarded (and by Virgil among the rest) as "inde" (from Salona) "ad Orientem"⁴⁴⁵ "adversus Antonium profecturus." He is said to have been a man ad summa provectus⁴⁴⁶ incorruptâ vitâ et facundiâ, and his son Asinius Gallus became an object of suspicion to Tiberius tamquam Pollionis Asinii patris⁴⁴⁷ ferociam retineret. Suetonius cites an occasion upon which Augustus was overpowered by the somewhat unreasonable asperity of Pollio⁴⁴⁸; his writings also were filled with praises⁴⁴⁹ of those patriots whom Augustus affected to term the *Parricides*. It cannot be doubted that in heart he abandoned Anthony in 714, though he kept up a shew of decency; but upon the whole, the Cæsarean court could boast of few such ornaments as Virgil's Consul of the golden age. Augustus long after and in the splendour of his reign, U. C. 736, celebrated the *Ludi Sæculares* in a public manner, to which Horace contributed an Ode, but that circumstance does not at all shake my belief concerning the mysterious business of Perugia, and the no less mysterious poem of Virgil. To his writing this birthday song for the Sibylline anti-god, I impute the reputation he got, in ages of dark superstition, of being the very prince of wizards, (to which effect Gervas of Tilbury and others⁴⁵⁰ relate most astonishing tales) and the sortilege

⁴⁴⁴ Vell. Paterc. l. 2. c. 86.

⁴⁴⁵ Serv. in Ecl. viii. v. 12.

⁴⁴⁶ Tacit. Annal. xi. c. 6.

⁴⁴⁷ Tacit. Ann. l. c. 12.

⁴⁴⁸ Suet. Octav. c. 43.

⁴⁴⁹ Tacit. Ann. iv. c. 34.

⁴⁵⁰ Gervas. Tilb. Otia Imperialia, l. 3. c. 13. p. 964. Helinandi Chronic. l. 45. and see Naudé Apologie des Grands Hommes accusés de Magie, p. 413. Amst. 1712.

practised, until lately, by opening his volume as an oracle. In these tales his powers are flattered by the imputation of præternatural agency, but no injustice is done to his character and designs. His poëm, originally called *Gesta Populi Romani*, represents Æneas as a Descendant of the Gods, himself also a God, a Necromancer, and the High-priest, Flamen, and Hierophant, establishing and expounding the religions of Roma-Troja, and unfolding it's future destinies. He is not idly called *pius* Æneas, but his sanctity as a priest and prophet was the main object to which Virgil sought to draw his reader's admiration, his warlike atchievements being but a menstruum in which he might convey this political poison. And what is the upshot of all the vaticinations of his hags and necromancers? Plainly, and in undisguised terms, this; that a Roman general had a *Divine* right to be absolute sovereign of his country, being that long-expected Deity in human form, of whom ancient prophecy had sung. Virgil was incontestably an important member of a band of conspiratours, he was their Orpheus to steal the Golden Fleece, and the Homer to varnish their sly and cold-blooded Ulysses.

From the reign of Augustus we may trace a great increase of superstition, a habit of resorting to wizards and to the fatalizing astrologers called *Mathematics*, and a more general and serious adoption of those notions, which in the conspiracies of Julius and Octavius had been despised by all reasonable and good men. Apollonius Tyanæus (who was born in the reign of Augustus and died in that of Nerva) found the temples of Tiberius Cæsar ⁴⁵¹ more highly revered and more inviolable, at Aspendus in Pamphylia, than those of Jupiter Olympius. It was reported of Tiberius that in his youth he rode upon an ass ⁴⁵², which gave out flashes of fire from it's body, a token of his high fortunes, borrowed (as I believe) from the Hebrew prophecies of which his reign brought in the fulfilment. Above Mazaca, or Cæsarea ad Argæum, the

⁴⁵¹ Phil. Vit. Apoll. l. 1. c. 15. p. 18. Olear.

⁴⁵² Damasc. Vit. Isidor. ap. Phot. Bibl. p. 340. Berol. 1824.

capital of Cappadocia, stands the Mount Argish, which to the Cappodocians of old was "a God⁴⁵³, and an Oath, and an Image of God," and the summit whereof is frozen and acknowledged to be inaccessible; Mazaca quam dicunt⁴⁵⁴ Urbium Matrem, cui Argæus mons imminet, qui nives verticis albicantis ne æstivis quidem solibus superfundit; yet do it's inhabitants, even at this time, maintain⁴⁵⁵, that upon it's highest point there once stood a tower upon which Tiberius Cæsar was wont to sit. A strong proof, what a deep root the worship of this impure and false deity had struck in Asia, and also that his worship was that of the *God of Forces and Maozim*; because Cappadocia was a country entirely devoted to the worship of Bellona⁴⁵⁶ and Mars, or Iphianassa and Orion, by the names of Comana and Comanus, and to the mysteries of the idol sword, Acinaces of the Magi, Dulfakar of Ali, Chalyb of Georgius Cappadox, or Excalibar of Arthur the Wild Huntsman. The princely seat of this religion, with it's college of more than six thousand priests, was at Comana by Mount Argæus. Among the pretended saints of the calendar, when you meet with any who are worshipped as Spirits of war and battle, they are sure to be Cappadocian saints; such as are St. George, St. Mercury, St. Sabas, and St. Demetrius. But there is a legend, among the fragments of that grave writer, Polybius, which traces Roman antitheism to it's proper source, and shews that Argæus was an highplace and a mountain-throne of the Mighty Hunter. "A certain king of Persia, either Artaxerxes or some other, being out a hunt-

⁴⁵³ Max. Tyr. Diss. viii. p. 144. Reiske.

⁴⁵⁴ Martian. Capell. l. p. 222. So also, the poet Mantuanus,

Altior Hæmonio mons est Argæus Olympo

Semper habens hyemem, semper nive candidus albâ.

Mant. Vit. S. Blas. Cappad. l. i. p. 184. b.

⁴⁵⁵ See Kinneir, Journey through Asia, p. 105.

⁴⁵⁶ See Strabo (himself descended from the Cappadocian priests of Bellona), l. xii. p. 777. l. xv. p. 1040, where for Ὀμάνου read Κομάνου. Dion. Cassius, l. xxxv. p. 83.

“ing, was about to be destroyed by a lion who had already
 “seized upon his horse, when a Persian in his company slew
 “the lion with a stroke of his acinaces; whereupon, the king
 “commanded him to climb to the summit of the highest⁴⁵⁷
 “mountain in the neighbourhood, and to look east, and west,
 “and north, and south, and the king gave to him all that he
 “could see. Thence originated both the kingdom and the
 “name of Cappadocia.” Before I proceed to speak of Nero,
 I must beg the permission of digressing into some general
 observations.

The falsehood of history is sometimes insisted upon in such a way as would engender scepticism upon all human affairs, and without reason, for the generality of recorded facts are true, either simpliciter, or secundum quid. But where character is in question, and the facts not very certain or notorious, the representations of it are for the most part so partial and factious, that probability often lies on the side of the paradox or historic doubt. This is more especially apt to be so, in case of characters extravagantly exalted or vilified. In the decline of the Roman commonwealth there were principally two moral parties, the Stoical, and the Epicurean, of whom the former were austere in their manners and faithful supporters of the state, the latter were infinitely more lax in principle and practice, and most of the Cæsarean rebels were from among their number. After the fall of the state, and when the tyranny of the Generals-in-chief or Imperatores was fully consecrated with *Majesty* or divine honour, both of these sects appear to have done what every thing Roman did, to have degenerated. The men of pleasure fell into every imaginable excess of scurrilous absurdity and filthy obscenity, openly practising such vices as in the days of Cicero a well bred man thought it some indelicacy even to speak of, citizens also and nobles becoming actors in those vulgar sports which their grand-fathers had only exhibited at their own expense in order to gratify the multitude. On the other hand, the professors

⁴⁵⁷ Polyb. ap. Const. Porphyrog. Them. p. 2. ed. Vulcan. 1588.

of virtue declined into mere hypocrites, men of harsh and pedantic manners, uncouth dress, and withal of very suspicious probity and chastity. If some among them were pure and admirable models of good living, as we may suppose Persius and his præceptour to have been, a greater number partook of the moral turpitude of Lucan⁴⁵⁸ and Seneca⁴⁵⁹. This sort of people were more unpopular than the undisguised profligates, and probably they may have had that surplus of depravity, which hypocrisy usually superadds to an unprincipled character:

Horum simplicitas miserabilis, his furor ipse
Dat veniam: sed *peiores*, qui talia verbis
Herculis invadunt et de virtute locuti.

Of these bad men, Publius Egnatius⁴⁶⁰ may be taken as a type and exemplification; auctoritatem Stoicæ sectæ præferebat, habitu et ore ad exprimendam imaginem honesti exercitus, ceterum animo perfidiosus, avaritiam et libidinem occultans. It so happens that the greater part of literature, and especially history, was in the hands of the Stoicizing party, from whose exaggerated and antithetical writings we must take the characters of their rulers; and it also happens that this party were in a habit of perpetually deploring the fall of the republic, and moreover of applauding to the skies every fanatical plan set on foot, for the impracticable end of reviving popular government,

Quale coronati Thræsea Helvidiusque bibebant
Brutorum et Cassi natalibus,

men who for their folly well deserved that their wine should choke them. The energies displayed in the war of Philippi were those of the old commonwealth, shaken indeed and dis-

⁴⁵⁸ Vide Sueton. vit. Lucan.

⁴⁵⁹ Dion. Cass. l. 61. p. 990. 62. p. 1020. Tacit. Annal. l. 13. c. 42. l. 15. c. 65.

⁴⁶⁰ Tacit. Annal. xvi. c. 32. see Prudent. Hamart. 401, 3.

tempered, but still animated with life, and full of citizens who had lived under it's laws and exercised it's public rights. But in the reign of Nero (not to speak of earlier reigns) the republic was a lifeless image, the practice of it's old government forgotten, and the Roman citizen with his active and haughty spirit an extinct animal, the place of whom could not be supplied by the casuists and professors of domestic and political ethics, nor even by the brave generals who continued to spring up under the Roman eagles. On the other hand, the sovereign was not a perjured citizen, an unmasked dissembler, a violent advocate of popular rights transformed into a military usurper, who had waded through fraud and through violence to the possession of supreme power, as Julius, Anthony, and Octavius were, but a man enjoying that power in a constituted empire, either by inheritance or adoption from his youth, or by such other modes of substitution as custom had introduced and sanctioned. The republican historians, and the objects of their admiration, were consequently the objects of frequent and not utterly unjust severity to those emperours who were of the opposite sect in philosophy, and we must bear in mind this natural antipathy between the writers and the men written of, as well as the partial affection which the same school of writers bore towards certain other princes. Of this, we have an example in the two sons of Vespasian. The elder of these came to the throne infamous for almost every vice. *Præter sævitiam* ⁴⁶¹ *suspecta in eo etiam luxuria erat, quod ad mediam noctem comissiones cum profusissimo quoque familiarium extenderet. Nec minus libido, propter exoletorum et spadonum greges, propterque insignem reginæ Berenices amorem cui etiam nuptias pollicitus ferebatur.* His warlike proceedings in Palæstine fully justified his reputation for cruelty, and the remorse which attended his dying moments is but imperfectly dissembled by the authours of his life ⁴⁶². Yet this man did

⁴⁶¹ Suet. Tit. c. 7.

⁴⁶² Suet. c. 11. Dion. Cass. l. 66. p. 1099.

so prudently manage his affairs as to win over to his side the writers and scholastic republicans, who have dressed him up in romantic colours of virtue, and put into his mouth such sentiments as an angel might delight to hear and an hypocrite might despair of enhancing. The younger brother Titus Flavius Domitianus, a man too much addicted to popular amusements and the anti-stoic laxity, but not unskilled in polite literature ⁴⁶³, is on the contrary treated by the pen of history with such an extreme malignity as strongly marks the spirit of faction. The following passage of Dion is a glaring instance of the rage with which the best and most laudable of Domitian's acts were misrepresented, even at the expence of revealing the hypocrisy of his brother; *και δια τωτο, και περ και αυτος 'Εαρινος ευνυχος ερωων, ομως, επειδη και ο Τιτος ισχυρωσ περι της εκτομιας εσπουδακει, απηγορευσεν* ⁴⁶⁴, *επι εκεινος υβρει, μηδενα επι εν τη των Ρωμαιων αρχη εκτεμνεσθαι*. The first allegation, about Earinus, although it derives some degree of support from a short poem of Statius ⁴⁶⁵, is perfectly irrelevant, and all the rest is farfetched malignity. If Titus practised, and encouraged in others, the foulest enormities known to human nature, and for those purposes exercised a cruel tyranny upon the lower class of mothers and their male infants,

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versam proles tua pandet Idumen,

Namque potest, Solymo nigrantem pulvere fratrem

Spargentemque faces et in omni turre furem.

Valer. Flacc. ad Vespasian. l. 1. v. 12.

⁴⁶⁴ *L.* 67. p. 1101. See Martial. Epigr. l. vi. 2.

⁴⁶⁵ See Stat. Sylv. l. 3. carmen 4. It may however be said that the poem of Statius does not of necessity imply more than that Earinus was a favourite servant, however censurable it's general style and colour may be; that verses eighteen and nineteen are inserted for the purpose of excluding any sinister construction; that Suetonius mentions his revival of the Scantinian law against those qui nefandâ Venere uterentur, and no where gives the slightest intimation of his offending against that law himself; but rather inveighs against him ob contractatas multorum uxores (c. 1.) and quasi concubinas ipse develleret, nataretque inter vulgatissimas meretrices. Tacitus speaks of stupris et adulteriis; Hist. iv. c. 2; but is silent as to any circumstances inconsistent with these laudable enactments of Domitian.

(lege sinistrâ

Ferre timent *famulæ* natorum pondera *matres*⁴⁶⁶)

shall it therefore be made a crime in Domitian to have taken away that abomination? As well might it have been said, that he restricted the planting of vineyards, not in order to support the declining corn-market of Italy⁴⁶⁷, but in contempt and hatred of Titus, who was *fond of wine*. The reign of Domitian appears to me to bear marks of an unusual attention to the public welfare, and to such legislation as was sincerely (whether judiciously or not) intended to promote it. But it is also disfigured by acts of severity; confessedly arising from the fear which he entertained of all such as affected popularity and "*Pæti Thræseæ*⁴⁶⁸ et *Helvidii Prisci laudes ediderunt*," a fear which embittered all his days. How solid were the grounds of his apprehension, and consequently how just his precaution, in each particular case, we cannot possibly learn from such historians as we possess. The proceedings of Sallustius Lucullus in Britannia might (if connived at) have ripened into such an open rebellion, as did that of Lucius Antonius in Germany, or on the other hand they may have been exaggerated to the jealous ears of the prince. One circumstance, alone, will shew the silly excess to which the party of Titus and the moralists carried their animosity against Domitian. That prince, who was a ready and elegant writer, was accustomed to destroy with his steel pen the flies, which in hot countries are the torment of life, and especially so in the hours of study; and this hath been gravely adduced in order to fix upon him an imputation, of which he stands entirely clear, that of natural cruelty. Two Dervishes had performed a long day's journey through Persia and had sitten down to their supper, when one of them perceived an ant running up his sleeve. "Ha!" he exclaimed, "I have brought this

⁴⁶⁶ Stat. ib. v. 77.⁴⁶⁷ Suet. Dom. c. 7.⁴⁶⁸ Suet. c. 10.

“ animal from it's native place against it's own will; justice “ and humanity require that I should carry it back.” And with that, he retraced his weary steps, till falling into robbers' hands he was slain, and those who had accounted him a saint when living, now esteem him only less than a God. The authours of this charge against Domitian had the same spirit of puerile sophistry, and the same designing hypocrisy, as the Mahometan dervish. Among the invectives, which we have for historical memoirs of the Cæsars, none are so deservedly famous as those of Cornelius Tacitus, nor have any contributed so powerfully to corrupt the integrity and purity of literature, by setting an example of harsh partiality, affected brevity, epigrammatical point, and scholastic common places, like that by which a savage heathen Gael (standing upon a bleak wilderness of heath, amid wolves and wild bulls and stags) complains of the Romans that *solitudinem faciunt*, and then comes quibbling in with *pacem appellant*, as if his youth had been wasted under the portico of the Senecas. But the natural talents of Tacitus were superior to this sort of nonsense, unfortunately for the taste of the moderns; and particularly of the French, because of their general ignorance of the Grecian models. This authour in the outset of his *Historiæ* gives us the following information. “ *Dignitatem nostram a Vespasiano “ inchoatam, a Tito auctam, a Domitiano* ⁴⁶⁹ *longius pro- “ vectam, non abnuerim.*” But, having admitted that which all his neighbours well knew, he doth not proceed to explain that which I would desire to know, by what arts so starch a censor of imperial vice, and such an admirer and commiserator of all who suffered from that emperour's severity, as he was, obtained and kept the favour of such an idle scape-grace and such a suspicious ruler as Domitian is by him described to be. Had the emperour virtue to love and reward the virtues of an austere and discontented subject? Then great is the merit of Domitian, and strong is the inference in his favour and against

⁴⁶⁹ Hist. l. c. 1.

most of them whom he punished. Or, did Tacitus adapt his morality to the manners of the Flavian court, and his patriotism to their sanguinary politics, reserving his virtue, and all that, for the court of Trajan? If so, he is himself an example of the state of society I am describing. The father-in-law of Tacitus, a man of some military experience, and bearing the most formidable name, to Flavian ears, of any among the Roman families,

Julius, a magno deductum nomen Iulo,

had got himself into so much notice that "*poscebatur ore vulgi dux Agricola* ⁴⁷⁰." But we find Tacitus, though labouring for that purpose, unable to shew any ill usage of him by Domitian, other than the obviously necessary precaution of confining him to the nominal, and not entrusting him with the active, command of his armies. And, upon mentioning that Domitian was rumoured to have destroyed him by poison, he confesses that he had no reason to think so, except that Domitian *sent frequently to enquire after his health* during his last illness; *sive cura illud* ⁴⁷¹, (as he adds in his anti-thetic style) *sive inquisitio erat*. I really cannot imagine malice more rancorous, and yet more impotent. In the course of cultivating letters, Domitian protected and encouraged several justly celebrated authours, the poets M. Valerius Martialis, C. Valerius Flaccus, and P. Papinius Statius, and M. Fabius Quintilianus of Latin prose authours about the second; unto whom he committed the education of his nephews. It is curious to observe the animosity of Juvenal not only against Statius ⁴⁷², but against the great critic last mentioned ⁴⁷³, for no other reason than because they basked in the sunshine of Domitian's reign. However, his reign is not more famous for

⁴⁷⁰ Agric. c. 41.

⁴⁷¹ Agric. c. 43. Dion says *ισφάγη*, although the charge was of poisoning; and that is refuted by the testimony of his own son-in-law.

⁴⁷² Sat. vii. v. 85, ets.

⁴⁷³ Ibid. 126...194.

this judicious patronage of learned men, than it is for the open war which, having smouldered for many years, blazed out under Domitian, in which the Cæsarian government on the one side, and the persons called *philosophers* on the other, were parties. To the party of the philosophers belonged the satirical poets, three of whom, Persius, Juvenal, and Sulpicia, have come down to our time. In the fourteenth year of Domitian's reign the philosopher L. Junius Arulenus, surnamed Rusticus, was condemned to death, and the whole body ⁴⁷⁴ of those, who were so denominated, were banished out of Italy upon a charge (as it is represented to us) of having celebrated the "*sacred*" memories of Pætus Thrasea and Helvidius Priscus, or, in other words, of having supported by their declamations, and political watchwords, whatever remained in Rome of republican party. This proscription, by which

Et studia, et *sapiens* hominum nomenque genusque ⁴⁷⁵,
Omnia abire foras atque urbe excedere jussit,

is the subject of Sulpicia's satire, and was the occasion of Juvenal's exile in Ægypt. This was an extraordinary coup d'état, and if any suppose that it was done in the wantonness of caprice and without some grave (I do not say, adæquate) causes, they must come strongly prejudiced to the consideration of this topic. At any rate it was not a peculiar caprice of Domitian's, for his father Vespasian ⁴⁷⁶ (reputed a grave man) found it necessary to take the same step in the second year of his reign, and banished all the philosophers (except only Musonius) from Rome, on account of their turbulent behaviour. I know not how nearly Lucius Junius Arulenus may have been related to Decimus Junius Juvenalis, but the Junian name (with its two tyrannicidal prænomina, Lucius and Decimus) was calculated to foster the vain dreams of

⁴⁷⁴ Suet. Domit. c. 10. Tacit. Agric. c. 2. c. 45. Dion. l. 67. p. 1111.

⁴⁷⁵ Sulpic. Satyr. v. 36.

⁴⁷⁶ Dion. Cass. l. 66. p. 1087.

those umbratic patriots, who used to talk virtue in the dying days of the Roman commonwealth. It may be feared that, that small but necessary ingredient in the great civic policy of the old tyrannicides, the dagger, was, in *their* counsels, all in all, the beginning and the end, in as much as any of these people could suborn an assassin, though very few could reform or govern a state. Certain it is, that in the very next ensuing or fifteenth year of his reign, Domitian was basely and villainously murdered, *suorum conjuratione* ⁴⁷⁷, by means of a man ⁴⁷⁸ whom he had loaded with benefits and (like Tacitus) *longè provexerat*, and of another, who, being a pecuniary defaulter, cut short his patron's days in order to conceal his own fraud. Apollonius of Tyana, than whom a viler wretch never made traffic of the sacred names of philosophy and religion, *prophecied* this murder ⁴⁷⁹, not indeed in respect of time, but of space, which looks as if he had some private intimation of the day on which it was to be done. We learn of his biographer ⁴⁸⁰, as a matter of great boast, that Apollonius (during the whole time Titus reigned, both jointly with Vespasian and alone) was in strict intimacy with *Nerva*, *Rufus*, and *Salvidienus Orfitus*, and secured their allegiance to the reigning emperour. But he afterwards alienated the same persons from their fidelity to Domitian, and exhorted them to support the *public liberties* against him. Being, however, afraid to correspond with them in writing, he employed a confidential agent to whom he said, "I constitute you the minister of a secret glory. Go to Rome, to such a one, and converse with him, and be to him every thing that I am." It is impossible to read this passage, without the suspicion, that his alter Ego was the spirit of Prophecy, who gave him such a private knowledge of Domitian's approaching fate; and without obtaining a little insight into the sources

⁴⁷⁷ Eutrop. l. vii. c. 23.

⁴⁷⁸ Suet. c. 17. Dion. 67, p. 1113.

⁴⁷⁹ Dion. Cassius. l. 67. p. 1116. Philostr. Vit. Apoll. l. 8. c. 26. p. 367.

⁴⁸⁰ Philostr. l. vii. c. 8.

of the panegyrics upon Titus, and the nature of the liberties which Domitian had infringed. Public liberty remained in the self same state as it was before, except as regarded one franchise, that of pursuing a certain career (it's nature and merits are the very point to which I solicit enquiry) called Philosophising. Also, the Muse of the satyrst Sulpicia is made pretty plainly to declare, and even to boast, that the exile of the Philosophers in the preceding year was the prime and moving cause of his being murdered;

Pone metus omnes, cultrix mea. Summa tyranno
Hæc instant odia, et nostro periturus honore est.

Which, being interpreted, means, that he banished philosophy, and she hired his own servants to cut his throat. For what reasons an obscure individual, in the extremity not of age only but of incurable disease⁴⁸¹, was elevated to the throne, whose puppet he was, and what part Domitian's *real* successour, M. Ulpius Trajanus, and his friends, may have had in his destruction, can not now be clearly unravelled. It looks like a compromise between the sophistical and the military party. I have not made these various observations; in the view of denying the great and deplorable licentiousness, in which the Roman emperours indulged, and exceeded, if possible, even the immorality of their subjects, but of holding out, to those who may busy themselves with Roman History, the propriety of investigating the state of philosophical, religious, and political party spirit, which has led to the historic apotheosis of certain emperours and the apodiabolosis of certain others, and of reducing within proper bounds that spirit of partiality which I have endeavoured to illustrate by the case of the two Flavian brothers.

Those who contemplate the history of two other adoptive brothers, Marcus Annius Verus, called Aurelius Antoninus, and Lucius Commodus, called Verus, may perhaps find fresh

⁴⁸¹ Vide Dion. Cass. l. 68. c. 1. ad finem.

topics of doubt. Marcus was not merely a stoic by profession, but a school philosopher, who from his throne wrote common places⁴⁸² in king Cambyzes's vein of morality, and was so much under the influence of the sophists of his time, that he enumerates his obligations to no less than twelve of them by name⁴⁸³, (not including Fronto, who stands upon a higher ground) and thanks one of them for making him well acquainted with Thræsea, Helvidius, Cato, Dion, and Brutus. It is ridiculous enough to see a Roman Emperour praising the doctrines of conspiracy against his own power and life; but it is a grosser mark of his infatuation, that in his very Quadian camp, where he wrote that book of his commentaries, he performed magical rites under the direction of the infamous pupil of Apollonius Tyanæus, Alexander Abonoteichites⁴⁸⁴! There were two sorts of people who practised sorcery, the one consisting of heathen sophists, and the other of gnostical hæretics whom the Romans (in their ignorance of the nicer distinctions of sects) called Christians; and I have no doubt the history of the Thundering Legion is

⁴⁸² I will give two or three very short samples of these. "Thou art a living creature carrying a corpse." "It is a princely thing to do good and be blamed for doing it." "What were Alexander, Caius, and Pompey, to *Diogenes*, *Heraclitus*, and *Socrates*?" "That is good for a man which the nature of the universe brings to him, and it is then good, when she brings it." "When you undertake to do any thing, ask yourself, would death be dreadful because it deprived you of that?" This was the sort of stuff which made some fancy they were good men when they were only pedants, and which served others to disguise any assignable degree of rascality.

⁴⁸³ *De Seipso*, l. i. c. vi. xv. Most of these people are forgotten to their very names, but in all instances as regards their works, Time has been merciful to them and us. The one named in c. xii. is, I believe, nothing more nor less than Alexander Abonoteichites; Apollonius, named in c. viii., was an object of scorn to the philosopher Demonax, who, in ridicule of his voyage after the *golden fleece* of imperial credulity, and in allusion to him of Rhodes, called his disciples his *Argonauts*. *Lucian. Demonax*. c. 31. Gataker in *Marc. Aurel.* l. i. c. 8. For the barbarous name, Tandasides, mentioned with such reverence in c. vi., it is supposed we ought to read that of the well known gnostic, Basilides. In l. x. c. 31. there is another batch of these fellows, eight in number, with Greek names absolutely unknown.

⁴⁸⁴ *Lucian. Alex.* c. 48.

founded upon the superstitious resort of this prince, (who in truth was fitter in body and mind, for the study of such philosophy as his age afforded, than for the command of armies) to all the conjurours and mystics he could meet with. Dion Cassius relates that one Arnuphis, an Ægyptian wizard, accompanied him against the Quadi and Marcomanni, and, having conjured the Aerial Hermes and certain other dæmons by magical arts, obtained rain for the army; but Xiphilin rebukes him, for affecting not to know, that this was done by the *Ταγμα Κεραυνοβολον* of Christians. The plain solution is, that Arnuphis and his gang were of that class of Simoniac theosophists who (like his cotemporary in Ægypt, Peregrinus) were Christians, or not Christians, as best suited their devices from time to time. Julius Capitolinus⁴⁸⁵ mentions a story current in Rome that, when Faustina became enamoured of a certain gladiatour, Marcus consulted the Chaldees, who advised *ut sanguine illius sese Faustina sublavaret, atque ita cum viro concumberet*. *Quod cum esset, solutum amorem, gnatum vero Commodum gladiatorem esse non principem*. This shocking tale of superstition, filth, and profligacy, is from a book entitled by the historian, *Vita Marci Philosophi*, and is none of the most probable. But what shall we think of a *philosopher* having dealings with such wretches as these Chaldees? Marcus Aurelius who (as Gibbon says) “despised the Christians as a philosopher⁴⁸⁶!” appears to have been a well meaning, but weak and credulous man, and I am not aware that he was ever accused of more than one atrocious crime, and then probably without reason. Lucius Verus his colleague was a man of athletic constitution, and martial spirit, but, although he was well versed in the literature of both languages, he never showed any devotion to the schoolmen, but led an active, and on some occasions a sensual and intemperate life. His intercourse with his colleague was (until the last weeks of his life) one of harmony and good will, and

⁴⁸⁵ Jul. Cap. p. 30, ed. Salmas.

⁴⁸⁶ Gibbon, 2. p. 446.

it has been his good fortune, that his correspondence with his præceptour Cornelius Fronto has been lately recovered from an ancient manuscript, by which means we are as well acquainted with him as with any Roman except Cicero, and can æstimate the kindness, unaffected simplicity, and urbanity of his disposition, agreeing with the noble sweetness of his physiognomy⁴⁸⁷; and the gall and venom of his biographer Julius Capitolinus. Lucius Verus in command of the Roman armies against Parthia humbled that formidable adversary more than any of his predecessours, and took Seleucia with its garrison of forty thousand men⁴⁸⁸, and Ctesiphon the capital of the Arsacidæ. The hostile writers endeavour to give all the credit to his lieutenants, and none to him, and the friendly history by Fronto is almost entirely lost. Verus however must have returned in such a splendour of triumph as would endear him both to the people and (if not envious of him) to his colleague, and would be likely to shake the ascendancy of the philosophers who ruled in the court of Marcus; for one Parthian victory, in the public æstimation, was worth a score of others. But Lucius Verus was presently afterwards cut off in the flower of his age, by a very sudden death. "Lucius," saith Dion Cassius, "gloried in "these atchievements, but his extreme good fortune did not "redound to his ultimate advantage; for it is *said* that he "made a conspiracy against Marcus⁴⁸⁹, but was taken off by "poison, before he had time to effect it." What, then, is *said*? that the Stoical court did actually murder him, though upon the pretext of apprehending some designs on his part. Julius Capitolinus⁴⁹⁰ imputes to Lucius the intention of murdering Marcus, and to Faustina the murder of Lucius, but acknowledges that the emperour Marcus was suspected of

⁴⁸⁷ Marmor. Burghes. ap. Corn. Front. tom. 1. p. 23. edit. Francofurt. 1816.

⁴⁸⁸ Eutrop. l. viii. c. 10.

⁴⁸⁹ Dion. l. 71, p. 1178.

⁴⁹⁰ Jul. Cap. in Marc. p. 29. Salmas., Paris, 1620.

having poisoned him either with his own hand, or by suborning his doctour, Posidippus. We may wonder, if his character was really so exalted as panegyric hath made it, that any such suspicion should have gained strength; at any rate it is curious, in these violent contrasts of vice and virtue, with which the Cæsarean histories affect to present us, to find virtue so often armed with the dagger and the bowl. It is observable that Avidius Cassius⁴⁰¹, one of the most successful generals of that day, rebelled in Syria, and set himself up for emperour, at the instigation of Faustina, and was killed, not in battle, but by the stab of an assassin, to the *great affliction* of Marcus, and *κατα τον αυτον τουτον χρονον* Faustina also died, by what means it is unknown, but to the still *greater affliction* of the emperour. Through this veil of cant we may see something of the character of a court, composed of a dozen of foreign sophists. I believe no more of the crime imputed to Marcus, than I do of the criminal intentions of Lucius; but if the latter did really die by poison, I surmise that it was administered by the party of the Philosophers, unwilling to lay down their great power and influence, or even to share them with the conqueror of Ctesiphon. I am strongly suspicious that, if this matter of Philosophy under the Roman Empire were fairly worked out by learned and diligent hands, it would prove to be a mine of villainy. Perhaps there existed an understanding among the philosophic fraternity, not entirely different from that which their enemies have imputed to the order of Jesuits, of conspiring against all kings who were not subservient to their purposes, and even of taking them off by all means indiscriminately, but of supporting and extolling all such others as would consent to be mere instruments in their hands. If it were so, it would not follow that every individual professor was altogether worthless, but the system would be one truly execrable.

⁴⁰¹ Dion. l. 71. p. 1192, 3.

It is now time for me to revert to my subject, the emperor Lucius Domitius Ahenobarbus commonly called Nero. To him and the actions of his reign the principles of the foregoing remarks will partly apply. He was elevated to the throne by the influence of his mother over her uxorious lord, and his youth was entrusted to her care, a dissolute and ambitious woman, and to that of the philosopher L. Annæus Seneca. The writings of this man are sufficiently well known, and are a fair specimen of the taste in composition and style of moralizing which the Stoics affected. Upon the former, Caius Cæsar Caligula passed a very just sentence, when he pronounced him "commissiones meras componere, et arenam esse sine calce." But his character, examined from other sources, will prove to have been among the blackest in history. In the midst of his philosophy he practised adultery with Nero's mother Agrippina⁴⁹², and at the same time committed, and seduced his young pupil into the commission of, vices not fitting to be named. In this manner he divided the imperial power with Agrippina. But shortly afterwards, and when a charge of conspiracy was preferred against Agrippina, her stoical lover was foremost in instigating the son to the dreadful act of shedding his own mother's blood. This event produced an awful effect upon Nero's mind, and he often declared *exagitari se maternâ specie*⁴⁹³ *verberibusque Furiarum ac tædis ardentibus*. *Quin et, facto per Magos sacro, evocare Manes, et exorare tentavit*. Much of the extravagant dissipation of his after life may with probability be referred to the load thus imposed upon his conscience. Suetonius says⁴⁹⁴ that Nero "heard of the revolt of C. Julius Vindex in Gaul *the same day* that he killed his mother," a statement which, if we believed it, would tend to implicate her in that rebellion; but it is a monstrous falsehood, for Vindex did not revolt for

⁴⁹² Dion. l. 61. p. 990.

⁴⁹³ Suet. Ner. c. 34. Dion. l. 61. p. 992. Tacit. Annal. xiv. c. 7.

⁴⁹⁴ C. 40.

nine years⁴⁹⁵ after the death of Agrippina. Perhaps we may account for such an extraordinary mistatement, by supposing it to have originated (whether with Suetonius, or with those from whom he borrowed) in a wish to palliate the atrocity of Seneca's character, and to save in some measure the credit of Roman philosophy. After the murder of Agrippina, Seneca appears to have enjoyed a short reign of almost undivided power, being high in the favour of Nero, to flatter whose follies he would even relax into the character of a buffoon, so as to prompt Nero⁴⁹⁶ while he was singing in the public theatre, applauding violently, and teasing the other spectators to do the same, and also by the enormous wealth which he had amassed from the munificence of his master and from lending at usury. His riches and influence obtained for him an host of courtiers and hangers on, "*cœtus salutantium*"⁴⁹⁷, but were not sufficient at all times to protect him from public animadversion, and especially upon one occasion when he had set on foot a vexatious prosecution against one P. Suilius⁴⁹⁸, a very aged man, who boldly turned upon his pursuer, "*Quâ sapientiâ, quibus philosophorum præceptis, intra quadriennium regię amicitię, ter millies sestertium paravisset? Romę testamenta et orbos, velut indagine ejus capi. Italiam et provincias immenso fœnore hauriri.*" Seneca's house contained five hundred tables⁴⁹⁹ of citron wood with ivory legs, upon which he used to give banquets. In the height of his greatness he contributed to involve the empire in a bloody war with the inhabitants of this island, by his unprincipled rapacity, having forced upon them a loan of one million pounds of brass upon the expectation of a liberal credit, although they were not desirous of borrowing it, and afterwards⁵⁰⁰

⁴⁹⁵ Reimar Chronol. in Dion. Schoell, Table Synthetique. Lit. Grec. tom. viii. p. 248; 250.

⁴⁹⁶ Dion. l. 61. p. 1000.

⁴⁹⁷ Tacit. xiv. c. 57.

⁴⁹⁸ Tacit. Ann. xiii. c. 42.

⁴⁹⁹ Dion. l. 61. p. 990.

⁵⁰⁰ Dion. l. 62. p. 1003.

calling it in violently and all at once. In the fifteenth year of Nero's reign, his preceptour, having little more to gain from him, and somewhat to apprehend, framed a conspiracy⁵⁰¹ against his life in conjunction with Rufus the Prætorian Prefect, Sulpicius Asper, Subrius Flavius, and divers others, but they were detected, and a free confession was made by Asper, and Flavius, which latter being asked by Nero why he sought to kill him, made this remarkable answer, "Because it was 'the only service I could do you.'" What Seneca said upon the occasion is not recorded, but Dion Cassius surmises, that he also was partly actuated by good nature towards Nero, desiring των κακων... αὐτης καὶ κεινον ἐλευθέρωσαι. The emperor, not choosing to be outdone in acts of kindness, ordered Seneca to go home and die. Seneca opened the veins of his own arms, and (always benevolent to his friends) cut open those of his wife Paulina, having persuaded her that death was not an evil. But she found out, in time, the difference between talking nonsense and really committing suicide, and so she bound up her arms and lived. No possible doubt can be entertained of the reality and great extent of this conspiracy by any one who reads the more diffuse, but somewhat less positive, account of it in Tacitus. That historian endeavours, faintly and hypothetically, to insinuate the innocence of Seneca, but not so as to express his own belief of it, and he mentions, without intimating any disbelief of it, the prevalent notion⁵⁰², that Subrius Flavius and the other centurions had privily concerted with Seneca to elevate him to the imperial dignity, so soon as they should have dispatched Nero. In this opinion I cannot deny that I see great probability.

It is next to impossible for us to form a just æstimate of the real character of a sovereign educated in youth, and afterwards directed in the affairs of state, by such a man as Lucius Seneca. But we must observe several things which weigh in the better scale. His first beginnings are acknowledged to

⁵⁰¹ Dion. l. 62. p. 1020.

⁵⁰² Annal. xv. c. 65.

have been inoffensive, the dreadful parricide which he committed, if not a measure of absolute self-preservation, was at least one concerted and recommended as such by those very men of virtue, whose characters are set up in opposition to his, and his severities against many citizens of the higher orders were the consequence of a most unnatural conspiracy against his life by his own preceptour, whom his favour had enriched, and a consequence extended no doubt much too widely by fear and false accusations, but indicating no sort of natural depravity. His studies were liberal and innocent, though in some degree frivolous, and the love of poetry and music, however consistent with immorality, are rarely conjoined with monstrous and inhuman ferocity. His severe measures against the Simonian or, if we must take it so, the orthodox Christians, were loudly called for by the infamy and evil designs of the former, and in either case were sanctioned by the religious prejudices of Tacitus and the Stoics as well as by his own. In his visit to Greece, in which he is said to have made an over ostentatious display of his musical talents, he undertook one work of considerable importance and public spirit, the cutting of the isthmus of Corinth in order to spare the dangerous navigation round cape Malea, and set the example of the work by digging the first soil with his own hands. But the enterprise was abandoned because the Ægyptian engineers reported that the levels were different⁵⁰³, and that the rush of water would endanger the isle of Ægina. This measure (nearly the last of his life) is one of those which Suetonius justly says were nullâ reprehensione⁵⁰⁴, partim etiam non mediocri laude digna. However even this honourable enterprise has been made the subject of a libel, which has not many equals in scurrility and dullness, printed at the

⁵⁰³ Pseudo-Lucian. Nero. c. 5. Dion. p. 1038. Philostr. Ap. Tyan. l. iv. c. 24. Of all pseudonymous publishers those have been most ill-advised who have assumed to their own works, or affixed to those of third persons, the name of Lucian. It cannot deceive, for it is imitating the inimitable.

⁵⁰⁴ Suet. Ner. c. 19.

end of Lucian's works, and entitled Nero or The Digging of the Isthmus. Nero had unfortunately banished to Corinth one Musonius Rufus, a man "placita Stoicorum æmulatus" and accustomed to deliver philosophical harangues at times when no people were at leisure to listen to him, "plerisque "ludibrio⁵⁰⁵, pluribus tædio." Nero, we are told, had conceived a notion that most of the philosophers used that profession "as a mere cloak⁵⁰⁶ for the arts of magic and false "prophecy," for which reason, and considering him nothing better than a Chaldee, he banished Musonius. In this instance he was not far wrong, for Musonius was an acquaintance⁵⁰⁷ of Peregrinus Proteus, a rival of the celebrity⁵⁰⁸ of the noted Apollonius, and his friend and correspondent⁵⁰⁹, and (as such) must have been a man, not only of vile character, but exceedingly dangerous to the government; for Damis⁵¹⁰, who was more intimate than any other man with Apollonius, related in his memoirs, that the thaumaturge made a journey into Hispania Bætica at the time when Galba was about to revolt, and, after a three hours' conference, took his leave with these words, "Fare well, and remember Vindex!" Musonius is the leading character in the dialogue I speak of, which I suppose to have been written either by himself, or by some sophist of his acquaintance, at the time of Nero's death. This however is not quite the grossest instance of malice directed against the character of Nero. It was pretended that the great fire, which broke out in Rome in the tenth year of his reign, was lighted by him from a frantic wish to survive the city and the empire, instead of their surviving him; nay some had the assurance to feign, that he stood on the roof of his palace, in the dress of a theatrical

⁵⁰⁵ Tacit. Annal. l. 3. c. 81.

⁵⁰⁶ Philostr. Vit. Ap. l. iv. c. 35.

⁵⁰⁷ Lucian. Peregrin. c. 18.

⁵⁰⁸ Philostr. l. iv. c. 35.

⁵⁰⁹ Idem. l. iv. c. 46.

⁵¹⁰ Damis ap. Philostr. l. v. c. 10. Philostr. ib. c. 35. p. 219.

musician, singing the Conflagration of Troy, and exulting over the ruin of his own city, the golden seat of his luxury, amusements, and power. This fully justifies the remark of Josephus that those, who personally hated Nero, *δραιδῶς ἐνεπαρῶνσαν*⁵¹¹ τοῖς ψευσμασι. The Jew may well denominate it a drunken phrenzy; unless indeed they did in one degree utter the sober truth, and *knew* that the flames which ravaged his Capital were not accidental. And it is certainly possible that those who, like Apollonius Tyanæus, had the gift of *prophecy*, might have known such a fact however secret. And then, the solemn nuptials of his wife Sporus⁵¹², and his husband Pythagoras⁵¹³! “Inditum Imperatori flammeum, “visi auspices, dos, et genialis torus, et faces nuptiales. “Cuncta denique spectata, quæ etiam in fæminâ nox operit.” I say not the sense of veracity, but that of common shame, must have been nearly extinct in the mind of Tacitus when he offered this for history. Surrounded by villains and traitors of every description, Nero was forced into measures of austerity, and pursued that impulse into a violent excess, and probably he had learned but too well his early lessons of luxury and lust. This must be admitted upon the general ground, that falsehood is seldom erected, even by the worst men, and in the most favourable moments, unless upon some basis of reality. But the Roman people, little conversant with the manuscripts circulated among the learned, and equally indifferent to the fate of senatorial delinquents and to the sensual indulgencies of their ruler, saw nothing in him but his magnificence, various accomplishments, and urbanity.

After a few moments of such tumultuous acclamation as usually attends a revolution, the Roman people began to deplore the loss of their emperor. For a length of time they continued to strew his tomb with all the flowers of spring and

⁵¹¹ Antiq. Jud. xx. 8. §. 3. cit. a Reimaro in Dion. p. 991.

⁵¹² Suet. c. 28.

⁵¹³ Tacit. Annal. xv. c. 37.

summer ⁵¹⁴, and some, not even consenting to believe that he was dead, paraded his images in the forum, and announced that he was "*brevi, magno inimicorum malo, reversurus.*" Vologesus king of Parthia when writing to the senate to renew his treaties with them, asked as a favour that they would pay honours to Nero's memory; and, twenty years afterwards, when an unknown person arose, and gave himself out for the emperor Nero, the Parthians warmly embraced his cause, and were with difficulty persuaded to give him up. The first of the false Neros, for such we must suppose him (although those who treat of him are unable to tell his real name, country, or parentage), sprung up in Greece and Asia, immediately after Galba's death, making the banks of the river Cydnus his head quarters, but he was overpowered ⁵¹⁵ by Calpurnius Asprenas, and slain. The second, of whom Suetonius speaks, appeared according to his calculation in Domitian's reign, though John Zonaras represents ⁵¹⁶ it to have happened in that of Titus, and that he was an Asiatic by birth, of the name of Tarentius Maximus, closely resembling Nero, and was cordially received by Artabanus king of Parthia, who made preparations for restoring the Roman empire to him. Why they were abandoned, or what became of Tarentius does not appear from this annalist; but must be gathered from Suetonius. The sophist Dion Chrysostom who flourished during the reigns of Domitian, Nerva, and Trajan, uses these remarkable expressions concerning Nero, "all men at this time wish to think that he is alive, and the greater number actually ⁵¹⁷ do think so, although in truth he has died not once but many times together with the most ardent believers in his being alive." He must, therefore, have written this after the failure of both the attempts

⁵¹⁴ Suet. Ner. c. ult.

⁵¹⁵ Tacit. Hist. l. 2. c. 18. Dion. Cass. l. 64. p. 1056. Johan. Zonaras Annal. tom. 2. p. 191. Basil. 1557.

⁵¹⁶ Zonaras ibid. p. 195.

⁵¹⁷ Dion. Chrys. De Pulchritudine. p. 271. ed. Casaubon.

to personate him. Nor did this opinion die away, as might have been expected, but was cherished even in the bosom of the church, where we find Jerom, at the close of the fourth or beginning of the fifth century, saying, "Multi nostrorum putant, ob sævitie et turpitudinis magnitudinem, Domitium Nerone⁵¹⁸ anti-christum fore." And Sulpicius Severus about the same time, or a little after, enters more into the subject. Nero, he says, was the first persecutour of the Christians; perhaps he will also be the last; in as much as it is a received⁵¹⁹ opinion with many, that he will come again as anti-christ. Creditur, etiamsi gladio se transfixerit, curato vulnere ejus servatus, secundum illud quod de eo scriptum est, "*et plaga mortis ejus curata*⁵²⁰ *est*," sub sæculi fine mittendus, ut mysterium iniquitatis exerceat. Saint Martin of Tours told Sulpicius that, "at the end of the appointed time⁵²¹ Nero and Antiochus would come; that Nero having reduced to subjection the ten kings of the West, would carry on a persecution until he compelled people to worship the idols of the gentiles. But, that Antiochus would take the Eastern empire, establish the seat and capital thereof at Jerusalem, and rebuild the city and the temple. His persecution would be of this kind, to make people deny the Lord Christ, and acknowledge him to be the Christ himself, and to compel every man to be circumcized according to the law. Nero was to be killed by Antiochus, and the whole world with all it's nations reduced under his power; until at length he should be destroyed by the advent of Christ. There was no doubt, he added, of his being conceived by the evil spirit, and appointed even from his puerile years, so that he might obtain the empire when of lawful age." It is evident that Saint Martin saw the distinction, which others have overlooked, between the head

⁵¹⁸ Hieron. in Dan. c. xi. tom. v. p. 735.

⁵¹⁹ Hist. Sacr. l. 2. c. 28.

⁵²⁰ Hist. Sacr. l. 2. c. 29. p. 240. Lips. 1709. Rev. c. xiii. v. 3.

⁵²¹ Dial. 2. de Virt. Beat. Mart. p. 476.

of the fourth monarchy, and the false Judaizing Christ, but, farther than that, he is not entitled to much applause.

The slayers of Nero enjoyed but a short triumph, for in less than a year that occurred, which it is now in fashion to call a *reaction*, by which a Neronian, Marcus Salvius Otho, obtained the power. Ac super cæteras gratulantium ⁵²² *adulantiumque blanditias*, ab infimâ plebe appellatus Nero, nulum indicium recusantis dedit: immo, ut quidam tradiderunt, etiam diplomatibus primisque epistolis suis ad quosdam provinciarum præsidēs, Neronis cognomen adjecit. Certè et imagines statuasque ejus reponi passus est, et procuratores atque libertos ad eadem officia revocavit. Nec quidquam prius pro potestate subscripsit, quam quingenties sestertium ad peragendam auream domum. It is most truly wonderful, if Nero was indeed that which we are taught to believe, and if within one year of his death it was a *blanditia* and an acceptable flattery to hail him NERO. Vitellius, having prevailed over Otho, walked in the same steps, and, collecting together all the public ⁵²³ orders of the priesthood, performed solemn obsequies to Nero in the Campus Martius. All these things prove to the very utmost point of historical demonstration that, if Nero was indeed a wicked man, he was at least a man eminently gifted with those specious virtues which obtain the love and admiration of the many, and not that inconceivable monster which has been described to us by writers equally violent in their hatred and unskilful in the art of fabrication.

When the death of any given person hath happened, only so long ago, that he may not absurdly be supposed yet to live, and the time, place, and manner of his death are not notorious, it is natural for those, who wish him to be alive, to believe it. This is the case of the pretenders who assumed the name of Demetrius emperor of Russia, of Lambert

⁵²² Suet. Oth. c. 7.

⁵²³ Suet. Vit. c. 11.

Sinnel to whom king Henry 7th shewed so much favour, of the celebrated personage whom the house of Tudor have taught us to name Perkin Warbeck, and of him who made his appearance in Italy as Sebastian king of Portugal. All these persons either were, or might be, that which they pretended to be. But when the period of human life has been long past and gone, and the people cherish the persuasion that a great man of ancient times is reserved to reappear with glory among them, that is a working of Anti-Christianism. Arthur was the greatest of the British Deities, He who sailed with seven companions upon the shoreless ocean, and He who excelled in War and ⁵²⁴ Hunting and owned the shield Prydwen and the sword Excalibar; nor was the name of Arthur son of Al-Gothus less famous in the Scaldic legends. His empire not only extended over all the north, but he vanquished Lucius emperour of Rome, and was crowned in that city. His name was sacred and mythological among the Druids ⁵²⁵, and the British chieftains used to assume such names on the commencement of any great undertaking. Adonis or Eous the son of the Harlot Eoa and of Cinyras, or the son of Jove, when slain by the fraud of Mars in disguise, was removed into his paradise, the proverbial Gardens of Adonis, but his wound was yearly renewed, and the river Adonis flowed crimson with his blood. When Memnon son of Tithon and of the Morning fell by the stratagem of the Pelasgi (as related by Ctesias) he was removed to the Elysian plains

ἐν Μακαρεσσι κατ' Ἠλύσιον πεδον διης.
Καρχαλαα καὶ θυμὸν ἰαίνεται ἀμβροτος ἦως

but the river Paphlagonèum was formed from the bleeding of his wounds,

⁵²⁴ He was called the *Horrible Son*, the *Dreadful Bear*, and the *Iron Hammer*. Nennius cit. Camden Britan. vol. 1. p. 59. ed. Gough. See also, Roberts, Antiq. Wales, p. 93. and above, vol. 1. p. 99, 100.

⁵²⁵ Roberts, p. 108, 9.

⁵²⁶ Ὅς τε καὶ αἱματοεῖς τραφερὴν ἐπινίσσεται αἶαν
 Ὅπποτε Μεμνῶνος ἡμᾶρ ἐν λυγρον, ὧ ἐνὶ κεινός
 Κατθανε.

And Arthur, bastard son of Iogerne and ⁵²⁷ the Dragon's-Head, when slain by the treachery of Modredus, migrated into the blessed isle of Morgwena or the Morning, called Damalis, and Innis Avalon, where his mortal wound bleeds annually. "Britones in insulam Damalim ipsum dicunt" *translatum, ut vulnere quotannis recrudescencia subint-* "gratâ sanatione curarentur a Morgandâ Fatatâ; quem" *fabulosè Britones post data tempora* ⁵²⁸ *credunt reditum* "in regnum." Whether this be but the ancient dream of the heathens, handed down from old time to Taliessin and his followers, that Nimrod was taken away for a season, and should return with glory after the times were passed, or whether some hero in the fifth century did really palm himself upon his countrymen for an avatar of the War God, either way, it is in principle the same.

The child Aboul-Cassem Mohammed al Mahadi, the twelfth Imaum, is believed by the Persians to be still living, being concealed by his mother in a cave ⁵²⁹ or cistern till the end of the world, when he is to appear and to join with Christ in the war against Anti-Christ, and unite into one the Christian and Mahometan laws. He is therefore entitled *Motte-batthen, the Secret and Concealed*. It must always be recollected that the *Anti* of any name, as Christos, Theos, Eros, or Papa, is the false and pretending one out of two; which is the false, which the true, is the question; that question now divides Israel from Christendom, and, when the two shall be confronted together hereafter, will divide the world in arms; it is the very nature of an Anti-Christ, to deny that he is such,

⁵²⁶ Quint. Calabr. l. 2. v. 562.

⁵²⁷ See Gervas Tilbur. de Regno Britonum, p. 43. Helmstadt. 1573.

⁵²⁸ Gervas Tilburiensis de Regno Britonum, p. 48. ed. Helmstadt. 1573.

⁵²⁹ De Guignes Hist. des Huns. tom. 1. p. 325. Herbelot in *Mahadi*.

and to affirm that the other is. The Anti-prophet or false Mahomet to whose coming in the latter days the Turks look with dread, and to whom they give the names of ⁵³⁰ Degnal, Lain, and Tethschel, must certainly be the same Mahomet Mottebatthen to whom their deadly enemies, the Persians, look forward with hope; because Mahomet *Aboul-Cassem* is the peculiar name of the great Meccan prophet himself.

Hakem ben Haschem al Mokanna *al Burcai*, (or *the Masqued*), the secretary of the metempsychosist hæretic, Abou-Moslem, to whose exertions the dynasty of the Abbassidæ mainly owed their elevation, declared that God had been incarnate ⁵³¹ in various persons from Adam down to Abou-Moslem and himself, and took away his own life by immersing himself in such chemical præparations as left nothing of him visible except the hair of his head. His whiterobed disciples, the Sifid Giameghian or *Vetus en blanc*, maintain that he ascended into heaven, but will hereafter return again in power.

Hakem Bemrillah, the third of the Fatimite Caliphs of Ægypt, began to reign in Heg. 386 (996), and was really descended, as it is said, from a Jewish magician, and not from the daughter of Mahomet. He studied astrology and *ancient philosophy*, and was thought to be almost mad, but he was methodical enough in his imposture ⁵³², and got sixteen thousand people to subscribe, in a book, an avowal of their belief in his godhead. His disappearance has not been very clearly explained: but it is said that one Saïd confessed having murdered him. His religion, forgotten in Ægypt, has been ever since and unto this day that of the Drusi in Lebanon, who esteem that he was the tenth incarnation of the Deity, and that he is yet to appear once more in a human

⁵³⁰ Purchas Pilgr. vol. v. p. 301. 303.

⁵³¹ Herbelot in Hakem ben Haschem. His rebellion broke out under Mahadi the third of the Abbassid Caliphs who began to reign in 158; A. D. 775.

⁵³² Herbelot in *Hakem Bemrillah*, and in *Dararioun*, Dict. Biogr. vol. 19. p. 321. Paris, 1817.

form, and conquer the world with the Sword, and establish the Drusian religion supreme over all others.

Immediately before the invasion of Portugal by Massena there appeared an invective against the Sebastie sect, accusing them of being bad Christians, bad subjects, and bad citizens, not wholly unconnected with the French invaders, to which three imputations an answer was printed by Don Manuel Joachim Pereira de Figueiredo, which is in my possession. It appears that many people upon the authority of tradition, and of certain visions and prophecies of a person called the Capateiro of Bandarra and of a friar of Montserrate, believe that God hath kept Don Sebastian alive unto this day, and that he will in due time return, as a "Liberator, not in the guise of an ordinary man, but with signs from heaven, and with a series of portents,⁵³³ and scintillando prodigios." "He is to come down from heaven and alight upon the Castle of Lisbon⁵³⁴, surrounded with a formidable host, and with such preparatives, as are necessary to redeem the pledges of his miraculous destiny." "Why," asks Don Manuel, "may not there be a monarchy whose sovereign God hath miraculously preserved for more than two hundred years, in order yet more miraculously to effect⁵³⁵ a *moral and political regeneration in the whole world?*" Without in the remotest degree suspecting the Sebastianistas or any other Portuguese of having favoured the iniquitous designs of Buonaparte, I think that there is something in this language which we have heard before, that we have here some perilous stuff that is pretty generally diffused, though clothed (in this instance) in the nomenclature of local superstition, and that the seita Sebastica may not improbably be acquainted with Hiram king of Tyre, with the rosy cross, and with divers *little trifles* of which it is not proper for us to be minutely

⁵³³ Verdadeiro Espirito do Sebastianismo, pt. 3. p. 8.

⁵³⁴ Ibid. p. 10.

⁵³⁵ Ibid. p. 15.

informed. The Principles of the French revolution have developed themselves in Portugal since the date of that publication, and have met with as much of public approbation in this country, as they did of reprobation some thirty years ago; but this approbation (which among the higher ranks of society is for the most part simulated, and forms one portion of the general prevailing hypocrisy of this present time) will not disarm the judgment of posterity, who will no doubt have ampler data, than we have, whereby to æstimate the spirit of the innovation of these times.

My object in this digression is to observe that the persevering hope which the Romans cherished of Nero's return has relation to the mystery of the destinies of Rome, or, as the fathers called it, of Anti-Christ. The Twelve Vultures which appeared to Romulus were the "Augustum Augustum" of it's foundation, and it is an ancient opinion preserved to us by Censorinus⁵³⁶ in his *Treatise of the Birth-Day*, that these twelve vultures were twelve ages of years appointed to the city of Rome. "How many ages are due unto the city of Rome, it is not mine to say; but what I have read in Varro, that will I not withhold. He saith in his 18th Book of Antiquities, that there was one Vettius, a distinguished augur at Rome, of great genius, and equal to any man in learned disputations; and that he heard Vettius say, that, if that was true which historians related, concerning the auguries of Romulus the founder, and concerning the twelve vultures, then, as the Roman people had

⁵³⁶ Censor. c. 17. in fine. The white Sow which Æneas brought from Troy, which escaped from his ship, and was found at Lauro-Lavinium with thirty pigs, and whose colour gave it's name to the city Alba, was supposed to mean the thirty years of Ascanius or Iulus his reign; but the Valentinian hæretics, when they imagined their thirty *ἀιώεσς*, which Tertullian calls their *serofæ* *foetus*, must have taken them for ages. And if that prophecy be a true one, and if the *ἀιώεσς* be each of 100 years, then, if the computation be made from the founding of Rome, that city hath yet a prospect of 422 years, but if from that of Lauro-Lavinium, then of only *four*. But all of these four hypotheses are equally doubtful. See Serv. in *Æneid*, l. 3. v. 390, 1.

“safely passed over their 120th year, they would last unto the “1200th.” This mode of interpretation descends from the very origins of heathen prophecy, and is that of Calchas and his nine sparrows,

‘Ως ἡμεῖς τοσσαυτ’ ἔτεα πολεμιζόμεν ἀνῆι ⁵³⁷,
Τῷ δεκατῷ δε πολὺν αἰρησόμεν ἑυρυαγυῖαν.

Romulus Augustus resigned the imperial throne of the City of Rome, and was succeeded by an obscure barbarian, as King of Italy, in the year 1228 from the Romulean foundation. A coincidence which would be nearly satisfactory, were it not for a difficulty we have hinted in a former page, that of ascertaining the duration of a prophetic Age. For anciently the Age was not a formal and arbitrary division of time, made for a measure of Chronology, or for an uniform recurrence of stated solemnities, but was a *real Age*, marked out by circumstances so irrelevant indeed to the purpose, that we should justly call them (quoad that purpose) mere chance, but which they regarded as a demarcation by the invisible Hand, which “made the Ages” and “determined the weeks” and the “times before-appointed, and the bounds of their “habitation.” In founding a City they took an account of all the children born on that day, and when the longest survivor of those children died, upon that day the first Age of that ⁵³⁸ City was complete; and of the children born upon that day the longest liver, again, defined the Second Age; and so forth.

It is clear, however, that some interpreters were disposed to construe the twelve vultures as of twelve men who should reign successively in the divine empire promised to the City of Romulus, and that is the reason why the twelve first sovereigns who filled the throne were separated from the others, and denominated the twelve Cæsars, although many

⁵³⁷ Iliad 2. v. 328.

⁵³⁸ Censorin, c. 17. p. 83.

of them had no connexion in blood with each other or with Cæsar. This is accounted for by Aurelius Victor upon the insufficient ground, not to speak of its great uncertainty, that Nerva was a Cretan and not a Roman. He says in his *Cæsars* ⁵³⁹, “Hactenus Romæ seu per Italiam orti imperium
 “rexere. Hinc advenæ; nescio quoque an, ut in Prisco
 “Tarquinio, longè meliores. . . . Quidnam Nervâ *Cretensi*
 “prudentius magisque moderatum?” But if the *Epitome* ⁵⁴⁰, which uses nearly the same words, be indeed written by the same Aurelius Victor, he does not appear to support his own statement; “hactenus Romæ seu per Italiam orti imperium
 “rexere. Hinc advenæ. Unde compertum est urbem
 “Romæ externorum virtute crevisse. Quid enim Nervâ
 “prudentius aut moderatius? Cocceius Nerva, *oppido Nar-*
 “*niensi genitus*, imperavit, menses 13, dies 10.” The notion of the twelve kings is the basis of the apocryphal vision of Esdras, in which he saw the twelve feathered wings of the Eagle, reigning in succession, and was informed that “the
 “Eagle ⁵⁴¹ was the kingdom seen in the vision of his brother
 “Daniel; and that in the same should twelve kings reign,
 “one after another; whereof the second should begin to
 “reign, and should have more time than any of the twelve;
 “and this did the twelve wings signify.” But the Romans understood their prophecies well enough to know, that a mere succession of twelve kings, even invested with a degree of divine authority, did not satisfy their promises, and that one person was promised to restore the theocracy of the *Æneadæ*, and change the face of human affairs,

Divôm genus, aurea condât
 Sæcula qui rursus Latio.

Two reasons may have operated to fix the public faith upon Nero's cœlestial mission, one, that he was the sixth vulture

⁵³⁹ Aur. Vict. Cæs. c. 12. p. 514. ed. Franc. 1588.

⁵⁴⁰ Aur. Vict. Epit. Hist. Aug. c. 12. p. 536.

⁵⁴¹ Esd. c. 12. vs. 11 . . . 15.

or middle term of the twelve, six being the number of the vultures of Remus, to whom especially belonged the Sibylline mystery of the

Aventino rura pianda Remo,

and another, that he was observed to be the last recognised Prince of the Æneadæ, *τελευταίος* ⁵⁴² *των Ἰουλιῶν των ἀπο Αἰνεῖδ*, being the grandson of the elder Agrippina the daughter of Julia, who was the daughter of Octavius Cæsar, who was grandson to the sister of the great Caius Julius, in so much that it would become an alternative, either that the prophecies had failed, which were given of old to Æneas and Iulus, or that Nero was not really dead but reserved in some secret place until the appointed time. The Christians may perhaps also have had their own peculiar ground for imagining that Nero was the tyrant of Daniel's monarchy, (whom they were apt to confound with Anti-Christ,) I mean the number of the Apocalyptic beast, 666. It has I believe escaped observation, that the authour of that epigram upon pope Alexander vi. Borgia, which makes him out to be the *third* fatal number *six*,

Sextus Tarquinius, Sextus Nero, Sextus et ille,

Semper sub sexto perdita Roma fuit,

intended to brand him with the number of the beast. As St. John declared that the sixth head of the Beast was standing in the reign of Domitian when he wrote, and Nero being the sixth Cæsar, another hexad, if one could be found in his family (as being the sixth child of his father) would have induced the Christians to join in with the heathens in thinking, that he was the man, whom the one desired, and the others feared. The real solution of this ænigma seems in no very fair way of being discovered, probably because the circumstances which are to afford that solution have not yet occurred, or are buried

⁵⁴² Dion. Cass. l. 62. p. 1016. p. 1048. Sueton. Galba. c. 1. lin. 1.

in systematic secrecy, and also because the spirit of jealousy and hatred towards the Pope has been suffered to warp the judgment of critics, and lead them to adopt the absurd construction of an old father, that the name and number of the beast is *Latinus*. Although the fourth empire was that of Rome, of *the city alone*, and only constructively of her various allies and provinces, and never was, or was considered, to be that of the Latin allies, and although the denomination *a Latin* is exclusively one denoting the Romish Church and the princes of it's communion, and not *even them*, unless when named in contradistinction to the Greek schismatics, yet hath this interpretation found favour with popular writers, on account of that very reason which constitutes a great defect in it, it's being peculiar to the *Church* and not to the *Empire* of the Romans. Moreover, *Λατίνος* (upon which the computation is formed) is not the way to spell *Latinus* in Greek. The poets Hesiod, Lycophron, Dionysius, and Orpheus Argonauticus, and the historians Dionysius, Strabo, Appian, and Dion Cassius, all have it *Λατίνος*, in strict conformity with the analogy of the two languages, for *ει* in Greek corresponds with the long *e* in Latin; and it is not a laudable thing, to offer, or sanction, such violence to orthography, in order to vilify a rival church. The passage is as follows, in Irenæus⁵⁴³, *Sed et Latinos, (lege, Lateinos) nomen sexcentorum sexaginta sex numerum; et valdè verisimile est, quoniam verissimum*

⁵⁴³ Iren. Adv. Hær. l. v. c. 25. p. 365. ed. Gallasii. 1570. It is comical to observe Mr. Charles Butler interpreting the bestial tri-hexad to mean "superlative perfection," because six is a perfect number, and Mrs. Schimelpenninck explaining it "imperfection and incompleteness," because six is an imperfect number. Reminiscences, vol. 2. p. 208, 9. Biblical Fragments, vol. 1. p. 262, 3. The former opinion is quite unworthy of it's authour; and the latter, though not unsupported by argument, is founded upon the forgetfulness of one essential point, that the number of the Beast is a test imposed upon people *by the Beast himself*, and that would be a strange government, either spiritual or temporal, which compelled every body to acknowledge it's own imperfection and incompleteness. It is possible, that, on this theory, there may be a secondary meaning, not intended by the evil power in question; but brought about by Providence in derision of him.

regnum hoc habet vocabulum, Latini enim sunt qui nunc regnant; sed non in hoc nos gloriabimur. He had no reason whatever to glory, having disfigured both the spelling, and the history, for had he attended to the latter, he would have known that neither the Latins nor any other allies of Rome had a particle of share in the government, except in virtue of the *freedom of Rome* granted to them at various times, and as burgesses or livery-men of that sovereign city. For which reason St. John, in the same book of Revelations, with signal propriety terms the whole Roman Empire the *Great City*, in which particular Irenæus and his followers do all they can to stultify the prophet. Were I to throw out another idle conjecture in addition to those we have heard, I should surmise, that the number six in centuries, the same number in decads, and the same again in units, represented a person belonging to the sixth head or system of government in the Beast of Daniel, being the sixth in succession of his own particular dynasty, and the sixth also of his *name*. As if, for instance, the Carlovingian empire be admitted to be the sixth head, and some future emperor be the sixth sovereign of the house of Lorraine or of some other house which may succeed it, and be himself John, Thomas, or William the Sixth. And this threefold coincidence of numbers will be made use of, as one of the theologumena of arithmetic, or a sort of cabala, in the days of Anti-christ, and as a test or moral shibboleth by which to distinguish the citizens of the republic of hell.

I will here close this twelfth section of my chapter, *Anti-christ*, having said all that occurs to me as necessary to say regarding the Scipionic and Cæsarean impostures, undertaken in pursuance of the predicted destinies of the New Ilion.

S. XIII. The darkness of ages rolled over the decline and revival of the western empire, involving it's civil and spiritual history in barren obscurity, without presenting any object having a peculiar connexion with the business of this chapter, until the pontificate of the Papess Johanna; and that demands

notice, not as a reality, but as a thing ill understood and remaining in need of some elucidation. In the year 855 Pope Leo the IVth died and was succeeded by Benedict the third ⁵⁴⁴, a Roman by birth, and the son of one Peter or Patrodus, who filled the pontifical throne for two years, six months, and ten days. In the year 858 he was again succeeded by Nicolas I. Such is the unexceptionable testimony of the contemporaneous annals, furnished moreover with such a detail of circumstances, as leaves no room to suppose a chasm in the chronology, or a doubt as to the facts.

However, two centuries later, that is to say, in the Chronicle of Marianus Scotus ⁵⁴⁵, who died in the year 1086, we find these words: "Leo papa obiit. Huic successit mulier, annis 2, mensibus 2, diebus 4;" pretending that the reign of a she-pope had intervened between those of Leo and Benedict. I know not if this strange, but laconic, assertion was farther explained until the middle of the thirteenth century, that is to say, until Martin of Poland (who died in 1278) published his Chronicle, in the text of which we read as follows ⁵⁴⁶: "Leo V." (*lege* IV.) "Post hunc Leonem Joannes Anglus natione, Morgantinus, qui alibi legitur Benedictus tertius, sedit annis 2, mensibus 5, diebus 4, et cessavit pontificatus mense uno. Mortuus est Romæ. *Hic ut asseritur fœmina fuit, et, quum in puellari ætate a quodam suo amasio in habitu virili Athenis ducta fuit, in diversis scientiis ita profecit ut nullus sibi par inveniretur; adeo ut post Romæ trivium legens magnos magistros discipulos et auditores haberet. Et cum in urbe vita et scientia magnæ opinionis esset, in Papam concorditer eligitur. Sed in papatu per suum familiarem impregnatur. Verum tempus partûs ignorans, quum de S. Petro in Lateranum tenderet, angustia inter Coliseum et S. Clementis ecclesiam peperit, et postea mortua*

⁵⁴⁴ Anastasius Monachus, Bibliothecarius Sanctæ Ecclesiæ Romanæ, de *Vitis Pontificum*, p. 294. ed. Mogunt. 1602.

⁵⁴⁵ P. 442. edit. Pistor. Francof. 1613.

⁵⁴⁶ Martinus Polonus *Chron. l. iv. p. 318.* Antwerp. 1574.

*“ ut dicitur sepulta est. Et propterea quod dominus Papa
 “ eamdem viam semper obliquat, quod ob detestationem facti
 “ hoc faciat. Nec ideo ponitur in catalogo sanctorum pontifi-
 “ cum, tam propter muliebris sexûs quam propter deformitatem
 “ facti.”* The same authour says of Benedict 3. that “ natione
 “ Romanus, ex patre Patrodo, sedit annis 2, mensibus 5, et
 “ cessavit pontificatus diebus 15.” Albert, Abbot of Stadt,
 who wrote, as he saith himself ⁵⁴⁷, in 1256, assigns to pope
 Benedict ⁵⁴⁸ his due term of two years, six months, and ten
 days, but is entirely silent with respect to any Joannes or
 Joanna.

Martinus Polonus has incurred the suspicion of having fabricated the details contained in his chronicle and above printed in Italic letter, but seemingly without foundation, because the oldest manuscript copies of Martinus ⁵⁴⁹ make no mention of the Papess. His evidence therefore goes no farther than saying, that he had heard two reports as to the successour of Leo (who reigned for two years and five months), the one styling him John of England, and the other, Benedict of Rome; and no doubt can exist as to the falsehood of the former. But his genuine words “ qui alibi legitur Benedictus” plainly prove this important conclusion, that his Benedictus and Johannes are not meant by him for two successive pontiffs, but for equivocal names of one and the same man, and that their reigns of two years and five months, are not four years and ten months, but the self same two years and five months. Indeed it is incredible that two sovereigns should have reigned (as we are told) in succession, and within a minute fraction of *days* for the same period of time. The identity of the *terms* proves the identity of the *tenants*. Helinand, a monk of Froidmont in the Beauvaisis, who lived from 1127 till after 1204, and enjoyed extraordinary reputation in his day, gives the succession without any allusion to the

⁵⁴⁷ Albert. Chron. p. 57. a.

⁵⁴⁸ Albert. Chron. p. 34. a.

⁵⁴⁹ Ciaconius de Vitis Pontificum, tom. 1. p. 627.

papess; post hunc Leonem sedit Benedictus ⁵⁵⁰ *secundus*, centesimus sextus, quo per conjurationem quorundam malignorum deposito, Anastasius invasit prælaturam. Sed, Anastasio a legatis Lotharii dejecto et in carcerem truso, Benedictus honorificè relocatur, et sedit annis duobus, mensibus sex, diebus decem. . . . Post quem sedit Nicolaus, primus hujus nominis, Papa. It results that the name and history of Johanna (by whom soever invented) belongs to pope Benedict the Third, and was for some reasons or other given to him.

A further looking into the history will perhaps shew us how it arose. Leo IV., a zealous patron of idolatrous practises, a short time before his death, held a synod at Rome, at which synod Anastasius, cardinal priest of San Marcello, (who must not be confounded with the librarian) was deposed from his dignity, degraded from the order of the priesthood, and excommunicated, for absenting himself ⁵⁵¹ from his parish during five years, in violation of the canons, and fixing his residence in foreign parts; in alienâ diœcesi ⁵⁵² commorantem, et sæpius vocatum. It is of importance to know where he went to, and for what purposes, and Cardinal Baronius ⁵⁵³ affords us that information; Anastasius deserens urbem, convolvavit ad ipsum imperatorem, ubi, omnia comminiscens, illi suadet ut manum injiciat in electionem Romani pontificis. And, upon the death of Leo, Benedict, a man enjoying high repute for his learning and sanctity, and to whom Leo had shewn marks of favour, was unanimously elected by the conclave, with the unbounded ⁵⁵⁴ applause of the Roman plebeians, but thought it fitting to go through the form of abhorring such elevation, and praying to be left in his pious retirement, so that (we are told) a sort of friendly compulsion was used to raise him to the papacy. The imperial sanction was requisite

⁵⁵⁰ Helinand. Frigidimont. Chronic. l. 45. in Bibl. Patr. Cisterc. tom. vii. p. 111.

⁵⁵¹ Anastasius Bibliothecarius, p. 226, 7.

⁵⁵² Luitprand de Vitis Pontificum, p. 110. ed. Mogunt. 1602.

⁵⁵³ Baron. Annal. an. 853. num. 34.

⁵⁵⁴ Anastas. de Vit. Pont. p. 295.

(so imperfect was then the self-supremacy of the Church) in order to authorize his enthronization. Legates were therefore sent to the brother emperours, Lothario, and Lewis the Germanic, to obtain their sanction, but (if we may credit the Romanist historians) they were talked over and corrupted by Arsenius⁵⁵⁵ Bishop of Eugubium, who met them on their way, and persuaded them to recommend to the Emperours, for Pope, the afore-mentioned excommunicated cardinal Anastasius of San Marcello. In the course of this year, 855, the Emperour Lothario died⁵⁵⁶, and the answer to the mission from Rome was sent by Lewis the Germanic⁵⁵⁷, signifying his pleasure (in which the recommendations of the legates had probably a smaller share than the ecclesiastical writers pretend) that Anastasius should be raised to the Holy See. This decree was carried into effect by Anastasius and the Imperialists, who forcibly extruded Benedict. The Antipope was not content with the expulsion of his personal competitor, but immediately commenced war against the worst of the abuses which had crept into the church, and displayed himself as a violent reformer and iconoclast⁵⁵⁸, causing the images of the saints to be burned, and destroying with the blows of his own battle-axe those of Christ and the Virgin Mary. But the Roman multitude (fomented by whom, the monk Anastasius omits to state) refused⁵⁵⁹ to acknowledge him, and made such a turbulent sedition in favour of Benedict, that the Emperour's envoys gave way, and Anastasius was obliged to forego his pretensions. The adherents of Anastasius performed a solemn fast of penitence and kissed the feet of the conquerour, who, thus established in the chair of St. Peter, spent the whole of his short pontificate in the vilest sort of superstition, in erecting and decorating the images of

⁵⁵⁵ Anast. p. 297. Luitprand. p. 111.

⁵⁵⁶ Hénault, *Abrégé Chronologique*, tom. 1. p. 91.

⁵⁵⁷ Anastas. p. 297.

⁵⁵⁸ Anast. *ubi supra*.

⁵⁵⁹ Anast. p. 299.

saints ⁵⁶⁰, and having rich garments prepared to dress them up in.

This state of facts will lend us a solution of the whole difficulty; and we shall clearly perceive that the opponents of pope Benedict the Third, compared him to a *woman*, and that *woman* a harlot, by application to him, to his rebellious pontificate, and to his idolatries, of the words of the Apocalypse ⁵⁶¹, "I saw a *woman* sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns." And the oldest authour concerning the papess limits himself to that phrase *mulier*. Benedict the Third was, I believe, the first bishop who was elevated to the chair, and sate as metropolitan of the Roman Empire, in actual defiance of the Emperour, although his predecessours had carried themselves high in the exercise of their priestly functions. The meagre annals of his papacy contain enough to shew the dangerous mixture of zeal and ambition in his character; his life had been spent in such a course of learning and piety as to make him an idol of veneration to the undiscerning multitude, in which particulars his history well agrees with the fable of Johanna; and the dissimulation of his aspiring thoughts, the *nolo episcopari*, was so perfect in him, that from his first election, to his final enthronization, he appeared but as a passive or even reluctant instrument in the hands of an enthusiastic people, to whose voice he was obliged to yield a coy consent in as much as it was *Vox Dei*. But Benedict, once upon the throne, by the extorted consent of the imperial envoys, saw too clearly the advantage of his position, to think of ascribing his elevation to that consent. He is recorded to have been the first Roman ⁵⁶² pontiff who assumed to himself the style, *Vicar of St. Peter*: and these are words of great importance to our purpose, for their meaning is, I hold a power neither mediate, nor dependent upon any of the Kings of this

⁵⁶⁰ Anast. p. 300. . . . 305.

⁵⁶¹ C. xvii. v. 3.

⁵⁶² Art de Verifier les Dates, p. 264.

world, but flowing immediately from the saints who surround the throne in Heaven, and I am the *servant* of none, save only *of the servants of God*. The authours of the legend of Johanna might not unjustly say, that Benedict was seating himself “upon the waters”⁵⁶³, which are peoples, and multitudes, and “nations, and tongues,” and inviting “the Kings of the Earth”⁵⁶⁴ to pay court to him, not he to them. In him, I say, first broke out that grand debate, whether the visible church was, like it’s leading doctrines and precepts, direct from God, and a vicegerency of the power divine, or whether it should be subordinate to the temporalities of the earth and render unto Cæsar the things which were Cæsar’s. The anti-pope Anastasius and his followers may be compared with the Gibellines, who in after ages vindicated to the Cæsar his things, against the prelatical encroachments. But a difference of some moment may perhaps be discovered between them. The Gibellines and some of their Emperours were, I apprehend, no better, perhaps even somewhat worse, than mere infidels; but we are now in the middle part of the ninth century, and that, I believe, was a time of superstitious piety mixed with some rare examples of more rational devotion, not a time, in which Christianity was abhorred by warlike princes as a tyrannical imposture and cherished by popes as a profitable one. Anastasius may be numbered among the first reformers who arose in the church. His refusal to repair to Rome, and his continued residence in some other part of the empire, which are the only reasons openly assigned for his excommunication by Leo the fourth, must have been occasioned by a great disgust at what was going on, or by a fear of being questioned for his opinions; and we find, by the shewing of his enemies, that his chief if not his entire animosity was directed against those multiplied violations of the second commandment, which had been sanctioned from the commencement of the seventh century. His demolishing the images of

⁵⁶³ C. xvii. v. 1. v. 15.

⁵⁶⁴ Ibid. v. 2.

Christ and the Virgin with his own hand, during his ephemeral papacy, is an act of fiery but yet innocuous zeal, more worthy to be admired than the rebellious excesses of John Knox. Anastasius therefore, Arsenius, and the Imperialists, beheld in Benedict the Third an usurping hierarch, with regard to his *Vicarial* title, and a setter up of the abominations of desolation, as touching his spiritual doctrine, and protested for those reasons that the Apocalyptic Whore was revealed in his person. Another fable remains to be cleared up, that of the perforated chair, upon which the popes were compelled to sit, in order to prevent (by means which I need not detail) the recurrence of a female papacy. The perforated chair is the tripod of the Pythoness or Delphian Sibyl upon which the prophetess used to sit under the curtain, in order that she might receive into her body the afflatus of hell,

conterrita virgo

Confugit ad tripodas, vastisque adducta cavernis

Hæsit, et invito concepit pectore numen ;

and the fable means no more, than to say (what is very true), that the apocalyptic harlot designates a revival of heathen magic and false prophecy.

This ancient pasquinade, excluded from the pages of history, of which the churchmen were sole arbiters, was handed down by tradition, and, in the course of it's descent, the symbolical woman was mistaken for a real one, and by consequence two reigns of equal duration were made out of one reign. The period of it's revival, and indeed of it's first appearance in the form of a detailed narration, was from the early to the middle part of the thirteenth century, and I am not at a loss to shew, for why it was recollected and brought into vogue about that time. In the year 1216 died pope Innocent the Third, a man who pursued the career, marked out to his successors by Benedict the Third, with unexampled audacity, not (like him) professing his own independence upon all secular powers, but asserting in express words the

dependence of all powers both temporal and spiritual upon himself, excommunicating emperours and kings, and taking out of John's hands into his own this realm of England. He was, moreover, in a more minute particular a fit person to be compared with Benedict III., for as that pope excited remark by assuming to himself the Vicarage of Saint Peter, thereby admitting that there was an High-Priest of the universal church, intermediate between God and himself, so Innocent, disdaining such intervention, and approaching to the very steps of the eternal throne, invented for himself the new style, *Vicarius Jesu Christi*. In this circumstance, of the self-promotion of the Pope from the second to the first vicarage of the world, I discern the specific cause of the bringing up of the Harlot Papess into memory by the Gibellines. Innocent the Third observing that, as churches were served by vicars, so also marriages were often solemnized by proxies, declared himself to be the bridegroom, and the Church his bride. The style which he used, and of which I have above cited the first words, is an effusion of presumptuous audacity closely bordering upon a derangement of the intellect, and not such as I can wholly comprehend: "*Vicarius Jesu Christi*⁵⁶⁵, successor Petri, "*christus Domini, Deus Pharaonis, citra Deum, ultra hominem, minor Deo, major homine.*" It is evidently founded upon the words addressed by God to Moses in Exodus vii. v. 1.

I will here digress for a moment to explain the word *Gibellino*, of which I do not know that the true solution hath yet been given; such as I have seen quoted being insufficient. Gregory the ninth in his denunciation of Emperour Frederic the second saith, in scriptural language, *Ascendit de mari bestia blasphemiae*; and some explanation might be asked, how, and why, *de mari*? Now, it was an opinion common in those times, and I believe with the vulgar now, that the volcanoes are chimneys of Tartarus or the penal fires, standing

⁵⁶⁵ Innocent. Op. tom. 1. p. 180, cit. Art de Verifier les Dates, p. 295.

out of the sea, through whose *crater*, which is Greek for cauldron, of boiling waters the flames and ashes of hell are eructed ; but this notion belongs more particularly to Ætna. If it were thought by some heathens to be sacred to the Gods,

Deus immortalis haberi

Dum cupit Empedocles,

it was more generally accounted to be the infernal dungeon of the Titans, and the air-draught or chimney of the arch-enemy, Typhon,

Ἄιτναν,

Ἴπον ἡνεμοεσσάν ἑκατον-

κεφαλα Τυφῶνος ὀμβριμου.

These ideas were not forgotten among the Christians, who termed the whole district in which Ætna stands, Val-Demoni, The Vale of the Dæmons, and Mount Ætna itself Mon-Gibello. Gebel and Gebal⁵⁶⁶ are Arabic words for a mountain, and Gebal Ahermen (in the same language) is the Mount of Dæmons, where Ahriman Petiarè assembles his satellites, and gives them his orders. But High-Places are, from the first outset of the ethnic religions, so connected with oracles and every sort of dæmoniacal inspiration, that I do not believe this word to signify, radically, an *high* place, but a place of *knowledge*. Sinai and Thebor⁵⁶⁷ are distinguished by the appellation Gibel-Thaur, both clauses of which are said to mean simply mountain, but they have both of them properly a very different meaning. As little do I credit that our own Gebel-Tar, one of the pillars of Atlas or Hercules, is derived from an Arab chief, Tarek. Zamolxis, the wizard god of the Getæ, was called in very ancient times *Gebelizis*⁵⁶⁸, and they held communication with him by means of human sacrifice ;

⁵⁶⁶ Herbelot, in *Gebel*.

⁵⁶⁷ Jaubert Voyage en Arménie, p. 20.

⁵⁶⁸ Herod. iv. c. 94.

and the Roman emperor, Marcus Antoninus Varius, a profound mystic, styled himself *Gabalus* ⁵⁶⁹ *the Sun*. Nor can it be doubted that the Abbè de Villars had good reasons for entitling the book, which he wrote in derision of some of the extravagancies of the synagogues or lodges of Satan, *Le Comte de Gabalis*. The depositaries of that secret learning, which Zoroaster brought down from the fiery mountain, are the Gebers; and hence, the legendary founder of the alchemists ⁵⁷⁰, king Geber; the dark ænigmatical discourses called *Geberish* ⁵⁷¹, or, by corruption, gibberish, the language of ghosts and spirits, who, at the necromancer's call, used to geber or gibber; and the higher mathematics or science of Al-Geber. But I believe the Mahometans, and whoever use the name of this king, use it as a sort of private mark for the name of Nimrod, in remembrance that it is said in Scripture, "And Nimrod began to be *geber* ⁵⁷² upon the earth," which is rendered in our versions *a mighty one*. The word Gibel is in all essentials the same, as Gobel, Gobelinus, which according to Ordericus Vitalis was used in the middle ages to mean an evil spirit; *Dæmon quem (S. Taurinus) de Dianæ phano expulit adhuc in eâdem urbe (Evreux) degit, et in variis frequenter formis apparens neminem lædit. Hunc vulgus Gobelinum* ⁵⁷³ *appellat, et per merita S. Taurini ab humanâ læsione coercitum usque hodie affirmat*. Deceitful spirits and cacodæmons had the appellation of *Cobal* ⁵⁷⁴ in the days of antiquity, and some such beings were in the retinue of Bacchus. If I rightly remember what I have seen in cabalistic authours, the word Cabala is formed from a verb Kibel, signifying to receive; that is, to receive mentally, to be instructed, *capere*; alluding, as I should think, to the know-

⁵⁶⁹ See Servius on *Æneid*. vii. v. 180.

⁵⁷⁰ Moreri in *Geber*.

⁵⁷¹ See Johnson Dict. in *Gibberish*.

⁵⁷² Guerin du Rocher, *Tems Fabuleux*, tom. 1. p. 361.

⁵⁷³ Ord. Vit. Hist. Eccles. l. 5. p. 556. ed. Duchesne.

⁵⁷⁴ Nat. Com. Myth. l. 6. p. 499. Genev. 1651.

ledge which is not in ordinary course, including as well the magia naturalis of the rabbinical Cabalists, as the gnosis of the Gnostics or black magic of those who sought a commerce with Satan. The enemies of John Picus of Mirandola⁵⁷⁵, and of all his nonsense, maintained that *Cabalas* was homo diabolicus, infernalis, et anti-christo similis, whose name that prince held in veneration; nor do I believe they were far wrong. A mountain in Hebrew is called Gaba, and the Cabala were delivered by God to Moses upon Mount Sinai, and immediately imparted by him to his auditours the seventy Rabbis. The name of the Tree of the Interdicted Knowledge of Final Causes, by which Adam fell, is said to be *Coba*⁵⁷⁶. Hob-Goblin would, thus, be Oub-Cobel, the *Serpent of Knowledge*. But, however this may be, Gibel is the same as Kybel, that name so renowned in Phrygian sorcery, the name of that infamous witch of Babel⁵⁷⁷, whose veneficous arts, mutilations of the male sex, and panic terrours, are familiar to every reader, the name of her temple the Kybellum⁵⁷⁸, and of her mountain in Phrygia:

ὄρεσσίδρομου τε λατρείαν

Μητρος, ἃ τ' ἐν Κυβελῶις ὄρεσιν μητισατο κερην⁵⁷⁹

Φερσεφόνην περὶ πατρὸς ἀμαιμακτοῦ Κρονίωνος.

Ætna was the windy furnace or chimney of Typhon, but Typhon (in his human form) was not only an huntsman, and a giant, but a *Phrygian* giant, and was said to have been fulminated by Jove⁵⁸⁰ in Phrygia. The Mons-Ky-

⁵⁷⁵ Gaffarel Abd. Cabal. Myst. p. 15.

⁵⁷⁶ Postel Historics Orientales, p. 206.

⁵⁷⁷ This lady was worshipped under the form of a cubical black stone, and was named Κυβη, Περὶ Κυβελῆς καὶ Κυβη. Strab. l. x. p. 685, and in Arabia the Termagaunt, or goddess of the black stone, is Caba, which, by analogy of the words Cyba and Cybela, will yield Cabela, and give us an Arabian word very close to the Cabala of the rabbis. Cybele is called from being *receptaculum totius naturæ*. Schola Auditorum Mosis, cit. Postel Etrur. Orig. p. 105.

⁵⁷⁸ Stephan. Byz. in Cybelea.

⁵⁷⁹ Orph. Arg. v. 22. Strab. Georg. l. xii. p. 821.

⁵⁸⁰ Schol. Pind. Ol. iv. v. 11. Tzetz. in Lycophr. v. 177. Diod. Sic. v. c. 71.

belus and Mons-Gibelus are therefore names but slightly varied, and the appellation, Gibellines, signified the imps of the seven-headed beast of blasphemy, who ascended through the crater of the sea from hell, and was adopted, as such nicknames almost invariably are, by their subjects. All this would, I trust, be well enough, even if Sicily and it's Mon-Gibello had nothing immediately to do with the rise of this name. But the appellations Guelph and Gibelline came into use during the scandalous quarrel between Pope Gregory 9, and the Emperour Frederic 2. *Hæc a tempore Friderici* ⁵⁸¹ *secundi vocabula duo, inseparabilia germina, seu potius pestifera schismata, pullularunt atque invaluerunt, quæ semper tenuerunt Italiam inquietam.* And Sicily was the main point in dispute between the Church and the Empire. Otho IV. claimed Apulia and Sicily as fiefs of the Roman Empire, which Innocent III. asserted to be fiefs of the Roman Church, and was consequently excommunicated and deposed in 1211. Frederick was then king of Sicily, reigning under the tutelage of the Pope, who dictated in the most peremptory ⁵⁸² manner how the island should be administered. But upon Otho's fall he was raised by the sanction of Innocent to the imperial throne. In process of time the same quarrel revived between him and the Church, and with consequences no less fatal to him, than they had been to Otho. He was a *Sicilian* from his youth upwards, and held that island first under Innocent, and afterwards (as emperour) against Gregory. Frederick in his letter to Richard Earl of Cornwall styles himself *Romanus Imperator, semper Augustus, Hierusalem et Siciliae rex*, and complains of the Pope that *regnum* ⁵⁸³ *nostrum Siciliae violenter intravit*, and that, under pretence of a sedition that had occurred, he (Frederick) had gone to Messina, *ut factioni ibi inchoatæ in principio obstaremus, occasione solummodo istâ prætextâ, quod tam*

⁵⁸¹ Albertinus Mussatus in Lud. Bavar. p. 5. cit. du Cange in *Gibellinus*.

⁵⁸² Innoc. 3. Epist. l. 1. ep. 83. p. 80. Tolos. 1635.

⁵⁸³ Matt. Par. Hist. Angl. an. 1239. p. 501. 2. Lond. 1640.

nobilem nostram Siciliæ insulam noluimus amittere. Gregory, in his scurrilous rejoinders addressed to the Archbishop of Canterbury and his suffragans, describes⁵⁸⁴ the Emperour as, *baculus impiorum, terræ malleus, universam conturbare terram et regna conterere et orbem desertum ponere cupiens, libertatem ecclesiasticam in prædicto regno Siciliæ in opprobrium servitutis extremæ deducens*, and Sicily⁵⁸⁵ as the fountain-head of hostility against the Church, for which reason his *fideles et devoti* had invaded that island, in order *originalis militiæ venas incidere, (quam jam excitati torrentis impetus novis implere rivulis expectarent)* prædictum regnum Siciliæ, quod est spirituale patrimonium Ecclesiæ, ne inde percunctentur jacula, unde potius expectandum erat subsidium. For a crown or corollary to this argument, remember, that Messina was the capital of Sicily, and the theatre of this dispute, and that Richard King of England had forty years before branded the people of Messina with the title of Griffons, meaning frightful goblins with lions' bodies and the heads and claws of eagles, and built in hatred and defiance of them his castle of Mata-Griffin; and also that Frederick, the beast of blasphemy, is described by the Pope, in the same letter, as a compound of a *lion* with other savage animals. Gervas of Tilbury gives us information, which shows that Ætna was reputed to be a resort of goblins, and its surrounding plain a real Val-Demoni. Hunc montem vulgares Mon-Gibel appellant. In hujus deserto⁵⁸⁶ narrant indigenæ Arthurum Magnum nostris temporibus apparuisse. Arthur, as it seems from the tale which he relates, had his palace in this pandæmonium; and the same Gervas proceeds to describe the terrours of the Wild Yager, Arthur, with his infernal hounds and huntsmen, and magic horns, in the forests of Britain. It was (no doubt) in consequence of this apparition

⁵⁸⁴ Matt. Par. p. 510.

⁵⁸⁵ Matt. Par. p. 507.

⁵⁸⁶ L. 2. c. 12. p. 921.

that Richard adopted, as Gervas elsewhere asserts, the golden-headed snake Uther Pen-Dragon for his ensign in Palæstine. The writer, whom I cite, addressed his Imperial Recreations to Otho IV., the immediate predecessour of the Beast of Blasphemy, and is a good authority for the notions existing, and for the force of words, at that particular time. He further observes that Ætna "in terrâ est abyssus, id est immensa profunditas . . . de quâ scriptum est, *Rupti sunt omnes fontes abyssi magnæ* . . . Inde mons Ætna ad exemplum Gehennæ diutinum eructat incendium." Sir John Mandeville expresses himself thus; "In that isle is the mount Ethna that men clepen ⁵⁸⁷ Mount Gybelle, and the Wlcanes that ben evêrmore brennynge. And there ben seven places that brennen and that casten out dyverse flames and dyverse colour. And by the changynge of those flames men of that countree knowen whanne it shall bedearth or gode time, or cold or hot, or moyst or drye, or in all other maneres how the time schalle be governed . . . And men seyn, that Wlcanes ben weyes of Helle." This account is derived from the religion of the Dii Palici, who were Arval Gods and arbiters of the seasons and harvests, and whose cauldrons were evidently volcanic craters; and the word Παλικοί is strictly the same as les *Revenans* in French, meaning the ghosts, daimones, or manes, of the dead. It must further be remembered that the Imperial ⁵⁸⁸ Arms were a Black Eagle supported by two most horrible *Griffons*; and that Sebastian Brand in his commentary ⁵⁸⁹ upon the pseudo-Methodius gives a prophecy current in his day as being one of the Cumæan Sibyl, "An *Eagle* shall go forth from the rocks of *Germany* associated with many *Griffons*, who shall rush into the fountain of anointment and expel him who sits upon the seat of the Shepherd, and shall devour the Hawk

⁵⁸⁷ Mandeville's Voyage, p. 67.

⁵⁸⁸ See them in Stæ. Brigidæ Revelat. ed. Nuremb. 1521.

⁵⁸⁹ Brand in Method. Revel. 4to. 1515, black letter, and not numbered; but it is folio 10 of Brand's tractatus.

"and take her nest unto himself." In which an attack upon the Church by the empire is not obscurely signified.

Nothing can be less verisimilar than the deriving of *Guelph* from the teutonic name of a wild beast, *wolf*. But I remember that when Gregory IX. called the Emperour Frederic the second *belluam de mari*, that prince returned the compliment to him, saying, "Exivit alius equus rufus de mari, et qui sedebat super eam sumebat pacem de terrâ." Therefore I think, that I make a fair and plausible conjecture, in supposing that Guelpho is an Italian patois for *Golfo*, the *Gulph*; thus giving to the two opposite and coæval names of party, the inseparabilia germina, a congenial origin, drawn from those documents of unparalleled scandal by which the priest and the monarch threatened the peace of Europe, but which would now be scarcely tolerated from two oyster-women in Billingsgate. The allusion is to an act of heathenish superstition committed about thirty-five years⁵⁹⁰ before the accession of Frederic II. by Pope Alexander III., in order to gratify the republic of Venice, the Church's most staunch ally, and strengthen the Ultramontane (afterwards Guelphic) interest in Italy, I mean his solemnizing for the first time the wedding of Sebastian Zani, Duke of Venice, with the Gulph, in the ship Bucentaurus; presenting him with a golden ring⁵⁹¹, and giving away the Hadriatic, as a father would his daughter on her wedding day, *uti uxorem viro subjectam*. The whole transaction belongs to the mysteries of paganism, the primæval incest of Neptune Hippius and Taureus with his sister Tethys,

Ὠκεανὸς πρῶτος καλλιρροὸς ἤρξε γαμοῖο

Ἄυτοκασιν, ἡτὴν ὁμομητορὰ Τηθύν ὀψιων,

and might fairly be deemed a disgrace to the church; and the mystic name of the bridegroom's galley (though in strict-

⁵⁹⁰ Frederick began to reign in 1212; and Alexander visited Venice in 1177, according to Cardinal Baronius.

⁵⁹¹ Sabellicus, Decad. 1. l. 7. p. 160. ed. Venet. 1718.

ness it means a beast, half man, half bull,) to vulgar ears recalled the image of the equine centaur, *equus rufus de mari*. "If our party belong to the beast of the Trinacrian sea, half lion, half leopard, you surely belong to the scarlet beast of the Hadrian *Gulph*, half man, half horse." The whole of this transaction is passed over in silence by Cardinal Baronius, as though it had never been even said to have happened, from which we may infer it's irrefragable truth. But he labours to refute (upon the grounds, which will not be readily conceded to him, of Alexander's natural modesty and humility) another story that is upon record. Upon occasion of this visit of the pope to Venice, the first emperor Frederick, surnamed Ahenobarbus, humbled himself before Alexander, and kissed his feet, and was relieved from his excommunication and admitted into the peace of the church. And the story goes⁵⁹², that Alexander planted his foot upon the Cæsar's neck, repeating these words from the ninetyeth psalm, (ninety-first of our Bible) *Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem*. Better reasons, than Baronius offers, may be found for disbelieving such a tale; but I cite it in order to show how closely, in public opinion, the Pope's visit to Venice was connected with the great schism then called that of the Aygoni and Grisulphi⁵⁹³, and shortly afterwards that of the Guelphi and Gibellini. And it is important, in confirmation of the meanings of these two correlatives, to observe, that, in this legend also, we meet with the Gibelline griffin, or *Lion of Hell*.

The pseudo-papess was called by a variety of fanciful names⁵⁹⁴, Agnes, Isabella, Margareta, Jutta, or Gilberta, but Johanna, formed from that of Johannes which Martin of Poland mentions, has prevailed over all the others, and is alone remembered. This name is not a casual appellation,

* ⁵⁹² Baron. tom. xii. p. 704. Moreri, in Frederick Barbarossa and Alexander 3.

⁵⁹³ Du Cange Gloss. in *Gibelline*.

⁵⁹⁴ Baronii Annal. an. 853. n. 67.

but one given *ex consulto*, and for that reason it has prevailed. Whenever a woman deals in religious imposture, it is one who hath that name, or who assumes it. I know not whether Johanna the Virgin-Errant, who was reputed to be a prophetess from heaven, or a witch of hell, and kindled up such a fierce enthusiasm in France, was selected on account of her name to play that part, or took the name when she began her mission; but I think the latter is most likely. The King of England ⁵⁹⁵ in his letter to the Duke of Burgundy, respecting her condemnation, styles her, *celle femme, qui se faisoit nommer Jehanne la pucelle erronée*. At the sabbaths of Satan, which were orgies of horrible lust and blasphemy held by Manichees, Rosicrucians, and other such wretches, the Devil was represented in the form of a gigantic goat upon a throne, and on another throne beside him sate a woman, his Queen, as we may learn in detail from Mons. de l'Ancre's *Tableau de l'inconstance des mauvais anges*. One of the ceremonies of these sabbaths has grown into a vulgar proverb, for a disgraceful subserviency towards an unworthy object,

They dance around the Goat, and sing *har, har* ⁵⁹⁶,

And kiss the Devil's breech, and taste his deadly cheer.

This *goat* was the spirit *Azazel*, who ⁵⁹⁷, according to those fanatics, presided over the dæmons of the four elements; but the appellation, by which a *she-goat* is known in France, is *Jeanne*. Monsieur du Bellay ⁵⁹⁸, whose work upon that subject I have never had an opportunity of reading, maintained that Joan was not really that which she appeared, but was only so disguised and prepared before hand *pour faire revenir le courage aux François*. Our clearest insight into this matter must be obtained from the little volume that Guillaume Postel

⁵⁹⁵ Monstrelet, vol. 2. c. 7. p. 72.

⁵⁹⁶ More's *Præexistence of the Soul*, st. 81. p. 275. *Har! Hari! or Haro!* seems to mean Help! see Roquefort Gloss. Romaine in *Harau*. But see Stukely's *Abury Described*, p. 67.

⁵⁹⁷ Postel de Causis, c. x. Paris, 1552. *Diet. de Trevoux*.

⁵⁹⁸ Cit. Heylyn *Hist. St. George*, p. 293.

wrote, when too much learning had made him mad, but we must remember that the authoress of his frightful delusion was in all probability not a mad woman, but merely a villain. He declared that God had ordained that Satan should be finally conquered by woman⁵⁹⁹, and that true religion was to be consummated in the East by a Man, but in the West, by Johanna the virgin. This woman, la très sainte mere Johanna qui est Eve nouvelle, by thirty years of meditation, first at Padua, and afterwards at Venice, had learned to perform miracles, far surpassing all others, sauf ceulx (saith Postel) d'Adam nouveau, Jesus, mon pere, et son espoux. She could read and expound Latin, Greek, and Hebrew, though she had never learned them. She predicted to him the reign of Satan first, and then of Christ; "she told me⁶⁰⁰ " (he saith) that I was the eldest son of Christ, which I had " never heard before; nor did I believe it; until the substance and spiritual body of Christ descended sensibly " into me, two years after his (Christ's) ascension into " heaven, and spread itself all through me; so that, it is the " substance of Christ, and not I myself, that lives in me." All other men are ultimately to be regenerated by the same process, car il faut qu'a tous Jesus soit pere mental, et Jehanne mere spirituelle, Adam nouveau, et Eve nouvelle, deux en une spirituelle chair. " Mother Jehochanna hath by

⁵⁹⁹ Très Merveilleuses Victoires des Femmes du Nouveau Monde. Paris, 1553. p. 7. a. p. 17. b. See Thuani Hist. l. 74. p. 41. Lond. 1733.

⁶⁰⁰ P. 12. This miserable man pretended to be of an unassignable age, having the elixir of life, which assured to him a continual rejuvenescence, and even palingenesia. And he actually affirmed that he had died and risen again. However his real age has never been supposed to have exceeded 120 years, or, at the very utmost, 130. Lord Bacon Hist. Vitæ et Mortis. p. 515. cit. Petzch. p. 13. Ræselinus de Expeditione Aquilo-Nautica. c. 7. p. 43. cit. ib. Hakewell's Apologie, part 1. p. 182. He had so won upon the minds of his cotemporaries as to be an object of some terrour; when he preached it is said that his eyes gave out flashes of fire which no man dared to look upon, and when he received the sacrament of the Lord's supper his head emitted smoke. But his learning was exceedingly great; and a collective edition of his scattered and superlatively rare works would be very desirable.

" her spirit⁶⁰¹ a right to govern the world, like another
 " Jehanne la Pucelle establishing her doctrine in Gaul upon
 " the foundation of the right of Japhet, as her husband new
 " Adam hath founded his spiritual empire on the right of
 " Shem: and whoso doth not acknowledge that the monarchy
 " of Gaul was recovered through Jehanne la Pucelle, is un-
 " worthy to have part in it, be he prince or subject; but
 " whoso denies the universal monarchy of la Mère du Monde,
 " is unworthy to have a part in that." And again, every man
 deserves to be punished with death, who denies that Jehanne la
 Pucelle is " la premiere⁶⁰² puissance feminine en ce monde."
 The mother has two sons, John the Evangelist whom she calls
 St. John Abel, and Guillaume Postel who must assume the
 names of John Cain, being, quoth he, " those of my said
 " mother⁶⁰³ and of the first-born of the world, whose crown
 " is in me restored in the virtue and spirit of Elias;" in as
 much as, " the Angel or Intelligence, which presented to Cain,
 " Ishmael, Esau, *Dan*, Corah⁶⁰⁴, and to Judas the Iscariot
 " maistre d'hotel et connestable du Roy des Juifs, the crown
 " of sovereign humility and abjection in sovereign prædestina-
 " tion of her supreme dignity, came into the world at Paris
 " on the 6th of January, 1552." Moreover, " the Angel of
 " Judas Iscariot⁶⁰⁵ must restore the twelve apostolical seats
 " to judge the ten tribes of Israel, because the Satan of the
 " said Judas was the destroyer of them." Johanna is styled
 " Mother of the World⁶⁰⁶ and Chief of the Sibyls;" her spirit
 passed " from Eve into Naomah wife of Noah, called Vesta
 " and Rhea⁶⁰⁷, thence to Sarah, Rebecca, and Rachel, thence
 " again to Jochabed, and Mary sister of Moses, and from her

⁶⁰¹ P. 29. b.

⁶⁰² P. 17.

⁶⁰³ P. 27. b. and see Postel, *Apologie contre les detracteurs de la Gaule*,
 p. 86. b. Paris, 1552.

⁶⁰⁴ P. 34. a.

⁶⁰⁵ P. 36. a.

⁶⁰⁶ P. 30. a.

⁶⁰⁷ P. 44. b.

“ to the virgin Mary, in order that the same spirit might
 “ after her death be given to St. John Abel my brother⁶⁰⁸ ;
 “ wherefore my father in the hour of his death recommended
 “ the aforesaid St. John Abel to my mother the great virgin
 “ Mary, saying, *Woman behold thy son.*” This is terrific
 phrenzy; but it contains abundant proof of that woman’s
 machinations proceeding from the pagan rites of the Magna
 Mater, mixed up with the secrets of Simon the Samaritan
 and the Cainite gnostics: but these Monsieur Postel has
 administered with caution to his readers and in a qualified
 form. It may be suspected, from the contents of his insane
 treatise, that the Gospel of Judas Iscariot is still extant and
 accessible to persons of high rank and tried fidelity. He had
 spent the best part of his time in the vain study of the
 Cabala, and (after the year 1545, in which Ignatius Loyola⁶⁰⁹
 had expelled him from his fraternity as “ a *Spirit of Errour*,
 “ and not, as he had thought him, of Prophecy,” and inter-
 dicted all the members of the Society of Jesus from holding any
 conversation with him) he had clearly frequented the cells of
 secret knowledge. It is necessary, we are told, “ that the wo-
 “ man of women⁶¹⁰ should environ, circumdate, and embrace
 “ the man of men,” nor is it sufficient that she contained him
 as a child in the womb, but she must enclose him in the form of
 a perfect and consummate man. That is to say, (as far as it
 means any thing) that Christ must be *a second time born of*
a woman; let us mark that. “ *Donc la principale et singu-*
*liere qualité de ma mere et vierge Jehanne*⁶¹¹, espouse de

⁶⁰⁸ The name of this accomplice of Johanna is (I believe) unknown. But Theodore Beza makes mention of him; “ quodam etiam agyrtâ nostris etiam
 “ temporibus auso sese hunc ipsum Johannem esse palam profiterè, quem
 “ insanus sed nihilominus sceleratus Postellus, sese Adami protoplasti
 “ animam habere jactitans, fratrem suum Lutetiæ vocitabat. Et ille quidem
 “ Tolosæ fuit crematus. Postellus verò cum hæc scribere, adhuc Lutetiæ
 “ post tot blasphemias etiam a Sorbonistis tolerabatur.” In *Johan.* xxi.
 v. 22. p. 293, ed. Cantab. 1642.

⁶⁰⁹ Orlandini *Hist. Soc. Jes.* l. 5. p. 107.

⁶¹⁰ P. 24. b.

⁶¹¹ P. 25. a.

"mon pere Jesus, est, qu'elle l'environne a jamais, a celle
 "fin que de lui, a jamais en elle circondè, cachè, et uni, soit
 "la grace et l'esprit de Dieu." Now then, to come to the
 question of her *name*, it is not pretended that she was so
 christened, but the sick persons, to whom she used to
 minister, by *God's inspiration*⁶¹² saluted her *Mere Uni-*
verselle and *Madre Johanna*; and this inspiration was a
 matter of necessity, because "the Mother of the World *must*
 "bear the name of her effect, which effect is the restoring of
 "the grace of God to the redeemed, and therefore is Joh-
 "Anna⁶¹³, that is to say, Grace of God." Ages before Postel,
 Peter Moran, the leader of the Albigensian Manichees, had
 styled himself *Johannes Evangelista*⁶¹⁴ and had been believed
 to be that saint. The notion of this name, *Johanna*, which
 Postel so intimately connects with that of Saint John, arises
 out of the same opinions which I illustrated some time back,
 in speaking of the Wandering Jew, *Johannes Butta Deus*; *it*
was thought that John, who was not to die until he had
seen Christ coming in glory, would therefore not die until
Christ actually came; and this belief which suggested the
 use of the name, John, was combined with the expectation of
 the ten tribes of Israel coming forth under Antichrist their
 God and king, which excited among the children of perdition
 a great yearning to discover the two Presbyter Johns, or Prete
 Jannis, the African, and the Asiatic, that is to say, the rulers
 of the two sections of Israel, that for whose return the rivers
 of Assyria, and that other for whom those of Ægypt, should
 be dried up. The Asiatic Prester John, who was either the
 Lama of Thibet or the Imaum of the Assassins, being a
 worshipper of the Evil Spirit, whom they called *Johan*
*Belul*⁶¹⁵, or the *Precious John*, and Crive Romove⁶¹⁶, or

⁶¹² P. 27. a. b.

⁶¹³ P. 23. a. Methodius, Bishop of Tyre, saith, 'Αννα καὶ ἰς ἐμπνευσται,
 de Symeone et Annà, p. 426. ed. Paris. 1645.

⁶¹⁴ Baronii Annal. an. 1178. tom. xii. p. 720.

⁶¹⁵ Postel, de Originibus, p. 103. Basil. 1553.

⁶¹⁶ Postel, Histoires Orientales, p. 33. Paris, 1575.

the Competitour of Rome, was the one most regarded in the crypts of ineffable doctrine. Hence flow the appellations, of the epicœne pope Johannes-Johanna, of Johanna of Arc, Johanna of Venice, and Johanna of Exeter; and it follows to a certainty that the last-mentioned personage, Mother Southcote, who gave herself out for the woman clothed with the Sun, and with the moon under her feet, and upon her head a crown of twelve stars, from whom Christ should a second time be born, and who is now worshipped in England as the virgin mother Mary-Johanna, was not ignorant of the same superstitious orgies in which Johanna of Venice had been initiated; and, seeing that the woman Southcote was grossly illiterate, it follows as a further conclusion, that she was originally prompted and set on by some persons of more education, who, either here or abroad, had worked their way to the possession of some great arcana, and understood how the public credulity, and the high reputation of the second of the *tres impostores*, might be turned to good account.

S. XIV. In the year eleven hundred and forty-eight a gentleman of Brittany in France, by name Eudo de Stellâ or Eon de L'Etoile, raised a formidable insurrection, declaring himself to be the judge of the quick and the dead. He was a man of rank, and was joined by numbers of his friends and neighbours. Videbatur⁶¹⁷ autem circa eum esse ingens gloriâ, apparatus fastusque regius, et qui cum eo erant, sollicitudinis laborisque expertes, pretiosè indui, splendidè epulari, et in summâ lætitiâ agere videbantur in tantum, ut plerique qui ad corripiendum eum venerant, conspectâ ejus non verâ sed phantasticâ gloriâ, corrumperentur. Fiebant enim, sed phantasticè per dæmonas; a quibus scilicet misera illâ multitudo, non veris et solidis, sed aeriis, potius, cibis in locis desertis alebatur. He appointed some of his followers to be apostles, and other to be angels, and when he was summoned before

⁶¹⁷ Guillelm. Neubrig. de Rebus Anglicis, l. 1. c. 19. p. 61. ed. Paris, 1610.

Pope Eugenius the third and the Synod of Rheims, he said, I am he who shall come to judge the quick, and the dead, and the world, with fire. He had in his hand a stick with a fork at the upper end, and being asked the purport of it, he answered; "It is a great mystery; when, as you now see it, "it's two heads are raised towards heaven, God possesses two "parts of the world, leaving the third to me, but if I lower "the two superior extremities to the earth, and raise the inferior part, which is undivided, I shall retain to myself two "parts of the world, and leave only the third to God." Whereat, the Council laughed outright, and, treating him as a maniac, shut him up till he died, which event occurred (it is not stated how) *tempore exiguo*. His followers persisting in their errors were burned, and one of them, when led to execution, fanatically called upon the earth to open and swallow his enemies, as she swallowed Dathan and Abiram.

It is pretended that Eon de L'Etoile was so illiterate a man, as to suppose ⁶¹⁸ that the word *eum* in this sentence, *per eum qui venturus est judicare vivos et mortuos et sæculum per ignem*, was his own Christian name Eudo called Eon in French; but this was published at a time when people would receive from the Church the most impossible contradictions, and not detect them. The French for Eudo is Eudes and not Eon. Moreover, if he knew nothing of Latin, he could not collect from hearing the above sentence any allusion to Christ or to the judgment to come, which his actions manifestly imply that he did. But if he had the most minute glimmering of a knowledge of Latinity, sufficient to understand any one other word in the sentence, he must have understood the pronoun *eum*. And to crown the absurdity, these words are put into his mouth, *Ego sum ille qui venturus est etc.*: the accusative *eum* being duly transformed into the nominative *ille*, by a man who thought that Eum was a nomi-

⁶¹⁸ Gul. Neubr. *ibid.* Henault *Abregé Chronologique*, tom. 1. p. 189.

native and his own Christian name. Helinandus⁶¹⁹ of Froidmont, who was just twenty-one years of age when this came to pass, and who describes in his Chronicles the visit of the Pope to France, during which this strange affair was transacted, thinks fit to bury in profound silence the name and adventures of Monsieur de L'Etoile. The truth is, that this year, 1148, the same in which St. Bernard of Clairvaux preached the second crusade, was one of perilous excitement in religious matters, and the imposture of this Briton was the most important business which the Pope had to determine at Rheims. Monsieur Eon de L'Etoile could not have displayed that pomp and splendour, which procured him so many followers, without private assistance from some body of wealthy people. He was, in my opinion or conjecture, a straw thrown up, or a feeler thrown out, by an opulent, powerful, and most loathsome crew, whom the united power of Rome and France ultimately crushed. But the Church, afraid at that time to contend openly with doctrines that, in secret, had such powerful supporters, chose rather to describe him as a senseless idiot, to suppress all mention of his real tenets, and to put him privately out of the way. He was a Gnostic of that sect which Valentine (a Roman apostate, and formerly a Christian) founded in the reign of Antoninus Pius, and episcopate of St. Eleutherus, being disappointed of that promotion in the Church to which he thought his genius⁶²⁰ and eloquence entitled him. And if he did really make any play upon his own name, it was by turning it into the word *Æon*. *Valentinianorum Deus ad summas tegulas habitat, hunc substantialiter quidem Ἀἰὼν αὐτῶν Τελεῖον*⁶²¹ appellant, personaliter verò Προαρχὴν et τὴν Ἀρχὴν, etiam Bythion quod in sublimibus habitanti minimè congruebat. *Æon* Bythius⁶²² is the same person as Chaos. From him emanated a series of

⁶¹⁹ Helinand. Chronic. p. 145, 6. ed. Paris, 1669.

⁶²⁰ Tertull. adv. Valent. vol. 2. p. 147. de Præscr. Hæret. p. 35.

⁶²¹ Tert. adv. Val. p. 151.

⁶²² Epiphani. adv. Hær. l. 1. p. 164.

inferior Æons to the number of thirty, the *foetus*⁶²³ *Æoneiæ* *scrofæ*, *examen divinitatis*, whose names are for the most part of this kind⁶²⁴, Σιγη, Νεϋς, Ἀληθεία, Ἐλπίς, Συνεσις, Σοφία, Χάρις, Ἐννοία, and diverse others. When we see that Monsieur Eon was the opponent of the God of Heaven, who could obtain the supremacy of the world by pointing his stick *downwards*, we may be assured that he is *Æon Bythius*, and that his followers, styled by him *Dominatio*⁶²⁵, *Sapientia*, *Scientia*, *Judicium*, and the like, are the subordinate Æons. *Judicium* was the man who summoned the earth to open and swallow his enemies. Although this person never bore the name of Eon, except as a Valentinian title, he may have been partly led astray by means of his family name, well known among the nobles of Brittany, de L'Etoile; the latter being a translation of the name Bar-Cochab which the Jews used to give to their false Messiahs. It is not likely that he should have found significant appellations for his disciples, and none for himself. I am convinced he was not an ignorant man for his age, but, on the contrary, more learned than he should have been. The Manichæans (as they were called) of the twelfth century, of whom the Albigenes were the greatest body, had two old women whom they held in reverence, and called the one *Ecclesia*, and the other *Sancta Maria*; in order, as du Pin says⁶²⁶, that if interrogated they might be able to profess their conformity with *the Church* and their devotion to *Saint Mary*. But, even supposing they practised this quibble, the matter lay much deeper, for *Ecclesia* is known to be the eighth of the Valentinian Æons, and the virgin Mary was the *Magna Mater* in the creed of these hæretics; and it was part of their system to offer themselves as incarnations of the different powers and divine virtues.

Having exposed the evasive statements, not to say falsehoods, which the Pope and Rhemish Synod thought it pru-

⁶²³ Tert. adv. Marcion. l. 1. c. 5. vol. 1. p. 9.

⁶²⁴ Epiphan. Hær. l. 1. p. 165. Tert. adv. Val. p. 152.

⁶²⁵ Dict. Biographique in *Eon*. Gul. Neubrig. p. 65.

⁶²⁶ Bibl. Eccles. vol. ix. p. 107. qto.

dent to publish upon this subject, I will only observe, that their resorting to them proves, far more strongly than the most exaggerated descriptions could, to what a formidable extent the spawn of gnosticism had multiplied in Europe at the time of the second crusade.

There is no essential difference between the anti-christ Hugh of Britainny, and Apollonius Tyanæus or Peregrinus Proteus of old, both of whom pretended to be incarnations of the Chaotic power. The doctrines and worship of Demogorgon had been preserved, in the hands of careful depositaries, until his time. And the coincidence is not, therefore, a just topic of wonder. With respect to the *Ἄλωες*, it is almost needless for me to remind any one, that the Satanolaters do not reverence *periods*, or *durations of time*, but the spirit who is (as they dream) the *King of Ages*, and the subordinate spirits, to whom he is supposed to assign separate ages, like so many provinces or satrapies in the kingdom of time. In the same way, the authours of Sabianism did not worship stars or planets, but immortal spirits, who often appeared in human and in various other forms, and unto whom the heavenly orbs were merely mansions or (as they called it) tabernacles. St. Paul in his epistle to the Hebrews had declared that the Father through the Son had made *τὴν αἰῶνα*, the *creation*, or the *duration of the temporal world*, and upon this frivolous and sandy base did Simon Magus and the deacon Nicolaus erect the Babel tower of Gnosticism.

S. XV. Among the Israelites, to whom we must look for the real fulfilment of the prophecies concerning Anti-Christ, there have arisen divers false Messiahs, since their dispersion, but none of sufficient importance to deserve particular mention, unless it be the Jew of Amaria, in the Caliphate of Bagdad, whom rabbi Benjamin of Tudela describes in the 12th century. "It is now ten years (he ⁶²⁷ says) since there was

⁶²⁷ Benj. Tud. Itin. p. 160 . . . 168. ed. Elzevir.

" a man there, by name David Alroi, and a native of
 " Amaria. He had been a disciple of Haldai *the Prince of*
 " *the Banishment*, and of Eli the Prince of the Sanhedrim,
 " who was the glory of Israel in the city of Bagdad; and was
 " very learned in the Mosaic law, the Constitutions, and the
 " Talmud, and also in all foreign sciences, and in the lan-
 " guage and sacred scriptures of the Arabians. Nor was he
 " by any means ignorant of magical and veneficious books. It
 " came into his mind to rebell against the king of the Persians
 (the sultan of Iconium) " and collect together the Jews who
 " inhabited the mountains of Haphton, and go, in defiance of
 " any nations who might oppose him, and take Jerusalem.
 " He gave signs of false miracles to the Jews, by the strength
 " of which he maintained that he was sent by God to occupy
 " Jerusalem, and to rescue them from the yoke of the Gen-
 " tiles. So that a part of the Jews believed on him, and
 " called him by this name, *Our Messias*. The king of the
 " Persians, hearing of this, sent for him to converse with him,
 " and, upon his appearing before him with great boldness,
 " asked him this question, Art thou king of the Jews? He
 " had no sooner made answer in the affirmative, than the
 " king drew near, and seized him, and committed him to a
 " prison, where the king's prisoners are kept in chains all
 " their lives, in the city of Dabastan upon the banks of the
 " great river Gozan. After the space of three days, while
 " the king was in council with his princes and ministers con-
 " cerning the affair of the Jews, who had rebelled against
 " him, David made his appearance, having set himself at
 " liberty without the connivance of any man. The king asked
 " him, Who brought thee hither, and who hath loosed thy
 " bonds? He answered, mine own wisdom, and mine own
 " cunning, for I fear neither thee nor thy slaves. Straight-
 " way the king ordered him to be taken, but the slaves made
 " answer, and said, that they could not see him, but could
 " only hear his voice. While the king was in admiration of
 " his wisdom, he thus addressed him, Behold, I go my way.

" The king followed him, as did likewise all his princes and
 " ministers, until they came to the bank of the river, when
 " David took a towel, and spread upon the river, and so
 " crossed over. Then all the king's ministers saw him cross-
 " ing the water upon his towel, and although they pursued
 " him in boats they could not overtake him, and they agreed
 " that there was not such an other enchanter in the world.
 " On that same day he arrived at Amaria, a ten days'
 " journey, which he effected by virtue of the interpretation
 " of the name *Jehovah*. And, when he recounted what had
 " happened to him, all the Jews admired him for his wisdom.
 " Afterwards, the king of Persia wrote to the Caliph, Com-
 " mander of the Faithful, at Bagdad, emperor of the Ma-
 " hometans, begging that he would negotiate with the *Prince*
 " *of the Captivity* and the chiefs of the sanhedrim, in order
 " that David Alroi should be interdicted from such pro-
 " ceedings; else, he said, I will kill all the Jews I find in
 " my kingdom. Thus all the congregations of Persia were
 " thrown into great jeopardy, and they wrote in these words
 " to the Prince of the Banishment and chiefs of the sanhedrim
 " at Bagdad, saying, Why should we perish in your sight, we,
 " and all the congregations of this realm? Prohibit that
 " man from shedding innocent blood. Wherefore the Aich-
 " malotarch and chiefs of the sanhedrim wrote to him, saying,
 " Know, that the time of redemption is not yet arrived, nor
 " have we yet seen *our signs*; for no man will succeed by
 " the pride of his own mind. Therefore we command you,
 " that you withhold yourself from the like attempts in future.
 " They immediately sent these letters; and in like manner
 " they wrote letters to Zacchæus the prince, whose seat is in
 " Assyria, and to Joseph Videns (surnamed Burhan-al-
 " Phelec, that is, the criterion of Astronomy) there dwelling,
 " that they might forward them to David Alroi. And the
 " said Prince, and Videns, added letters of their own to
 " exhort him, and to remind him of what was right and just.
 " But he did not attend to them, nor did he desist from his

"vile ways, until there rose up a certain king, by name Zin-Al-Din, king of the Turks and vassal of the king of the Persians ; which latter sent him 10000 pieces of gold, as a bribe, in order that he should kill David Alroi who was his father in law. This he effected by entering his house and killing him as he lay asleep in his bed, so that his wisdom and subtlety were of no avail to him." Upon this narration, which is that of a cotemporary, well acquainted with the country of which he speaks, I do not exactly know what sort of comment to make, and will therefore abstain from making any.

S. XVI. To trace any further the records of obscure and abortive blasphemy, would be only trouble to me and my reader. The Hydra's neck is continually germinating. And it is time to recapitulate and have done.

The Lord declared an enmity between the Woman's Seed and the Serpent's seed, that is, between the Increment of the most high God and the fantastic illusions of Satan. And a war has always existed between that portion of mankind, who were willing to obey, to suffer if needful, and to hope, and to say with Jacob in his prophecy of Dan, "*I have waited for thy salvation,*" and those who preferring the power and enjoyments of this life, and temporal goods with moral evil, became Servants of the Earth after the likeness of Cain, carried over their allegiance to the Prince of this World, exalted his name above "every thing that is called God," and vainly hoped to establish his Seed, in the exercise of Universal theocracy, upon the Mount of the Congregation. This was the dream of Eve when she exclaimed "*Possedi hominem Deum:*" it was the scheme of the Titanian Lamechidæ, which was confounded by the flood ; and it was the renewed design of the son and grandson of Cham, and of the seventy nations leagued together in the plains of Sennaar. This mystery of Bel or Mount Olympus, when turned into Ba-Bel or Confusion, and no longer openly seated upon the Eu-

phrates, was removed to the Thyber, to the Ilion of the Æneadæ, and Babylon of the prophets; and it has lurked in secret holes and corners ever since, being the old monarchy of Nimrod and of Semiramis "which was, and is not, and yet "is," and which, at some time hereafter, will ascend again out of the bottomless pit, and finally go into perdition. But alas! "they who dwell upon the earth (whose names were "not written in the book of life before the foundation of "the world) shall admire, when they behold the Beast that "was, and is not, and yet is; and shall worship him, and "shall worship the Dragon who gave him his power and his "seat."

The language of the Vision of St. John is obscure and complex, having that property which belongs to the inspired prediction of events remotely distant, of saying one thing and meaning not that only, but also an other or perhaps several other things. In this vision we meet with the woman of Babylon, the mother of abominations, sitting upon a beast with seven heads and ten horns, being the same animal which Daniel saw, and which he explained to signify the fourth empire, which should succeed to that of the Macedonians. It is the empire of the septimontane city. Accordingly, St. John declares that the seven heads are seven mountains. But he also tells us that they are seven kings. Nor is this seeming contradiction without a certain degree of propriety, because the number of the Roman mountains derived it's sanctity from the very circumstances which are alluded to in their mystical name, *Babylon*. The Mons Heptadelphus represented Nimrod and the six other princes of tribes, his brethren, who with him ruled over the house of Cush, and over the princes and peoples of the human race. The seven heads were symbolical of the mountains, and of that also, whereof the mountains themselves were anciently considered to be symbols.

But we are presently informed, that the seven kingly heads of the beast signify seven powers, that should successively rule over the beast, of which seven heads the sixth was then

actually standing, in the time of Domitian. The seventh head was yet to come, and when it arose, it was to *continue a short space*. And, after the short space, and when the seventh and last head should fall, the beast, being thus acephalous, is said to receive a deadly wound; which is in just analogy, for an animal cannot live without a head. But his deadly wound was to be healed, by the revival of some one of the seven fallen heads. And the beast so resuscitated, and living under the repullulating head, is to "receive power from "the Dragon," and will be "the Beast that was, and is not, "yet is, and goes into perdition." In all this, there is no more difficulty than naturally belongs to such a vision; but the interpretation of the ænigma is another matter, and to furnish it either completely, or certainly, is more than difficult, and neither lies, nor is intended to lie, within the range of human foresight. It has been observed that five heads were fallen at the time of the vision, and that the sixth was then standing. But it was a matter of common observation at that time, that the eternal City (which City was the Empire) had existed under five modes of government, and that the Cæsarean system was the sixth. The five preceding ones were those of the Kings, the Consuls, the Decemviri, the Dictators, and the Military Tribunes. It is true, that the second foundation of Rome, which bears date 750 years before Christ, was effected by the Pelasgi of Athens and Samothrace, a tribe of people who never were subject to kings, and that all that portion of the Roman history, which describes the kings, is a repetition of fables borrowed from the remotest times and countries. But a little reflection will show us, that the prophet is guilty of no inaccuracy, but expresses himself with singular propriety, in adopting the popular number of Roman governments. For he tells us that he speaks of Rome as the Spiritual and Eternal City, as the old city of the whoredoms of the earth, no longer existing in fact, yet still existing in spirit, which was, and is not, and yet is. Rome of the Romans was built upon the site of the

Cyclopean city, Rome of the Aborigines; and kings had therefore reigned upon the Septimontium. But the Spiritual City or Divôm Domus carried her towery head much higher into the clouds of antiquity, and was the City of the Asian Harlot and of the Palladium, for whom, and for which, all nations contended. This is signified by the poetess Erinna of Lesbos saying,

Χαιρε μοι 'Ρωμῇ

 Σεμνον ἀ ναιεῖς ἐ πὶ Γ α ς 'Ο λυ μ π ο ν
 'Α ι ε ν ἀ θ ρ α υ σ ο ν,

by Juno in Virgil thus expressing her jealousy and hatred,

Gens inimica mihi Tyrrhenum navigat æquor
Ilium in Italiam portans victosque penates,

and by the Sibyl in Tibullus, in a tone of congratulation,

Troja quidem tunc *se mirabitur*, et sibi dicet
 Nos benè tam longâ consuluisse viâ.

And, when they witness the final consummation, the nations will look back to the beginning, and surveying in their connected series, from their origin to their ultimate fulfilment, the prophecies and judgments of the "King of the Ages," will exclaim "Fallen, fallen, is *Babylon* the great," for ever fallen are the accursed towers of Troy

renascens alite lugubri!

The Cæsarean empire was, then, the sixth head of Roma Babylon, which fell or appeared to fall when the Heruli dethroned it's last emperor Romulus Augustus. And an argument has arisen, whether the Roman empire, as revived by the Franks, or, as it is called in the East, the empire of Frangistan, be or be not the same head of which John speaks, as standing when he wrote. Notwithstanding the studious and formal identification of the renewed empire with that of the more ancient Cæsars, the subject is full of difficulties.

But this brief argument has been applied with great force ; that, if the Holy Roman Empire of Charlemagne were not the sixth head, as it certainly professed to be, it was the seventh. But the seventh head was to continue a short space, whereas the Frank Empire continued from the ninth century to the beginning of the nineteenth, which is an unusually long duration for any system of human polity. Hence it has been inferred, and not, as I think, without the highest degree of probability, that the seventh head was to enjoy a brief and transitory splendour, after the downfall of the Roman empire of the Cæsars, which took place in 1806.

Mankind are so prone to connect every thing with themselves, and to explain prophecies as if they related to their own time, that the vulgar are apt to cherish such interpretations, and for the same reason people of more discernment are bent upon rejecting all such. But this latter course is also an absurd one ; because every prophecy must relate to some epocha or other, and every epocha must at some point of time be present. It is not easy to shake off the opinion, which is thus urged upon our belief, that the empire which immediately succeeded the suppression of the German, and which flourished a few years under it's founder, and fell with his fall, is the one in question. Still less can I deny the probability of that solution, by which the " Sun who should have power to scorch the nations" is construed to be the same power as the Bestial Head which should continue for a short space ; because I observe that both of these powers are the precursors *of one and the same event*, namely, the league of the ten kings of the earth, who shall make war against God Almighty and the Lamb. But we are told that between the fall of the said " Continuer for a short space" or extinction of the said " Scorching Sun," and the League of the Kings, an event of no small importance, and perhaps of no very short duration, is to be brought about. This event is called, " the drying up of the water of the great river Euphrates, that the way of the Kings of the East may be prepared." This was

understood, in the times of the crusades, to mean the dissolution of the Turkish, Persian, and other Mahometan kingdoms, which intervene betwixt Christendom and Pagan Asia, and cut off our communication with the Wandering Jew, Johannes Butta Deus, and the apostates of the first captivity, who, as it was thought, were to come with Antichrist. It is not unreasonable so to understand it, and at all events, and whatever the desiccation of the water may signify, it is scarcely doubtful (as I have previously shown) that the "way of the Kings of the East" is that of the *Μαγοὶ ἀπὸ Ἀνατολῶν*, or Magian Kings of Israel. Such is the appointed course of events from this time forth, according to such probabilities as can be obtained in the solution of ænigmas, which were never meant to be fully explained beforehand. But of the times they will occupy in coming to pass, it seems to me that no just apprehension can be had; seeing that no satisfactory account can be given of the time mentioned in Rev. c. xii. v. 6, nor indeed of the general drift of that extraordinary chapter. But the time mentioned there is the same famous period of 1260 days, which occurs elsewhere, and therefore without some satisfaction as to the meaning of the twelfth chapter, we can have none concerning the period of 1260 days.

S. XVII. We have already had to notice the gross error of Theodoretus, Saint Jerome, and others, who thought that Antiochus Epiphanes was employed by Daniel as a type of the Antichrist, and consequently imagined that Nero or, at least, that some temporal head of the Fourth Beast, was Antichrist. We have shown by arguments drawn from Scripture, by the proper force and meaning of Greek words, and by the support of many grave and impartial authorities, that *anti-christ* means *sham-christ*, a person showing himself as the true and supreme incarnation of the Deity. As such, he must be one of the posterity of Jacob, because neither the children of Israel, nor the people of Christendom, certainly not the former, could be brought to lend their ears to a pre-

tended Messiah; not of the chosen seed. The fathers declare that he will be an Israelite of the tribe of Dan; and the Jews themselves avow their expectation of being summoned to arms under the warrior Nehemiah, called Messiah ben Joseph, previous to the establishment of the kingdom of Messiah ben David, by whom Nehemiah will be slain. They moreover expect their Messiah to come *from Rome*. Or in other words, they expect, and are prepared, and willing, to embark themselves in the desperate schemes of the impostour, who is to spring up in the captive kingdom of Ephraim-Joseph, and of whom St. John prophesied. The Antichrist must therefore be an Hebrew, born of an Hebrew mother, in the apocalyptic *Wilderness*, that is, in the time of the waiting of Israel at a distance from the land of promise; and he will, by his false prophecies, lead the Kings of the East towards the West. But the beast with ten horns is the fourth œcumenical kingdom of Daniel, and, however varied in it's description, the ten-horned monster is the Roman empire, in it's various forms, spirits, and prædicaments. And nothing can be more monstrous, as a supposition, than the elevation of an Asiatic Jew to reign over the Roman empire, as it's eighth head. Yet, even were we to swallow that improbability, we should still be at open war with our text, which says that the eighth head shall be *one of the foregoing seven*. Therefore, as the False Christ cannot be a Gentile, and as the head of the beast cannot be a Jew, it is evident that they are misled by error, who confound two things so distinct.

But the King of the Fourth Monarchy, of whom Antiochus Epiphanes really is a symbol, will believe in the false pretensions of Messiah ben Joseph, and will allow him to sit in the temple of God, and show himself as God; and as the Gentiles learned from our Saviour to worship his Father who is in heaven, so will the last emperor learn from Antichrist to worship another being, "a strange god, whom his fathers *knew not*." The Ophitic apostacy, or gnosticism of Antiochus Epiphanes, will be established by this tyrant, by every

allurement of vice, and all manner of cruel persecution; and all the practices of paganism will be revived in their most abominable form, not by a rejection of the prophecies and the scriptures, but by a pretended fulfilment of the former, and a subtle interpretation of the latter. These sophistries will probably be assisted and propped up by the production of false scriptures, such as the pretended *Book of the Wars of Jehovah*⁶²⁸, which exists among the fraternities who take secret oaths, the book of the *Ascension of Moses* by which Origen was imposed upon, that of the *Prophecies of Cham* with which the Basilidian hæretics were acquainted, and the gospel of Judas Iscariot, not unknown to Postel. Nothing can be clearer than that the Beast's Image, *Εἰκὼν τοῦ Θερίου*, which men will be required to worship, does not mean an image representing the Beast, but one belonging to him; for it is expressly said that it will be made for him, *τῷ Θεῷ*. But the system of anti-christianism will be one of theocracy, the edicts of government will be like oracles from the tripod, and, like the theocracy of the Lord in Israel, it will have *ephod and teraphim*. The apostate king will diffuse through his dominions the religion of the Old Serpent, and will consult him by the teraphim which the wizard messiah shall make for him. Antiochus Epiphanes in like manner obtained by way of a talisman, from the sorcerer whom he called Laius, and who was probably an apostate Jew, a head of Nimrod which was called the Charonian head. The precise resemblance between Antiochus and the "vile person," who, as it is predicted, will consummate the mystery of iniquity, consists in his establishing the worship of the Devil, by allurement, and by persecution, at the suggestion of the apostate portion of the Jewish nation.

When we have shown that Antichrist is of the Jewish nation, and a sham Christ, it follows, of necessity, that the opinion of those, who would make the Pope by virtue of his

⁶²⁸ See vol. 1. p. 37. n. 45.

office, τοῦ ἀντὶ Παππῶν, be Antichrist, is an absurdity. It may be true that Innocent III. styled himself Deus Pharaonis, meaning I believe to threaten the Emperour, whom the Popes used to call *Pharaoh* when they quarrelled with him, and, at the worst, giving himself no higher title than Moses enjoyed ; and it may be true that others, in the metaphorical language of adulation, may have used a blasphemous sort of language in their addresses to the holy see. But the question is ; did the Popes, and do they, profess to govern the church, as men, and as priests, guided in their counsels, and in the worship of Christ, by the divine grace ? or, do they represent themselves as being the very Deity to whom their priesthood is consecrated, in the manner of the Great Lamas who, to the Scythian church, are both priest and god ? Were any one to reply the latter, he would insult his hearers by an extravagant proposition ; or if he sought to ride out upon such arguments as are above alluded to, he would be resorting to that mode of falsehood which we call quibbling. In truth the Pope has very little to do with the matter. He is the supreme pontiff of a large part of Christendom, and was formerly acknowledged by the whole of it, as constituting the high court of ecclesiastical appeal, and the last resort of all the faithful. The corruptions of image-worship, and that of the Goddess Mother, and of the Saints, were the result of an imperfect and compromising mode of converting the heathens, and though it is true that they were corruptions of the Christian church, it is a falsehood not unaccompanied by some malignity, to call them the corruptions of the *Roman* church. In the Greek church they subsist the same in principle, and perhaps grosser and more barbarous in practice. Some errors of the Roman creed must be ascribed to an over scrupulous adherence to the letter of scripture, while others arise from having leant too credulous an ear to the traditions of the fathers. And the vices of discipline and government which have grown up in that church are the abuses which power is apt to generate in ages of ignorance, and similar abuses crept into other

churches, and also into the temporalities of most nations. I also feel myself unable to determine how far, and in what instances, the sword was a necessary instrument in the hands of the Church to correct the evils of immoral and ignorant times, and whether (for instance) the war against the Albigenses was not indeed an useful and laudable undertaking. At all events the Holy Spirit has not hitherto been withdrawn from that church, nor have the essentials of the true faith been extinguished in it's bosom, nor has it ever renounced or vitiated the *dogmas* of morality, or wanted an host of evangelical pastors to preach the word of the Lord and administer comfort to the poor. But Saint Paul predicts that in process of time "He who restraineth will be taken away," and when He is no longer in the church of Christ who sent Him, it will fall, and Antichrist will stand up denying both the Father and the Son. The prophecies, I am persuaded, have nothing at all to do with the Pope, and the errors of his communion. There is no mention in prophecy of the heresy of Geneva, which takes away the moral law, and the good man's reward, nor of the dastardly hypocrisy, which denies to a people the right of smiting with the sword in defence of their hearths and altars, of their wives and infant children. Different communities of Christians have fallen into divers errors, many of them sufficiently astounding, but all insufficient to shake that rock upon which the Lord hath built his house ; and all trifling, how so ever we may magnify them in controversy, when compared with the horrible abominations to which the prophecy of Babylon really points. In as much as the Roman pontificate has promoted infidelity by maintaining absurd opinions and practices, and by tyrannical measures induced many people to take illicit oaths and enter into the synagogue of Satan, who otherwise would not have done so, in so much, I say, it has been instrumental in paving the way for the evils which are to come. And so, also, have the errors and absurdities of other fanatics. But all this mischief is consequential, and was not intentional, and it has no sort of affinity to the cha-

racters of Antichrist and the Beast. By them the church of Rome must be overthrown (and may my eyes be closed before that day), or if it's pontificate be retained in name, it can only be an idle and unmeaning name, assumed for the ends of deception, as when the heathen sorcerers Jason and Menelaus seated themselves in the seat of Aaron.

I cannot conclude without adverting to the memorable words, addressed by St. Paul to Timothy ⁶²⁹. "Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of the messengers, preached unto the gentiles, believed on in the world, received up into glory. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of the Dæmonia, speaking lies in hypocrisy, having their conscience seared with a hot iron. *Forbidding to marry; and commanding to abstain from meats*, which God hath created to be received, with thanksgiving, of them that believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and by prayer." In this prophecy there are some particulars, which the virulence of the protestants has distorted into a denunciation of the Romish congregation. I will first remark on forbidding to marry. This has been explained as of the celibacy vowed by religious persons, either anachorets or cœnobites, and by the sæcular clergy. And I will venture to say (whomsoever it may concern), that a more unworthy argument was never resorted to. Permitting a person to make a *voluntary* abjuration of marriage, is *forbidding* to marry! Moreover, the ascetic life, though neither required of a man, nor, generally speaking, recommended to him, has the continual sanction of scripture. The ordinance of Nazarites in the church of Israel was analogous to the christian vow of chastity, and a person

⁶²⁹ 1 Tim. c. iii. v. 16. c. iv. 1. 6.

might be devoted to such a life of abstinence without his own consent or inclination, if it seemed good to his parents, as Samuel knew, and the daughter of Jephtha, when she *bewailed her virginity*. St. John Baptist was an ascetic, and we read in the Revelations that the most eminent among the Saints were such as had not been defiled with women. If any forbids marriage, it is St. Paul himself, who in express terms *dissuades* it, with reference to the precarious state of the Christian proselytes at that time. And it would be strange indeed, if the vow of celibacy were to be taken for a sign of infidelity, of devotion to the evil spirits, and of a cauterized conscience. But then it is said, the ministers of the Roman church are *forbidden* from partaking of the sacrament of marriage. That is a condition of forbearance imposed upon such men, as freely, and for their own emolument, choose to undertake a certain public office. And it is founded upon the peculiar nature of the clerical state and duties, which may be thought to differ nearly as much from the ordinary condition of men, as doth that of the early proselytes whom St. Paul dissuades from marrying. The general feeling of all Christian churches has made the entire life of a priest *sabbatical*, and considers both labour for gain and profit, and all traffic of merchandize, unsuitable to his functions. And how can a man provide for a family of children without devoting his thoughts to the things of this world? He must economize at the expense of charity, or he must work and traffic to the neglect of his duty and degradation of his office, or he must pay court to the rich and powerful in order to advance his children in life. How is the education of his own children consistent with his pastoral office in general? The former, conscientiously performed, is almost the business of a life, and so also is the latter. But, valid as are these arguments, St. Paul foresaw the danger and scandal of incontinency, and therefore has limited his good advice to such proselytes only as were continent. The Church of Rome by aiming at an end too good to be attained among the vicious congregations of

Europe, gave rise to a great scandal of behaviour in divers of it's ministers; and it was this impurity of practice which compelled the reformers to abandon the pure model and theory of the Romish priesthood. But the idea of supposing that the Church of Rome had *forbidden marriage*, because it imposed upon certain voluntary functionaries the condition of attending to their duties instead of attending to other matters, looks more like an effusion of polemical hatred than a deliberate opinion.

The "forbidding to marry" here spoken of is the religion of nature, of the God of Lampsacus, and of Mylitta the goddess of Babylon, by which fornication and incest are accounted sacramental rites, and acts of piety towards the great spirit of the abyss. Nicolaus of Antioch, one of the seven deacons, and the chief of the *Gnostics*⁶³⁰ properly and κατ' ἐξοχην so called, who is reprobated in the Apocalypse, taught this doctrine as a revelation of the prophet *Bar-cabbas*, that is, *the son of fornication*; and the same prevails among the Curds of Assyria and of Mount Lebanon, almost the only people who are nationally devoted to the service of the Devil. They assemble in the dark⁶³¹, an equal number of each sex, and while they are occupied together, their priest in the adjoining room reads with a loud voice from a certain book; and in their diurnal assemblies a young woman stands upon an altar and receives their adoration, in a manner which baffles description. The following, says Michael Psellus, is the *θεωρία μυστική*⁶³² of the Euchite Manichæans; they lie together in the dark, without excepting from the promiscuous union even their sisters, or their daughters, and at the end of nine months they collect the children who are born, and, gashing them with knives, receive their blood into a patera, then they burn the children while they are yet alive, and mix the ashes with the blood in order to form a magic potion. The doctrine that

⁶³⁰ Epiphan. ad. Hæres. l. 1. p. 83. ed. 1622.

⁶³¹ Niebuhr. Voyage en Arabie, 2. p. 361.

⁶³² M. Psellus, de Operat. Dæmon. p. 22. Paris, 1615.

marriage is a cruel restraint upon the natural inclinations of mankind, and a sort of sacrilege towards the *God of Nature*, or, simply, towards *Nature*, has been much repeated of late years. It was one of the edifying tenets of the late Mr. Shelly⁶³³, and most of the French philosophers, who had obtained illumination professed the same, and regarded marriage as an odious invention of priestcraft. One of them, Raynal⁶³⁴, went the length of recommending that common brothels should be placed contiguous to all the churches, as the most appropriate homage to the Supreme Being. Looking back upon the recorded words and actions of these infatuated men, we need be at no loss to understand the future *forbidding of marriage* by the Seed of the Serpent. Indeed the forbidding thereof was a prominent feature in the Semiramian institutes, and was one of the secrets of those mysterious fraternities with which the Romans first became acquainted *sacris Idææ Matris acceptis*, and a portion of the most recondite wisdom of the Greeks, which Plato in his *Commonwealth* has thought fit to unveil, and thereby to expose both it and himself to the scorn and derision of posterity. And that immodest prohibition which the former whore of Babylon invented, the latter will revive. We must not suppose, that, because the angel says to St. John, that the woman whom he saw is the great city, that a real woman is not also designated. Antichrist (as Athanasius⁶³⁵ said long ago) will be the son of the whore of Babylon. And St. John's vision in that respect resembles the mystery of Cybele, who was the great city of Babylon with the tower, it's *ἑσπερ κρηδεῖον*, upon her head, and representing the *three worlds* or universal nature, but was nevertheless an harlot, and a queen of Phrygia, famous for the invention of music, medicine, and witchcraft.

“*Commanding to abstain from meats*” is twisted, by the subtlety of some protestant expounders, into a condemnation

⁶³³ See the Revolt of Islam, a poem.

⁶³⁴ See Memoires de Madame de Genlis, tom. vii. p. 118.

⁶³⁵ Synops. Sacr. Script. p. 133.

of the Roman Catholic fast days. But, unfortunately, the Romish Church prohibits no sort either of victuals or of drink; it only regulates the days on which they may be used. Whereas the Jews and the Mahometans prohibit and condemn as utterly unclean, and unfit for the food of man, several things which are made for his use, and good to eat and drink. And what says the Apostle? Doth he say, "For every *day* is good, and *upon no days* shall ye refuse the creatures which God hath created to be received?" No. He says, "For every *creature of God* is good, and *nothing to be refused*." He absolutely defines his meaning to be such as I explain it, yet our captious divines affect to take the opposite sense for a thing self-evident and granted. They at the same time tacitly assume, that the publication of fasts is a corrupt practice, condemned by scripture, and rejected by all the reformed churches, although the falsehood of such an assumption is pretty notorious.

The great apostacy beginning with the Jews or Kings of the East, and their way being through the waters of the mystic Euphrates, it will unite many of the forms of Judaism and Mahometanism to the spirit of that religion which Psellus⁶³⁶ describes, as cultivating solely and exclusively the god, whom his servants entitle *τον ἐνυσσον Σαταναν*. The prophecy of John mentions that three impure spirits will come forth, previous to the assembling of the kings, in the shape of *frogs*, by which I conclude that we ought to understand an amphibious shape, so that you shall with difficulty say of any one of them what spirit it is, as of a frog you can hardly say whether it be fish or flesh, of the land or of the water. And one of these frogs shall proceed from the mouth of the Beast, one from that of the False Prophet, and one from that of the Dragon. The spirit of the Beast is that of the Holy Roman empire, and seems to include the policy, ambition, and all the religious and political hypocrisy of it's last emperour, who

⁶³⁶ Psell. Op. Dæm. p. 11.

shall honour a strange god. That of the False Prophet is of much more doubtful interpretation. But it would be a waste of words to argue with those who think that the Pope is that prophet; the character of the sovereign pontiff, even admitting that his personal judgment upon ecclesiastical matters is supposed to be infallible, has no resemblance to that which is called a *Prophet*. The expressions *the false prophet* seem to point to some person who either then was, or at some future time should be, known by that appellation, and though there may have been many false pretenders to inspiration, one man only, and he one of enormous importance, has obtained in a great portion of the world to be called *The Prophet*, and in all the rest of the world, *The False Prophet*. The Dragon is explained by St. John to be the Devil or Satan, and as the seed of the Dragon is at enmity with the seed of Eve, as Satan was the murderer from the beginning, and as Cain was *from him*, ἐκ τοῦ Πονηροῦ, and as the fathers esteemed that the man Antichrist would either be engendered bodily of the Devil, as Jesus was of the Holy Ghost, or that he would, as Judas Iscariot was, be filled and inspired by the Evil Spirit entering into his soul, we must infer that the spirit from the mouth of the Dragon is the false religion set up by Antichrist. But this impostour shall be a Jew, the pretended restorer and king of the Jews. Thus it would seem that the three spirits uniting together in confederacy against the Lord, are those of Christendom (so called at least), of Islamism, and of Jewry: but as one of these cannot affect to unite with other, unless by dissembling in some measure it's real nature, it follows that all three must be amphibious and ill defined, their edges melting into one another. And this crisis of three corrupt ingredients, gnostical Christianity, Judaism, and Mahometanism, constitutes the spiritual wine of fornication in the goblet of the whore of Babylon, by which all the kings of the earth shall be intoxicated. There seems, indeed, to be no probability of it's happening otherwise, because the false Messiah of the Jews must of course take Judaism for the basis of his

system, and, coming from the kingdoms of the East where the captivity of Salmanassar are settled, he can hardly fail of contracting some tinge of Mahometanism, nor can he possibly establish himself in the spiritual capital of Christendom without adapting his system to many of the opinions and customs of the Christians. And all this was perceived and well understood by the assemblages of people, who have waited for the *Kingdom of This World* with so much patience and (upon the whole) with such great taciturnity. That most indiscreet of hypocrites (because madness was combined with depravity in his nature), William Postel, pronounced in his *Panthenosia*⁶³⁷, that there never would be a *good religion*, until those three, the Jewish, the Christian, and the Mahometan, were united into one; a sentiment nearly similar to that of the Persian *bathenians*⁶³⁸ or secret illuminati. And his principal work, *de Orbis Concordiâ*⁶³⁹, seems to be written, though with extreme dissimulation, to that effect; it resolves the mysteries of revelation into abstract philosophy. The same is the doctrine of that famous text-book of the sworn brethren of perdition, the *Liber de Tribus Impostoribus*, in which this position is stated and maintained; that the Devil or Archimage is the Supreme Being, and that Moses, Christ, and Mahomet, were impostours for pretending to come in the spirit of God, but were in reality sorcerers, and servants of the all powerful Demogorgon. "It is an absurd notion of Pliny," saith Claudius⁶⁴⁰ de Beauregard, "that Moses practised magic in conjunction with the Jews, Jamnes and Jotapes, and that he lived many thousand years after Zoroaster. So many saints who followed Moses, and even Christ himself, vindicate him sufficiently from this calumny, whatsoever the impious book

⁶³⁷ Panthen. cit. Petsch. Exercit. p. 38.

⁶³⁸ See above, p. 492.

⁶³⁹ In this work he denies that Christ had learned the art of magic in Ægypt, but in the same breath he asserts that, that art omnium scientiarum apicem et orbem in se continet. l. iv. p. 427.

⁶⁴⁰ Circ. Pisan. p. 230. and see this vol. p. 444.

"de Tribus Impostoribus may say to the contrary. That book resolves all things into one most powerful Dæmon, by whose assistance some magicians appear to be more excellent than others. Which is also the meaning of Boccaccio's fable of the Three Rings." That fable is the third of his novels⁶⁴¹. The first represents our Saviour in the character of a most detestable and almost incredible villain, who, after running such a career, as I dare not describe, falls sick in a strange place. And the family in whose house he is dying are afraid of the scandal that would arise if their guest should confess himself; but he undertakes to deliver such a confession as should reflect eternal honour upon those with whom he sojourned. And when the priest arrived, he confessed to him a life of such angelic purity, both to sentiment and action, that the whole neighbourhood followed him to his grave, and worshipped him ever after as a mediating saint.

⁶⁴¹ See Decameron, No. 3. Mazzuchelli states that Boccaccio borrowed this fable from a work entitled Novelliero Antico. Scrittori d'Italia, vol. 2. part 2. p. 1367. But the sources of his information are, as I have intimated before this, open to some degree of moral suspicion. He repeatedly cites the works of a certain Theodontius, which appear to have been compiled out of the Protocosm of Pronapides. The latter was a poet who promulgated the theology of Demogorgon, and was, as I believe, one of the creatures employed by Antiochus Epiphanes. See above, p. 386, 7. But nothing is known of the age or country of Theodontius, and his name (which is not referable to the Teutonic root *Theud*, from which there come many names beginning with *Theo*, as Theodoric, Theodobert, etc.) must signify *the tooth of God or the God of the tooth*, and that would appear to be an Ophitic title. See above, p. 275, 6. And he certainly was not an authour of remote antiquity, or one who derived his learning from very pure or honourable sources, in as much as he informs us that "*the Æons are Giantesses, the daughters of the Sun and Cronis*." He is cited by no authour except Boccace, nor is there any record of his compositions having ever been extant in manuscript, excepting what Boccaccio says, that Paul of Perugia possessed them, and that when he died "*his immodest widow Biella*" destroyed them. I do not see what her modesty has to do with it, but it is possible that either her piety or her prudence may have taken the alarm upon looking over Paul's manuscripts. Bocc. Geneal. Deorum. l. xiv. c. 6. p. 390. ed. lat. l. xv. p. 239. b. ed. ital. Boccaccio also in the same chapter makes a sort of apology for citing the book of Theodontius on the score of his youth and indiscretion at the time when he undertook his Genealogy. I neither see any ostensible grounds for making such an apology, nor the meaning of it when it is made.

The dying confession of Signor Ciappelletto is the book of the holy Evangelists. The second novel prædicts the conversion of the Jewish nation to Christianity, under the name of *Abraham the Jew*, upon whom all the arguments which the piety of Christians could suggest were expended in vain, but when he had satisfied himself (by his own observation) that Christianity comprehended within itself the extreme of worldly greatness with the extreme of wickedness, and flourished notwithstanding, he embraced it, and acknowledged that a church which was so flourishing, and yet so wicked, must be protected by the *most powerful of beings*, or, as Boccaccio cautiously expresses it, by the Holy Spirit. In this way he insinuates to us, that Israel shall coalesce with Christendom under the auspices of Satan and not of Christ. He then proceeds to his third novel: in which a story is told, of Saladin asking Melchisedech, an aged Jew, with a view to entrap him, which was the best religion, the Jewish, the Christian, or the Mahometan, which he evaded by this apologue. A rich man had a ring of inæstimable price, and ordered by his will, that such one of his children, as possessed the ring, should inherit all his substance. And such was the rule of inheritance in that family for many generations; until at last it came to one who had three sons, all of whom he loved equally well. And they all paid court to their father in hopes of getting the ring. The old man, in order to satisfy them all, had two other rings made, so similar to the first, that he could not distinguish the true one himself. He gave one to each, and when he died there were no means of ascertaining which was the rightful heir, nor is it decided unto this day. *Rings* are the well known medium of illusion or præstige. So far as the indifferency of the three religions, and the uncertainty of their respective truth is concerned, we have here the secret doctrine of Postel, but, in as much as the conduct here imputed to the Deity is a fraud and a deception, we are brought, as Beauregard justly says, to that point to which the occult book of the Three Impostours sought

to conduct it's readers, to the belief that the religions manifested on the earth are a succession of magical illusions, and that the dæmon of the magicians is the only efficient power in the world. The name by which they called that being, (availing themselves of an obscure passage of St. Paul) and by which Boccaccio calls his Jew, is Melchisedech; concerning whom Postellus speaks in the following strange and highly suspicious manner, in the book called *Absconditorum a Constitutione Mundi Clavis* a Gulielmo Postello ex Divinis Decretis exscriptore. "Melchisedech⁶⁴² is the eternal wisdom, the "demiurge, and ruler of *all things mutable*, according to "whom alone, and by receiving both his soul and body, the "Son of God can be made supreme. This is one of the secrets "of Scripture, which neither the Apostles nor the Church "herself unto this day has been able (*portare*) to compass; "although Christ had this as well as many other things to "reveal to us, who are now able to comprehend them. So "there remained a great saying concerning Melchisedech, "and an interpretation which was difficult to Paul, but "which has been reserved unto our times. And although "certain judgments of the Church may seem to be opposed "to this sentiment, they are not really opposed, or at least "only in a vacillating manner. For the eternal verity shows "that the Church, which was true in it's own age, and was "ruled by the Holy Spirit in it's youth, has established many "things in which the sense of sacred mysteries is obliterated, "and divine verity overturned by human tradition." The authour may well indeed say, "lector, quisquis es, aut perlege, et *si potes* perpende et intellige, aut abstine a censurâ." But I will not abstain from this censure, that there is as much of depravity as of folly in all his writings, and that the name of *Melchisedech*, in the Three Rings, is by no means a casual one. The general object of Anti-christianism in all it's forms is, as we have observed, the overturning of the first

⁶⁴² *Clavis*, c. 7. p. 26, 7, 8: no date or place.

Mosaical commandment, and the setting up of *another God*, besides the God of Abraham, Isaac, and Jacob, either superior, co-equal, or inferior to Him, according to the several modifications *openly professed* of the Magian religion, or alone and to the exclusion even of His existence, according to that more perfect doctrine, which teaches of one fallacious Proteus into whom *omnia refunduntur*, and which is contained in the book of the Three Impostours. And the language of St. Paul (describing a *Priest of the Gentiles*, whose right was neither derived from the promises made to Shem, nor from those to Aaron, nor from any other lineage or pedigree, but directly from God, or else describing the Word of God himself⁶⁴³) was very early discovered to afford a convenient handle to the attainment of this object. Theodotus of Byzantium asserted *ψιλον άνθρωπον είναι τον Χριστον*⁶⁴⁴ *και εκ σπερματος ανδρος γεγενησθαι* and when the foundations of the church had been thus cleared away, his followers proceeded to build up the Melchisedecian hæresy in its place, by which they offered their oblations to Melchisedech⁶⁴⁵ the hierophant (*εισαγωγευς*), Great Virtue (*Μεγαλη Δυναμις*)⁶⁴⁶, and Son of God, Prince of Justice in Heaven, son of Hercules⁶⁴⁷ and Astaroth, a dweller in certain ineffable places⁶⁴⁸. From these ancient sources the "*great saying*," which neither the apostles nor the church knew, but which was known to Postel, flowed into the cells, wherein that authour found it concealed. The doctrine of the Book of the Three Impostours is not of European invention, but it was received verbatim and literatim from the votaries of the evil principle in Syria and

⁶⁴³ It has been argued with great force and ingenuity that this person was God the Son, appearing in the only visible form he ever wears, *the human*; and I am certainly unable to refute that opinion; although I retain doubts of the necessity of adopting it.

⁶⁴⁴ Epiph. Hæres. 54. p. 463. Paris, 1622.

⁶⁴⁵ Epiph. Hæres. 55. c. 8. p. 474.

⁶⁴⁶ See Acta. Apost. c. viii. v. 10.

⁶⁴⁷ Ibid. p. 469.

⁶⁴⁸ Ibid. p. 468.

Assyria in the times (as I would maintain) of the three first crusades. One of the most celebrated of those congregations, the Yezdian Curds, maintain that all the saints and prophets have been more or less distinguished above other men, while upon earth, (*alii aliis præstantiores*⁶⁴⁹ as the *Liber de T. I.* hath it) according as Satan hath more or less resided in them; and that he was most conspicuously manifest in the persons of *Moses, Jesus Christ, and Mahomet*. Ils croient que tous ces saints personages, lorsqu'ils vivoient sur la terre, ont été distingués des autres hommes plus ou moins, selon que le diable a résidé plus ou moins en eux; c'est surtout, suivant eux, dans Moïse⁶⁵⁰, Jésus Christ, et Mahomet, qu'il s'est le plus manifesté. It is upon *that ground* alone, that the three impostours are venerated in the Assyrian lodges. The reasons for the awful being, Melchisedec, revealing this doctrine to the Assyrian Curd *Saladin*, rather than to any other man, will be clear to the reader's mind, if he refers to the first volume⁶⁵¹. Collecting, as we are forced to do, the secrets of philosophy from such glimmerings of light, as may from time to time have been shed upon them by the indiscretion of their possessours, and from the imperfect remains of ancient heathen and ecclesiastical history, it is impossible to define with exactitude, or to the full satisfaction of our understandings, what are the theological dogmas of the religion of Antichrist. But a more accurate insight into the nature of such vain and impious chimeras would, as I conceive, be of very small emolument. With respect to the ethical tenets thereof we may speak more confidently; they consist in a denial of morality. The restraints imposed upon sensual passions and desires (of what kind soever, and without exception) are opposed to nature, inexpedient, and sanctioned by no laws, except only such as priestly tyranny hath invented. The authour who,

⁶⁴⁹ See above, p. 444.

⁶⁵⁰ Garzoni sur les Yezidis, p. 195. in *Description du Pachalik de Bagdad*. Paris, 1809.

⁶⁵¹ Chap. *Ilion*. s. 5.

in his more fanatical moments, declared himself to be Cain the son of Adam and colleague of Judas Iscariot, hath elsewhere (in a work penned with great ability and circumspection) promulgated that truth. "Paucis ante secundum⁶⁵² adventum annis ludentur ab Antichristo perditionis filio, qui laxis in omnia genera voluptatum habenis, præstigiisque et bello clarus, pronus ruet cum suis, adveniente Christo, in exitium. Erit enim illis desideratus, qui omnia voluptatum genera religioni jungere satagent." The truth of these words is confirmed by the history of the world, as relating to these topics, and as illustrated by us in these volumes; but let the reader fling them aside, and listen with his own ears attentively (I say *attentively*, because the sounds are not yet very distinct or very loud), and even so he may be convinced of their being true. With respect to all other topics of human behaviour, they resolve themselves into expediency, interest, pleasure, the maximum of temporal happiness, or whatever variation of words may be employed to express the dogma of Epicurus de finibus boni et mali; but the relation which actions bear to any standard of rectitude, their perceptible fitness or unfitness, and the faculty of perceiving such fitness or unfitness, the existence of divine laws, and the duties and responsibility of mankind as arising out of them, with all the hopes and fears of a retribution to come, the wholesome persuasion

Esse aliquos manes et subterranea regna,

all, in short, which was upheld by the philosophers who arose out of the Socratic school, and which the prophets of God explained and illuminated by their teaching and example, is taken away, in the system of the Wisdom or Γνωσις.

The mode which, as we are told, will be employed by Antichrist for the subjugation of the minds of men, is eminently

⁶⁵² Postellus de Orbis Concordiâ, l. iv. p. 417.

worthy of our observation. Force is the means to which plain and honest minds usually and naturally resort, in order to bring about what they think right and expedient, and what they cannot compass by other means; and force is also an obvious and common resource of wicked men for effecting their purposes; and force is, therefore, a thing in which there is neither any moral good or moral evil, considered by itself, and it is laudable, justifiable, or culpable, according to the end whereto it is directed. But force, when it is directed to bad ends, is for this reason less formidable than corruption, that it may be employed on both sides, and virtue can measure her sword with that of wickedness; and, even if overpowered for a season, the time and occasion will probably offer, when she will be able to rally and turn with success upon her oppressours. Fraud and corruption are therefore the favourite and most effectual weapons in the hands of the evil spirit and his servants, in so much as the former cannot be employed against them by righteous men, and the latter, when successful, does not merely conquer it's adversaries, but converts them into friends, and assimilates them to it's own nature, and so subdues all things unto itself. We find that Antichrist shall establish certain signs, or tokens by which all those of his communion may distinguish themselves, viz. the *name of the Beast*, the *number of the name of the Beast*, and another, which being simply called *the mark or impress*⁶⁵³, *χαρᾶγμα*,

⁶⁵³ It is almost a childish thing to frame conjectures upon the nature of this mark. Those whose object is to vilify the church of Rome absurdly pretend, that is the sign of the Cross; a sign acknowledged and sanctified by the prophet Ezechiel. Fraternities lurking in darkness require a sign or tessera by which to know one another, as much as soldiers do in the dark. And if a fraternity be divided into several orders and degrees, of which the highest only possesses the great arcana, and is composed of individuals unknown to the inferior brethren, it is necessary that each superiour degree should have it's own tessera. Perhaps the sign of mutual recognition among the real synagogues of Satan, I mean those elders who are in possession of the clue, and only make fools of their inferiours, is the same which will hereafter be published as *the mark*. If so it would probably be such a one as might be imitated with the fingers. It should also be a symbol of *nature*.

is probably an hieroglyphic, and not any combination of letters or numerical cyphers. No man, unless he have one or other of these three signs impressed upon his right hand or his forehead, will be allowed *to buy or sell*⁶⁵⁴. The prohibition should be understood as including medicine, law, and the other liberal professions, and it is one that must place all men (except men of fortune) in the alternative of taking up the cross of Christ and utterly renouncing all temporal advantages for themselves and their families, or else of selling their souls to the Devil in order to obtain a lawful market for their industry and a share in the good things of this life. Worldly interest and temporal expediency will, ere these things come to pass, have been long and earnestly represented to the public as the only rational springs of human actions, and the effects of such a law upon communities already so depraved in their moral sense cannot fail to be most appalling. Even if the powers which are to stand up, "when, He who now hindereth" (the Holy Ghost dwelling in the Church) "is taken out of the way," were not able to *deceive* all men (except the elect or faithful) "with all de-
"ceivableness of unrighteousness in them that perish," he would by these means be able to *buy* the greater part of a world, from which God should have departed. Millions and millions will flock to the altars of the Beast, in the hopes of gaining some part of the goods of this life, and forgetting how little it profits a man to gain all the world besides and lose his own soul. For the few who, from independence of property, would not have occasion to buy or sell, there is a shorter method in reserve, "that as many as should not worship the
"Beast's image should be killed."

Such, as far as we may judge, is the nature of that crisis, towards which a combination of causes is gradually but not imperceptibly conducting human society. We look forward

⁶⁵⁴ Rev. xiii. v. 17.

to another Semiramis and another Nimrod, and it may therefore be hoped that the pains we have bestowed upon the old ones, and upon their imitators in various ages, are not wholly useless and uninteresting. Something more appears to be wanting towards the complete illustration of these topics; and, if leisure and circumstances should permit, may perhaps be attended to by the authour of these pages.

NOTE 122 TO PAGE 353.

Od. x. 494. Homer doth not mean to represent the dead as being altogether devoid of thought, intellect, and mental activity, but as being deprived of that cognizance of external affairs which is not simply a *mental* but a *vital* energy, and in which the business, and prudence, of a living man consists. *Πεννυσθαί* signifies, (as in several places of Polybius) to be animated with the spirit of *life*, and is here opposed to the verb *abissousi*, from which may be originally deduced our verb *hiss*. It signifies primarily the noise of any thing passing rapidly through the air (*δυναμὴ ἀέρος, παντός' ἀνυψιζόμενον*), and in the second intention it means the motion itself, which is also the case of the verb *rush*. The dead appear to be peculiarly separated from the knowledge of the concerns of life, for Abraham, in the Elysium where the just are in waiting, hath intellect and sound reason touching the affairs of Hades (Luke xvi. v. 25, 26); but neither he nor Jacob his grandson knew or took notice of the earthly transactions of their posterity, "Abraham is ignorant of us, and Israel acknowledged us not." Isaiah, 63. v. 16. Job, even in death, *puts confidence* in God, and *waits* to answer when he is called, in all which an intellect is supposed; xiii. 15. xiv. 15; but yet, "if his sons come to honour, he knoweth it not; if they are brought low, he perceiveth it not." xiv. 21. iv. 21. xxxvi. 12. "The living know that they shall die; but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten, also their love, and their hatred, and their envy is now perished, neither have they any more a portion for ever in any thing that is done under the sun" "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccles. ix. 5, 6, 10. This condition is express in the Homeric words *Νεκῶν ἀμενηνὰ κερηῖα*, a word of which we no longer know the exact force, but which I take to be a negation of that prudence and intelligence, which distinguished the fabulous *Menentius* Agrippa. The living, on the contrary, are *καμοντες*, engaged in continual works. Hermesianax calls Charon's ferry, *ἀκοήν ἀκατον*, "the boat of men devoid of understanding." v. 4. But when Ulysses had immolated the black sheep, which was an animal peculiarly sacred to Teiresias (Stat. Theb. l. 2. v. 96. Virg. Æn. vi. v. 249), and poured it's blood into the cruciform fosse, the ghosts came eagerly and drank, and were then enabled to converse with the living and inquire into the concerns of life, for Homer in that passage describes an imitation, by magic and necromancy, of the blood which is "the *life* and the resurrection."

The state of the Dead is as yet but so far explained, as to sharpen our anxious curiosity. We find them endowed with some perceptions, some desires, and some understanding, but without device or prudential faculty, without works, and without knowledge of things temporal. We call "the Grave" their kingdom, "that saith not, *It is enough*," (Prov. xxx. 16. xxvii. 20); and where the absence of material impenetrability admits of the sojourning of numbers unnumbered, *sedes vacuas et inania regna*. It is the domus *exilis* Plutonia. Their condition is, in truth, one closely analogous to that of living

souls whose bodies are overtaken by sleep, a condition of incessant activity, and perpetually delighted with joyful and tormented with grievous and horrific images as they arise, immeasurably various and rapid, in the visions of night, a condition (as they well know whose slumbers are sufficiently bright and phantastic to take hold upon the memory) of as vivid apprehension, and as implicit belief, as the waking state; differing however in one grand particular, that of the mind's subject matter, which is but merely visionary, and not existing extrinsically, nor being present in Space or Time. These two most awful and eldest of God's creatures, in which the corporeal world is comprehended and circumscribed, do not fetter the souls of men when asomatous and "free among the Dead," nor yet when the dew of slumber has relaxed the rigid bonds of the flesh. Similar effects are produced by natural magic, as for instance by Helen's *nepenthes*, and by magnetism. Here we have the solution of a great difficulty. It is inconceivable how those, who departed from life some thousands of years ago, and have yet more than at least a thousand years to wait for the general resurrection, could suffer without the most extreme misery and impatience such an extension of time, especially if that time be expended in the expurgation of sins committed upon the earth. For such a duration would embitter the thoughts even of a state otherwise not intolerable. Eternity or absolute existence, the prædicament of Him who writes himself ὁ ὢν, is glorious and god-like for those who shall be made partakers of it, but an indefinite prorogation of time might be imagined to appall even a God.

longa in sæcula terret
Mors dilata Deum.

Such, I say, is not the condition of the Dead. They have no consciousness of time's incessant flux, and when the trumpet sounds they will start up with as little account of years and ages, as hath an awaking man of the nocturnal hours. Whosoever invented the fable of the Seven Sleepers, faithfully represented what would have happened in such a case. We may thus learn to appreciate the horrors of the sevenfold hebdomad of Lamech, and of the imprisonment of the congregation of Core; but far different is the fortune of the Dead Man. That is justly said to be germane to sleep (the *κατακλινητο*; *θανατοιο*); and those intrinsic notions, often complicated, profound, and appertaining to the highest intelligence of our nature, which occupy the sleeper's soul, are described by that same epithet which is peculiar to the dead;

Δοικαι γὰρ τε πύλαι ἀμενηνῶν ἐστὶν οὐρανῶν
Ἄϊ μὲν γὰρ κεραεσσι τετευχατοί, αἱ δ' ἔλαφ' αὖτις.

Versus (Homeri?) apud Odyss. xix. 562.

As sleep is a state of cogitation in silence, never broken but where the slumber is imperfect and the empire of the flesh partly resumed, so also is that of the Manes,

Dii quibus imperium est animarum, *umbræque silentes*.

I believe Pindar alluded to the mental operations of departed spirits, in saying Σκιάς ὄντα ἄνθρωποι, but Euripides is more explicit in his triple description

of them, as ranging through Heaven, sojourning in Hades, or visiting the Earth in dreams,

Πολιν ἄραγε, Ἀϊθερος ἰδα-
-λον, ἢ νεκρὸν ἐνερθεῖν,
Ἡ πτανοῦ Ὀνειρόν.

Phœn. 1538.

Indeed, the dreaming state of the Shades below gave rise to an imagination that the dreams of living men were spirits from the dead; at the very exit of the Plutonian realm,

Sunt geminæ Somni portæ; quarum altera fertur
Cornea, quæ veris facilis datur exitus umbris,
Altera candenti perfecta ritens elephanto,
Sed falsa ad cælum *mittunt* insomnia manes.

Æn. vi. 893. Stat. Sylv. l. v. c. 3. v. 228.

The meaning of the horn and ivory is this, that dreams were made a vehicle of prophecy, or of suggestion, to the living (in the old time) as well by God, as by the *Lying Spirit*, who used to stand upon His left hand and was permitted to tempt mankind; but the spirit of truth is plain, and that of falsehood, artfully adorned by every device that can embellish it's native deformity, δεδαίδαλμενον ψευδεσι ποικίλοις. As Æneas, returning, passed through the gates of dreams, so likewise did the suitours of Penelope, when slaughtered by Ulysses, and descending into hell;

Παρ' δ' ἴσαν Ὠκεανὸν τε βόας, καὶ Λευκάδα πέτρην,
Ἦδε παρ' Ἥλιοιο πύλας καὶ δῆμον Ὀνειρώων
Ἦσαν ἄνψα δ' ἴκοντο παρ' Ἀσφodelὸν λειμῶνα,
Ἐνθα τε ναιούσι ψυχαί, ἰδῶλα καμνόντων.

Pseud-Homer. Od. xxiv. v. 11.

The language of Holy Writ is of the same tenour: David *slept* with his fathers; Many that *sleep* in the dust of the earth shall *awake*; Since the fathers *fell asleep* all things continue as they were; they shall not *awake*, nor be raised out of their *sleep*, till the heavens be no more; which sort of language would have no manner of truth, nor would merit to be called a simile, if it compared either an annihilate, or a torpid and insensible, prædicament, with one of such mental excitement and vicissitude, as sleep is. However, we must not esteem that the working of disembodied minds is merely vain and extravagant, as the intellectual spectrum of nightly slumber for the most part is (being but a slight incident of our now state), but regular, as being the essential nature of our then state, and a method of reward, chastisement, instruction, reformation, and expurgation, by which

Quisque suos *patimur* Manes,

and sleep with our fathers in peace or in disquietude according to the works which we have done in the flesh. It is that Purgatorium of souls, and Limbus Patrum, which some doctours have affirmed, and others denied, with great animosity against each other, but with a very imperfect understanding

of the matter. See the Revelations of St. Bridget of Sweden, l. 2. c. 15. fol. 37. a. Nuremberg, 1521.

Amid these similitudes, one more difference must be observed; that the sleep of the living, when perfect, hath no extrinsic or relative vision, but only of it's own intrinsic forms and spectres, merely *onar* and not *hyper*, unless it may have been in the case of some dreams sent by a superior power; as when the Eagle said to Penelope,

‘Ουκ ὄναρ, ἀλλ’ ὑπάρ ἐσθλόν, ὃ τοι τετελεσμένον ἔσται . . .
 ‘Ὡς ἔφατ’, αὐτὰρ ἔμει μελινδὸς ὕπνος ἀνήκε.

This is because the eyes, which are the medium of our external vision, are closed in sleep, or if open perform not their functions; but they who imagine that the loss of his body deprives a man of perception, appear to mistake a medium for an instrumental cause. An instrument is somewhat necessary for *doing* the thing required, or for doing it *well*, but of a medium it is enough if it permit a thing to be done, as a hole in a wall permits sight, or even if it does not entirely prevent it, as panes of glass, more or less fine, do but in certain degrees impede your view. And in the Necyia we do not learn that such kind of perception is wanting among the ghosts; that, however, does in no way affect the main condition of their somnolent state, I mean, as to their being the slaves of involuntary thought, and having no command over the hypothesis.

Next, it may be inquired how they were circumstanced, who as Daimones either acted the part of heathen Gods, and gave oracles, or possessed the bodies and distracted the minds of men, as explained in vol. 1. p. 7. n. 14,

Δαίμονες ἀψύχοι νεκρῶν ἰδῶλα καμνόντων,

and those who in modern times, and after the ceasing of miracles, have from time to time appeared to their acquaintance. Now, with respect to the former, my answer is, that the giving of extraordinary and, as it were, *vital* faculties to certain individuals (whether direct by God, or by Satan) has no more to do with the natural condition of death, than the extacies of a prophet or a sibyl have, into the natural condition of life; and such were the cases of Samuel also, who became for a moment even as a living man and prophet, and of the Rephaim kings, whom Hades *stirred up* to meet the king of Babylon and gave them voices to speak to him and say, Art thou also become weak as we? Art thou become like unto us? And, as to the latter, I mean the spectra, or the audible voices of our departed friends, I think it would be as unwise to lend an indiscriminate belief to all we hear, as it would be unphilosophic and even insolent to despise so wide a diffusion of human testimony upon theoretical grounds, and especially in a matter in which theory has but slender grounds to repose on. The most probable opinion we can adopt is similar to that of the ancients, that the spirits of the Biathanati and Achori are sometimes excluded from the proper state of death, and perturbed for a season, by divine providence; in other words, that apparitions are always of men actually, or virtually, murdered, the former being *βιθανατος*, and the latter *ἀωρος*. *Ἀωρος* cannot properly be dying *before his time*, for every creature dies *at his time*; but if seduction and abandonment, cruel usage and long imprisonment, or

the like, have been directly instrumental to the death of a woman or a man, such death is, *quoad it's guilty authours*, intempestive. See Servius in *Æn.* iv. 386, and Tertullian de *Animâ*, c. 56. And the workings of remorse, and also the detection of crimes, are promoted by such perturbation of the spirit. There is a vulgar notion that the cry of blood cannot be stifled, and that murder will out; the falsehood of which, in an ordinary sense, the proceedings of our police but too plainly show; but Shakespeare traced up the notion to it's true origin when he said that murder has "most *miraculous* "organs." If any one, therefore, ascertains the reality of such an appearance, by coincidence of time (as is most usual) or otherwise, it is advisable for him to look narrowly into the causes of that person's death.

The Leucadian rock, and Gates of the Sun and of Sleep, are spoken of as the "Gates of Death" (*Ps.* ix. v. 13.) through which the ghosts of the dead descended into their dwelling-place in the interior of this globe, the situation whereof is a common learning of all ages and countries, and a truth acknowledged from the beginning, and but latterly called into doubt by the prevailing lust for fabricating systems of the world and denying whatsoever was known and accepted of old time. This lower kingdom, Hades, appears to contain principally three regions, the Tartarus or House of Detention for the unhappy *ταρταρωδεις*, the Elysium of the penitent thief and others of the selected few sedesque *discretas* piorum, and the mansions of Exurgation where the many are prepared and qualified for obtaining the boon of a second and imperishable life, purchased for all flesh by that great arcanum of the world. The evangelical authours by adopting the words *Hades*, and *Tartarus*, without comment, sanction the opinions of Greece, and lend fresh confirmations to the language of Hebrew scripture, which makes the place of the dead a place of descent. Corah, Dathan, and Abiram "went down alive into *Sheol*" or the Pit. "Bring me up Samuel," saith the king; Samuel "ascended out of the earth;" "an old man cometh up!" "They shall go down to the bars of the Pit." *Job.* xvii. 16. "Deliver him from going down to the Pit; I have found a ransom." *Job* xxxiii. v. 24. The subterranean world was especially renowned for it's oceanus or styx, because of the indelible recollections which the flood had left. In his *Cosmography* the sorcerer Taliessin appears (by his second fountain) to confound the ocean which is above the firmament with that which is underneath the earth. See vol. i. p. 51...54. p. 238, 9. p. 314. "There is a formidable animal" (leviathan) "from the city of Satan" (Hades).... "Three fountains there are in his receptacles... that spring from the middle of the Deep. One is the increase of salt water (tides) when it mounts aloft over the fluctuating seas, to replenish the streams. The second is that which innocently descends upon us when it rains without, through the boundless atmosphere. The third is that which springs through the veins of the mountains, as a banquet from the flinty rock." Taliessin *Cosmogr.* ap. Davies Myth. Druid. p. 47, 8. In the trimundane mysteries of him, quem scire nefastum est, images were used, firstly, of the celestial gods, and of the Cherubim and Seraphim, variously delineated; secondly, of the men, beasts, birds, and fish, who inhabit the terraqueous earth; and lastly, of the creatures who people the abyss or great waters under the earth. And these images became the subject of three divine prohibitions relating, respectively, to the *ερανος*; *αρω* (της γης), to

the γῆ κατω (τῆ ἄραου), and to the ὕδατα ὑποκατω τῆς γῆς. See 'Εξοδ. κεφ. xx. 4. The latter afforded much scope for mystical fictions, and the third prohibition certainly extends to them, to Cerberus, for instance,

Scyllæque bifformes,
Et centumgeminus Briareus, ac bellua Lernæ
Horrendum stridens, flammisque armata Chimæra,
Gorgones, Harpyiæque, et forma tricorporis umbræ.

But many of the images of τῶν ὑποκατω were representations founded upon reality, and imitated from the strange and (to our eyes) hideous animals who people the abyssine waters, and who were vomited forth upon the earth in shoals, when the fountains of the great deep were broken up. One of the most celebrated of these creatures is the ram's-horn fish, from which the mystics conceived the idea of Ham or Hammon, the infernal arietine Jove, with a fleece of gold, swimming across the *flood of hell* or *helles-pontus*. Hammon gave the *horn* to Amalthea; and it was otherwise (but to the same effect) said to be the horn of Achelous eldest son of *Oceanus*, whose name was equivalent to *water* in general. Aristoph. cit. Macrob. 5. c. 18. Other rivers were worshipped in their own countries only, τὸν δὲ Ἀχελῷον μόνου πάντας ἀνθρώπους συμβεβηκεν τιμῇ, which they did in obedience to an oracle of Dodona. Ephor. et Didym. cit. *ibid*. The word of God which he spoke by Moses is a "light shining in darkness, but the darkness comprehendeth it not;" and the wisdom of Ægypt which he well knew, and knew to be folly and corruption, is becoming an object of admiration to those who have Moses and the prophets. Every nerve is strained by the infidels of Europe, in the view of showing that the cosmogony of Scripture is but a meagre epitome of those very chimæras, as an antidote to which it was written, as St. Paul saith, "for our use, by the inspiration of God." These events were foreseen by the apostles, as well as the principal arguments for bringing them about, firstly, the cessation of miracles, *where is the promise of His coming? for since the fathers fell asleep all things continue as they were*, and secondly, the denial of the lower ocean, *for this they willingly are ignorant of*, that by the word of God the heavens were of old, *and the earth standing out of the water and in the water*. It is an obvious retort, that these words describe the higher part of the earth which is dry, and the lower parts of it's surface which are under the sea. But such was not the cosmogony. "God called the dry land *earth*, and the "gathering together of the waters called he *seas*." The gathering together was in the interior of the globe, and the earth was dry, except where pools and rivers of fresh water were placed for the use and comfort of man. When the waters which were gathered together burst forth, on occasion of the flood, they took permanent possession of more than half the globe, having never completely subsided, hence the sea is said to *proceed from the oceanus*, and having in many directions separated and divided what was once united, it was called in phraseology of unassignable antiquity, *pelag*, the *divider*. From that time people first began to "occupy their business in great waters." But when St. John in his vision beheld this Earth passing away, and a new globe substituted in it's place, "*there was no more sea*," that is to say, every natural thing which the wrath of Providence had injured was perfectly repaired and red-

integrated. Rev. xxi. v. 1. The division of the earth into land and water is signified under the rabbinical types of Behemoth and Leviathan, and the passing away of the terraqueous earth, in order to restore one that is purely terrene, is the eating up of Behemoth and Leviathan at the last supper of the Lord. The great deluge scarcely differs in any of its circumstances (except its magnitude) from the deluge of Sodom and her territory; and we may observe that both of them produced bitter and impotable water. The earth "standing out of the water and in the water" was, then, the dry shell of this globe, irrigated with fresh streams, and supported upon columns standing in the subterraneous cave of Oceanus,

Μακρῆσι πετῆγσι κατήρεβ' ἄμφι δὲ παντὴ
Κίονιν ἀργυρεοῖσι πρὸς ὕψανον ἐστηρικται,

like a man with his legs in the water and his body out of it. These columns, or rather the columns of water between those of the earth, are the *silver feet* of Thetis, who used to dwell

Ἐν σπῆι γλαφυρῶ, περὶ δὲ ῥοοῦ Ὀκεανοῖο
Ἀφρῶ μορμυρῶσι ζῆεν ἄσπιτος,

and the *beautiful legs* of Ino,

Ἡρ' ἄλλος ἐν πελαγίσσιν θῆων ἐξέμμερε τιμῆς,

the only person (I believe) who is called *καλλισφυρος* in the genuine verses of Homer. These things are sufficiently clear and satisfactory in themselves, for any reasonable purpose, but the ruling spirits of the age are, as St. Peter says, *willingly ignorant* of them. And even learned clergymen have been intimidated and cajoled into the support of those theories, which have called up the cycles and the æons, and are driving away God and all his attributes to make place for the gloomy and changeful daemon Ialdabaoth, Charon, or Proteus. The Revd. Mr. Faber gravely propounds his opinion, that God was occupied during six thousand years in creating a world, which was to last little more than as long again! in the course of which time he made a number of "mis-shapen creatures," which afterwards (I presume, when he had learned how to make handsomer ones) he entirely destroyed. Of these matters "the philosophic Magi of Babylon were fully aware." See, *Three Dispensations*, L. 1. c. 3. Aye, Babylon the Great, the mother of abominations of the earth. If these things do not alarm the learned author, I am sure the church of Rome ought not to do so; indeed, nothing ought.

The existence of such a communication between Hell and the *Supræ Auræ*, as the Homerites imagined, may perhaps be soon either proved or disproved, or perhaps it must ever remain doubtful; but I suppose they meant it to be sought for at the Hyperborean pole, where the Ocean Stream (or Water of the Great Deep) was supposed to be poured back into the shades below, and probably to be reissued upon the earth from the other pole and the "chambers of the south." (Job, ix. 9.)

Ἐξ ἡπέρ πάντες ποταμοὶ καὶ πρὸς θάλασσαν
καὶ πρὸς κρήνας καὶ φρενὶν ἄνθρωπων.

Iliad. xxi. 196. Odyss. xi. 13. xii. 1. xxiv. 11.

To this notion appertain those fabulous islands of the extreme north, *Θεούλη* or the Isle of the God Oul, (see vol. 1. p. 156, 7.) and the *Hermione* of Orpheus, which the *Argo* passed, in her strange voyage, north about from the *Phasis* to the *Pillars of Hercules*, and where the descent into *Hades* was most immediate;

Ἔσθα περ ἄμβλυζων ποταμός, διησι βάθειαις
Θεεὶ χρυσοράς Ἀχέρων κρυερὸν δια χάρου. . .

Ἔσθα δὲ δι' ἡθραμάλῃ τε καὶ ἑνβοτός Ἑρμιονεία
Τειχεσιν ἡρήρευσαι . . .

Ἐνθεν ἀποφθιμένοι, ἀνέσις ναυλοῖο τέτυκται
Καὶ δ' αὖ δι' ὤγκαι μετεκίαθον εἰς Ἀχέροντα
Πορθμίδος ἐν γλαφυρῇ, σχεδόνθεν δὲ δι' εἰσι πολλῆς
Ἀρρήνιτο: τ' Αἰδῶ πυλαὶ καὶ δημός Ὀνείρων.

Orph. Arg. 1135 . . . 1147.

Having the prone descent of the Ocean Stream before them, they followed its course, and had not to cross it, by which means they evaded the toll of Charon's ferry; a circumstance which Strabo, imperfectly acquainted with these northern legends (of which the authour of *Argonautica* learned the particulars in the court of Attila the Hun), has misapplied to the town of *Hermione* near *Argos*. Strab. Geogr. l. viii. p. 541. Oxon. The false Orpheus makes no mention of the *Thule* which *Pytheas* described, and concerning which *Antonius Diogenes* wrote a mystical romance, for this reason, that he identifies it with the *Cimmeria* of *Homer*. In this he is not very wrong, for the *Cimmeria* of the *Argo* is in reality, that which *Homer's Cimmeria*, or *Iris* of the *Celts*, is by similitude, the former being the natural approach to *Hades* and *Purgatory*, but the latter, only the north-western isle where *Ulysses* established his necromancy and *fossa Patricii*. Accordingly he places the *Cimmerians* in a hollow formed by four mountainous ridges, called by him the *Riphæan*, *Calpian*, *Phlegrean*, and *Alpine*, which intercept all the light of the Sun. Argon. 1125 . . . 1132. This means that, the land, ascending from each of the four sides or quarters of the globe, terminates in so vast an eminence as to intercept from the Pole the whole of the *Ecliptic*; *Norvegia*, saith *Adam* of *Bremen*, postquam ferventis Oceani marginem suo circuit ambitu, tandem in *Riphæis montibus* limitem facit. Hist. Eccles. p. 146. edit. Lindenbruch. Although *Cimmeria* and *Hermione* are spoken of as situate in the polar sea, and not in *Hell*, it is evident that certain portions of that lower world are alluded to, in the descriptions of them. *Hermione* is the fertile abode of *Just Men*,

Ἐν δὲ γαίῃ ζῶνσι δικαιοτάτων ἀνθρώπων,

and it's garden of ever-fruitful trees, so ill according with an Arctic climate,

παταγεὶ δὲ παρ' ὀχθησὶν ποταμοῖο
Δένδρεα τηλεθώοντα ποτὶ σχερόν, δισι τε καρπὸς
Βεβρίθεν νυκτὰς τε καὶ ἡμέατα συνεχὲς αἶει,

points unequivocally to the *Elysium* or *Submerged Paradise of Eden*. Nor can I esteem it doubtful, that the *Hyperborea* τῶν τ' Ῥιπαίων ὄρη καὶ τοὺς

Ἑρβερεους μυθοποιουντων, (Strab. vii. 427.) where a nation dwelt in ultimate remoteness, and in perpetual peace and sunshine,

Τους μεν ἀγα προτερον ἐξ ἀματος ὕμνειουσιν

Τιτηρων βλαστοντας ὑπο δομον ἀθήρεντα

Νασσασθαι Βορέας, λαχέιν τ' Ἀριμασπόν ἀνακτα,

(Phœnicus ap. Schol. Pind. Pyth. x. v. 28.)

and from whose mountains Hercules brought the Olympian Olive-tree, is the same fortunate land as Hermione. The Hyperborean subjects of Arimasps, whose term of life was *one thousand years*, pone Riphæos montes ultraque Aquilonem gens felix (si credimus) annoso degens ævo fabulosis celebrata miraculis, (Simonid. et Pindar. ap. Strab. l. x. p. 1010. Plin. N. H. l. iv. c. 26.) are the antediluvian fathers whom old Ennius calls the Ten *Riphæan* Coclites, i. e. “qui unum haberent oculum,”

decem Coclites, quei montibu' summis

Ripæis sedere.

(Alii fodere ab Arimasporum aurifodinis. Varro de Ling. Lat. vi. p. 94.)

The Cimmeric valley of the shadow of death, is, on the other hand, distinctly explained to be the place of the Dead in general, or in other words it is Purgatory.

When Homer wrote, and for a number of centuries afterwards, the middle and northern parts of Europe were occupied by the Cimmeric or Celtic race, (sons, I believe, of Japhet) the posterity of Cuth or Goth and worshippers of Theuth or Mannus not having yet begun to exterminate that unfortunate race, who seem as though they laboured under the curse of Reuben, “Unstable as water thou shalt never excel.” The course of the Argo is fabled to be through that Russian sea which is now dry land, but which is supposed to have once been a sea connecting the Euxine with the Baltic, until the slender barriers which dammed it up gave way and poured it through narrow straits into the Atlantic; and which is the *Celtic Lake* out of which the Borysthènes was imagined to flow,

Κελτου προς ἐκβολαῖσι λιμναίων ποταμῶν.

Lyc. Cass. 189. Sebastiani Var. Lect. ib.

“She entered,” saith the Pseud-Orpheus, “the Lake Mæotis (or Azof) the ultimate water of the abyss, where the immeasurable sea flows into the Ocean and to the extreme Arctic boundaries, and in nine days she reached the chasms in the Riphæan ridge, and rushing through the narrows, δια σείροιο ῥέεθρου, with imminent peril, fell into that Ocean which the Hyperboreans call the Sea of Time and the Dead Sea.” But this authour may be supposed to have borrowed from Lucan, or Lucan at least shows that the authour of Argonautica did not invent it:

quâ, vertice lapsus

Riphæo Tanais diversi nomina mundi

Imposuit ripis, Asiæque et terminus idem

Europæ, mediæ dirimens confinia terræ,

Nunc hue, nunc illuc, quâ flectitur, ampliat orbem.

Quaque, *fretum torrens*, Maotidas egerit undas
 Pontus, et Herculeis aufertur gloria metis,
 Oceanumque negant solas admittere Gades.

Lucan, *l. 3. v. 272*, etc.

The very narrow and dangerous strait leading to the pool and river of Oceanus, is the passage of the Leucadian or white Rock through which it flowed, and which corresponded to the Cyanean or black rocks called Symplegades. The same is the Manalis Lapis which Festus, in his book upon the Signification of Words, describes as "the gate of Orcus through which the Manes of the dead "ascend to the earth;" and the Manales Lapides at Rome which were removed from their place whenever rain was desired; alluding to the disruption of the gates of the βαθυρρον Ἰλκεαίο upon occasion of the flood. Fulgent. Sermon. Antiq. p. 769. Nonius in *Trullum*, p. 265. Paris, 1583. The chasm of the Rhiphaean boundary (the ποταμὸς μεγάς ἐν ὧς Ἰλκεαίοι, as I am confident we should read in the Shield of Achilles) was not more dangerous to pass, than it was difficult to find by reason of it's narrowness, which Pindar implies, when he says,

Νοῦσι δ' οὐτε πείζεις ἰών
 Ἑυροίς ἀν' ἐς Τρερβοῦρων ἀγών.
 — καὶ θ' αὖ μὸς αὖ δ' ὄσον.

I will now, before I conclude, subjoin some narratives I have read in the works of Adam of Bremen, which show plainly that these traditions of antiquity were understood long ago, as I have interpreted them. Adelbert Bishop of Bremen told Adam that in his predecessour's episcopacy some nobles of Friesland set sail towards the north, leaving the Orkneys on the left, and Norway to the right, and passing Iceland, penetrated to the North Pole, where they found themselves envelopped in darkness. Et ecce (for I will now cite the original) instabilis Oceani Euripus, ad initia quædam fontis sui recurrens, infelices nautas vehementissimo impetu traxit ad Chaos. Hanc dicunt esse voraginem abyssi, illud profundum, in quo fama est omnes maris recursus qui decrescere videntur absorberi, et denuo revomi, quod fluctuatio dici solet. Some vessels however, by dint of praying to God, escaped deglutition, and sailed homeward through the darkness, until they reached an island scopulis ritu oppidi munitam, and inhabited by Giants who had a great treasure of gold and other metals. However they had nothing but caves to live in, and were attended by enormous dogs who ate up one of these Friesland mariners. Upon their return to Bremen they told all this to the Bishop, and performed a solemn sacrifice, Hist. Eccles. p. 152, 153. and see Tacit. Agric. c. 10. It is right to add that Bishop Adelbert, dum cubitum ibat, fabulis delectabatur, p. 102. The following statement of Adamus Bremensis, though not entitled to much credit, is a degree more respectable; post insulam Winland terra nulla invenitur habitabilis in illo Oceano.... Tentavit hoc nuper experientissimus Nordmannorum princeps Haroldus, qui latitudinem septentrionalis Oceani perscrutatus navibus, tandem, caligantibus ante ora deficientis mundi finibus, immane abyssi barathrum retroactis vestigiis vix salvus evasit. Ibid. p. 151, 2. It may allude to some real occurrence; the northern seas having been comparatively, if not entirely, open in Adam's time.

Note on p. 443. *I. 7.* p. 545. *I. 20.* p. 549. *I. 26.* The newly published Bibliotheca Parriana has these words: "Kortholt de Tribus Impostoribus. "The title of this book is taken from a scarce infidel work, of which I have "two copies in French. . . S. P." p. 64. And again. "Livres des Trois "Imposteurs. Traité des Trois Imposteurs. These two books are scarcely "to be met with; and Dr. Parr being offered the choice of one or the other. "thought it more discreet and becoming for himself to keep both, and thus "far to prevent the diffusion of a dangerous opinion. The existence of the "book has been disputed, and there is a grave discussion upon it, with a "decision in the negative, which Dr. Parr read many years ago." *A second note.* "Dr. Parr possesses in a French duodecimo the famous book de tribus "impostoribus. He possesses also a qto. MS. copy transcribed from a "printed copy, which belonged to Prince Eugene; and to this MS. are pre- "fixed about forty pages containing some curious particulars. In the "summer of 1819 Dr. Parr saw an English translation in the library of "Glasgow. It is seldom shown, and this caution is very proper; but Dr. "Parr has obtained a transcript of some curious facts which are prefixed to "that copy. Dr. Parr has caused to be inserted in his qto. MS. a full and "correct statement of the controversy whether such a book existed, and who "was the author. Dr. Parr in the spring of 1820, put the duodecimo and "quarto copies together under some paper, and in his own hand wrote *ἀποκρυ- "φαι καὶ ἀρρητα*. When making this catalogue he could not find this paper; "but it cannot be lost. He will renew his search; and if it should fail, he "directs his executors to make the most careful search in all boxes and "corners; for he is anxious that such a book should not go abroad, and fall "into the hands of young or mischievous persons. . . ." p. 626. Dr. Parr's extreme fears of any body seeing these books, the modes adopted by him for concealing them, first by keeping *two* copies when *one* only was offered to him, and then by writing on them *invisible and ineffable*, and his anxiety that his executors should *find* them, *because* they are not fit to be seen, are calculated to raise a smile. He evidently treasured them as literary jewels. But if he gave much for them, he gave more than they were worth.

The book of the Three Impostours was a summary of the most recondite secrets into which the highest members of the sworn fraternities were admitted; it's doctrine was purely Satanolatrous, and it was that of the Yezdian, Drusian, and Assassinian Curds, which, being adopted by some great apostates during the early crusades, perhaps as early as the first, but certainly before the third, was drawn up into a sort of creed by their grand-masters. What the nature of that doctrine was, how perverse and wicked, and how grossly superstitious, I have shown from the express testimony of Claudius Guillermet de Beauregard, in his *Pisan Circle*, and by other collateral illustrations from Boccace, Postel, and from the native traditions of Curdistan. The dogma of the three impostours was in the mouths of several impious men in the 13th century, in that of Frederic II. cited by me in p. 443; in those of the sons of the famous Averroes, who declared, at his court, their father's sentiment, that Christianity was impossible, Judaism childish, and Mahometanism swinish; Moreri in *Averroes*; and in that of Simon of Tournay, a learned monk of the same date, who is said by one of his contemporaries, Thomas of Cantimprè,

to have expressed himself thus, "tres sunt qui mundum sectis suis et dogmatibus subjugarunt, Moises, Jesus, et Mahometus; primò Moises Judaicum populum infatuavit, secundò Jesus Christus a suo nomine Christianos; tertio Mahometus gentilem populum." Thomæ Cantipratani Bonum universale de apibus. L. 2. c. 45. art. 5. cit. Prosper Marchand Dict. Hist. tom. i. p. 248. for other blasphemies of Simon, see Matt. Paris, *Johannes*. A. D. 1201. p. 206. ed. 1640. I beseech the reader to observe one striking, momentous, and almost conclusive circumstance, as to the nature and source of this tri-impostoric dogma thus banded from mouth to mouth. Having disposed of Israel, and of Christendom, it affects to consider the worshippers of God under the false Koran, as if they were all the rest of mankind; the vast body of paganism, with all its great impostours, a Zoroaster, a Zamolxis, a Pythagoras, an Epimenides, a Budda, or a Prester John, are passed sub silentio. Why? Because paganism, in it's worst form, and in the most loathsome and blasphemous of its mysterious doctrines and lewd orgies, was that unto which they were clandestinely wedded. Therefore it was, that, although the *quadripartite* condition of human belief, Christian, Judaic, Islamic, and Pagan, was a matter of common observation, they cried out against three, and *only three*, impostures.

The Book was ascribed to an endless variety of authours; by Beauregard, to Averroes; Berigard. cit. Struvius de Doctis Impost. p. 17. to Muretus, by Campanella in conversation; Campanellæ verba cit. Henr. Ernst l. 2. c. 36. cit. *ibid.* to Bernard Ochin, by Thomas Browne, Moltken, and Deckhernus; citat. *ibid.*; to Peter Aretine, Poggio, Pomponatius, Merula Mahummedanus (a person totally unknown), Puccius, the poet Milton, and Doletus, by others. Campanella being accused of it, declared that the book had been *printed* thirty years before he was born (*ibid.* p. 27.), and when Patin pressed him to explain what he knew about it, or how he knew any thing, he said that he had seen it in the hands of one Puccius a Florentine. Patin. MS. cit. Struv. p. 29. Florimond Rêmond affirms that in his early youth (*en mon enfance*) he saw it in the hands of Peter Ramus; Rêmond cit. la Monnoye in Menagiana, tom. iv. p. 294. ed. Paris, 1715; and it is disingenuous in Mr. de la Monnoye to ridicule him as if he meant his *infancy*; he evidently means when he was a school-boy. But Ramus himself declared, that the notorious Postel wrote it; Moreri in *Arnauld de Villeneuve*; however, there is no such thing in the works of Ramus; Menagiana, *ibid.* p. 306; and an oral declaration (no doubt) is meant. Postel, again, ascribed it to one Villanovanus. He said that Lutheranism led directly to Atheism; and then proceeded thus: id arguit nefarius tractatus Villanovani *de tribus prophetis*, Cymbalum Mundi, Pantagruellus, et Novæ Insulæ, quorum auctores olim erant Cenevangelistarum antesignani. Postel Alcorani et Evangelistarum concordia liber. 8vo. Paris, 1543, cit. Menagiana, *ibid.* p. 292. This is said to be the earliest book in which the Liber de T. I. is mentioned. He calls the protestant reformers Evangelists and Cenevangelists, and as he quotes in the same sentence the then recent authours Bonaventure Desperriers, and Rabelais, La Monnoye is probably correct in thinking, that the hæretic Michael Servetus, surnamed Villanovanus, was meant by him, and not the hæretic and astrologer Arnald of

Villeneuve, who flourished at Paris in the 14th century, as Naudæus had understood him. Naudæ, *Apologie des Grands Hommes*, p. 268. ed. 1712. A rare book, supposed to be the work of Henry Sponde afterwards bishop of Pamiers, asserts that one Barnaud, a Genevese physician, was convicted both of Arianism and of having written the *Liber de tribus impostoribus*. Magot Genevois, no date of place, A. D. 1613, cit. Menag. p. 307. The same book is said to have been *revived* and privately circulated (*repandu*) in France by the too famous Lucilius Vanini. Rosset *Histoires Tragiques*, cit. Menag. 4. p. 307. Marchand *Dict. Hist.* tom. i. p. 319. Samuel Maresius, in his *Johanna Papissa Restituta*, surmises that either Aretine or Boccace was the authour, p. 196, 7. Groning. 1658. But it must be more ancient than the time of Boccace, if Mazzuchelli is correct in saying, that Boccace borrowed his *Three Rings* from the novels of an earlier writer. See above, p. 546. note 641.

Of all the people here enumerated, not one has (I believe) been justly accused of having composed that famous manual, not of infidels merely, but of the professors of an execrable creed. But very few of them were wholly innocent of the matter imputed to them. They were, for the most part, naturalist atheists, or, as it is sometimes called, pantheists, who maintained the world to be animated by a *dæmon spirit* (Pan, Demogorgon, Proteus, Azazel, Ialdabaoth, Charon, Nembrothes, Hermes the thrice-great, or the like) from whom knowledge and inestimable secrets might be obtained by magical arts, and to whom the gross indulgencies of our material nature were sacred and acceptable; and whose ministers the inferior *dæmons* of the elements (Postel's *potentiæ Azazelis ministræ*) were. That the three prophets, Moses, Christ, and Mahomet, had thus obtained their power from the Archimage. They denied the moral law, the finality of causes, and the judgment to come; and they ascribed the successive establishment of religions and governments to the stellar influences, and all miracles to the art magic. Such were (with more or less of flimsy disguise) Pomponatius, Paracelsus, Cardan, Postel, Johannes Bodinus, Jordanus Brunus, Campanella, Michael Maierus, Berigardius, Vanini, and Gaffarel. Three of the abovenamed persons, Campanella, Beauregard, and Postel, betrayed their acquaintance with the book. But others of them often wrote or preached in such language, as evinces that the very words and dogmas of it were present to their minds while they spun out their villainous works, rendered ten-fold tedious by the caution they were obliged to use. Postel did so on many occasions; and Vanini taught "*Mosem, Christum, Mahometem, fuisse sidercos legistatores, stellarum fato Judæismum Christianitati, et Mahometismo Christianismum locum cessisse.*" "*Denique ut Ninus per Zoroastrum magum et Apollonius per astrologiam ita et eadem vafricitie ceteros legistatores decepisse orbem.*" Vanini *Dialog.* 58. et *Amph. Divin. Provid.* cit. Hadrian Beverland de *Peccato Originali*. p. 3, no time or place; and see Marchand, *Dict. Hist.* p. 319. And Johannes Bodinus expressed himself in the like manner in his *Theatre of Nature*, and *MS. dialogues*. Beverland, *ibid.* These doctrines are purely tri-impostorical, as the reader will perceive, if he will refer to Beauregard's quotation above, p. 545, 6. The book of Giordano Bruno entitled *Spaccio de la Bestia Trionfante*, was thought by Toland to be the book of the *Three Impostours*, which is absurd, although it is certainly written upon similar principles. It accuses Moses of being a mere imitator of the magic of *Ægypt*, from which all learning

and religion flowed, insinuates that the brazen serpent was an idol of Thoth, and otherwise reviles the Hebrew Scriptures. See p. 154, 215, 6. 220, 224, 232, 3. 252. ed. Paris, 1584. He also ridicules the ideas of Providential government and finality, and says that the fortunes of men are *different* but not *discriminated*, p. 63, 4, 5. 120, 1. 127. But I observe few direct allusions to Christianity (as distinct from Judaism) and none to Mahometanism; Momus handing over the *triangle* or delta to Cardinal Cusa is a sarcasm upon the Trinity, p. 128. When he says, that Magic proceeds from the intelligible sun, and is revealed to mankind in different degrees in different ages of the world, we come very near to the *magi alii altis præstantiores*. See above, p. 444, and Spaccio, p. 215. A chapter in Cardan de Subtilitate comes nearer to the point; it includes not only the three but all the four systems, without showing a preference for any; and indeed it intimates the indifference of all, and their resolubility into natural magic. It is a sermon upon that text; and it concludes with this scornful remark, *sed hæc parum philosophis attinent*, and even that insult is a modification of his original words, *his igitur arbitrio victoriæ relictis*, de Subt. l. xi. c. 1. p. 551, 2, Lugd. 1563, and see March. Dict. 1. p. 319. Cardan elsewhere ascribes the successive prevalence of the three creeds to the ascendancy of different planets. Marchand, *ibid.* But Pomponatus de Immortalitate Animæ must certainly have had it in his view when he established this hypothetical thesis, that *if* there were only three religions, the Christian, Jewish, and Mahometan, and *if* they were all false, then the whole world would be deceived; but if two only were false, then two parts of the world would be deceived. Marchand, *ibid.* p. 304, 5. The author elsewhere sufficiently betrays his acquaintance with the elixirs of rejuvenescence and the mysteries of Sodom. The truth is that many of these people had been admitted to the perusal of the most secret documents of the illuminati, and especially of this book; and some of them, no doubt, transcribed or committed to paper from memory divers parts of it, and their studies and wicked superstitions were but so many commentaries upon it. When they were questioned about it, they knew better than to violate the dreadful oaths or brave the revenge of an Assassinian fraternity, by blabbing their secrets, but they made idle and false replies, handing on the fatherless babe from door to door, and multiplying the number of the pretended authors. It may naturally excite wonder, why there was such a remarkable whispering and buzzing about the Tres *Impostores* between the beginning of the sixteenth and the middle of the seventeenth centuries. The reason is, that a great fermentation was then going on in what I may call the *subterraneous regions* of the intellectual world; for we must be aware, that, although the tower-builders (whose hidden confederacies have subsisted upon the earth from the days of Semiramis and Nimrod) are less changeable in dogma and sentiment than the rest of their fellow creatures, who dare to look each other in the face, and openly to maintain their varying opinions in the light of day, their communities are subject to periodical and strong commotions, arising from the premature and illusive hopes they are from time to time induced to entertain of the coming of Antichrist and the kingdom of this world, and the "filling of the *siege perilous* and *achieving the sancgréal*." What was going on, during the interval in question, was the antichristian conspiracy of the Brothers of the *Rosy Cross*, who were induced by certain prophecies to

believe, that the proper time was at hand for lifting up the veil and regenerating the world according to their abominations. See Michael Maier, *Themis Aurea*, p. 115, p. 219. And that authour certainly has betrayed more, than he would ever have suffered to escape him, had he not been convinced that the consummation was drawing nigh. All those who were known or with any reason suspected to be concerned with this book were brethren of the Rosy Cross; and if ever it fell into the hands of the spiritual authorities, they did not tie it up in paper and desire their executours to look for it; but they flung it into the fire, into which they also were in the habit of flinging it's unfortunate readers. There is not, therefore, any great likelihood of this book being made public for some time to come, but there is every probability of it's being yet in existence, and of it's being ultimately brought to light.

But in the year 1716 a book was published at the Hague entitled *Reponse à la Monnaye*, in which a manifestly false and silly story is told about a German captain stealing the *Liber de T. I.* from the Elector of Bavaria's library, and the authour translating it into French, and which contains a pretended letter of Frederic II., to whom the authour of that thing attributed the concoction of the real Book, such being the vulgar notion concerning it. The work is there described as consisting of six chapters. It asserts (as Prosper Marchand states) the doctrines of pantheism. It ascribes all religions to priests working upon the imaginary notions of good and evil, virtue and vice, which the human mind had invented. It describes Moses as a political intriguer, and by comparing Christ with the heathen philosophers, shows him to have been no more than human. And it compares them with Numa and with Alexander. It says very little of Mahomet, on the ground that nobody stands up for him. It also denies the life to come, and the existence of daemons and spirits. *Reponse*, etc. cit. March. Dict. 1. 322, 3. The passing over of Mahometanism, as a thing undefended, strongly argues it to be a production of a modern, western, European authour, and would be absurd in the ears of the tri-impostoric Curds, (see p. 550.) of Averroes, and not less so in those of the crusader Frederic II. And the sarcasms against those pagan worthies, the wizard Numa, and the anti-god Alexander, are quite inconsistent with the recorded doctrine of the book in question; and much more so is the denial of daemons and spirits. But B. G. Struvius saw a copy of the pretended French translation in which the *Cartesians* were mentioned, and an unsuccessful attempt had been made to rub out that word and put in *Pyrrhonians*. *De Doct. Imp.* p. 30, 1. That makes pretty nearly an end of it; because the *Liber de T. I.* was talked of, at least half a century before Descartes was even born. One hundred copies of that thing were printed by a charlatan doctour of the name of Ferber, at Francfort sur Mein, 1721. And the same work has also been circulated in MS. under the name of *Esprit de Spinoza*. Marchand Dict. 1. p. 324. It is evidently the work of some obscure libertine of the eighteenth century (probably the same Ferber who afterwards printed it) containing the common topics of modern fashionable atheism, and vended under the name so open, and so inviting, to any fabricatour, of the *Tribus Impostoribus*. But it's doctrines agree with those of the more recent philosophic infidelity, and are absolutely opposed to those of the fifteenth and sixteenth centuries, when every learned man believed in witchcraft, and almost every wicked man sought to practise it. Probably these lampoons (written since

the times of des Cartes and Spinoza) are varied in the different copies, according to the humours of various obscure ribalds; but they are the impotent endeavours of men committing a forgery, without even knowing *what it is they are attempting to forge*.

Ignorant as I must be of the contents of Dr. Parr's paper parcel, I can do no more than express my strong persuasion, that the books he had got were only copies of this fictitious trash, and not copies of the *Liber de T. I.* Probably the "*curious facts*" in the Glasgow copy are nothing more than the impudent fable with which this forgery was first ushered into the world. But I shall be glad to see that copy some day or other, if the piety of it's possessours should ever so far relax. I had intended to reserve these remarks for their proper place hereafter, but have been induced to throw them in here, by the observations of so justly respected a man as Dr. Parr; as I suspect him to have been deceived on this subject, to which he does not seem to have dedicated much of his attention. His saying, in one of his letters to Charles Butler, Esq., that Vanini was *mad*, shows how little he knew of the dark crew to which that atheist belonged. Besides the authorities to which the reader has been referred, he may consult Albert Fabricius's edition of Placcius de *Libris Anonymis*.

THE END.

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